



This is a digital copy of a book that was preserved for generations on library shelves before it was carefully scanned by Google as part of a project to make the world's books discoverable online.

It has survived long enough for the copyright to expire and the book to enter the public domain. A public domain book is one that was never subject to copyright or whose legal copyright term has expired. Whether a book is in the public domain may vary country to country. Public domain books are our gateways to the past, representing a wealth of history, culture and knowledge that's often difficult to discover.

Marks, notations and other marginalia present in the original volume will appear in this file - a reminder of this book's long journey from the publisher to a library and finally to you.

Usage guidelines

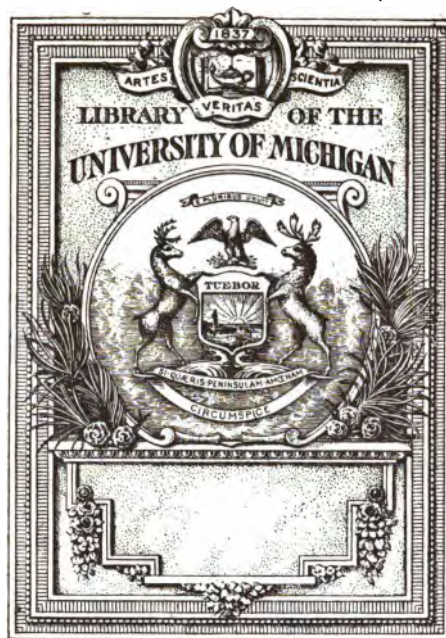
Google is proud to partner with libraries to digitize public domain materials and make them widely accessible. Public domain books belong to the public and we are merely their custodians. Nevertheless, this work is expensive, so in order to keep providing this resource, we have taken steps to prevent abuse by commercial parties, including placing technical restrictions on automated querying.

We also ask that you:

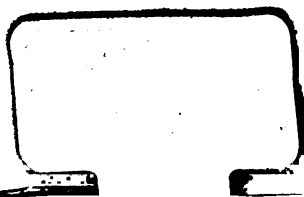
- + *Make non-commercial use of the files* We designed Google Book Search for use by individuals, and we request that you use these files for personal, non-commercial purposes.
- + *Refrain from automated querying* Do not send automated queries of any sort to Google's system: If you are conducting research on machine translation, optical character recognition or other areas where access to a large amount of text is helpful, please contact us. We encourage the use of public domain materials for these purposes and may be able to help.
- + *Maintain attribution* The Google "watermark" you see on each file is essential for informing people about this project and helping them find additional materials through Google Book Search. Please do not remove it.
- + *Keep it legal* Whatever your use, remember that you are responsible for ensuring that what you are doing is legal. Do not assume that just because we believe a book is in the public domain for users in the United States, that the work is also in the public domain for users in other countries. Whether a book is still in copyright varies from country to country, and we can't offer guidance on whether any specific use of any specific book is allowed. Please do not assume that a book's appearance in Google Book Search means it can be used in any manner anywhere in the world. Copyright infringement liability can be quite severe.

About Google Book Search

Google's mission is to organize the world's information and to make it universally accessible and useful. Google Book Search helps readers discover the world's books while helping authors and publishers reach new audiences. You can search through the full text of this book on the web at <http://books.google.com/>



AP
4
A632



THE
ANTI-JACOBIN
REVIEW AND MAGAZINE;

OR,

Monthly Political and Literary Censor.

FROM

May

APRIL TO AUGUST, (INCLUSIVE,)

—1800.—

WITH AN APPENDIX,

CONTAINING

AN AMPLE REVIEW OF FOREIGN LITERATURE.

LAISSE-LES ESPERER, LAISSE-LES ENTREPRENDRE;
IL SUFFIT QUE TA CAUSE EST LA CAUSE DE DIEU.

VOL. VI.

LONDON:

Printed, for the Proprietors, at the Anti-Jacobin Press, Peterborough-Court,
Fleet-Street. By T. CROWDER, No. 2, Temple-Lane, White-Friars

AND PUBLISHED AT THE ANTI-JACOBIN OFFICE, PETERBOROUGH COURT, FLEET
STREET, BY J. WHITTLE; AND BY C. CHAPPEL, BOOKSELLER, FLEET MALL;
T. PIERSON, BIRMINGHAM; BELL AND BRADFUTE, EDINBURGH; BRASH
AND REID, GLASGOW; AND BY J. W. FENNO, NEW YORK.

1800.



TABLE
OF THE
TITLES, AUTHORS NAMES, &c.
OF THE
PUBLICATIONS REVIEWED IN THIS VOLUME,
INCLUDING BOTH THE
ORIGINAL CRITICISM, AND THE REVIEWERS REVIEWED.

*N. B. For remarkable Passages in the CRITICISMS and EXTRACTS, see the
GENERAL INDEX at the End of the Volume.*

<p style="text-align: center;">A.</p> <p>Aikens's General Biography 143, 241</p> <p>Aimé's Narrative of the Deportation to Cayenne 623</p> <p>Angier's Pocket Book 455</p> <p>Annual Anthology (the) 215</p> <p>Aristocrat (the) 65</p> <p>Auckland's (Lord) Speeches 210</p> <p style="text-align: center;">B.</p> <p>Beckus's Scripture Doctrines of Regeneration 561</p> <p>Bardley's Critical Remarks on Pizarro 482</p> <p>Bosumaris Bay 82</p> <p>Beddoes's Medical Pneumatic Institution 424</p> <p>Becke's Observations on the Income Tax 166</p> <p>Beresford's (Right Hon. J.) Speech on the Union 72</p> <p>Bevan's Refutation of Modern Misrepresentations 254, 386</p> <p>Bingley's Tour round North Wales 409</p> <p>Bishop of Killala's Narrative 7</p> <p>Bishop of Rochester's Speech on the Adultery Bill 210</p> <p>Bode's Astronomical Almanack for the year 1802 521</p> <p>Boettiger's Letter to Mr. Walker 567</p> <p>Bowdler's Practical Observations on the Revelation of St. John 270</p> <p>Brand's Visitation Sermon 321</p> <p>Brewer's Winter's Tale 53</p> <p>Brief Statement of Opinions given in by the Board of American Commissioners 544</p> <p>British Garden (the) 322</p> <p>Burnaby's Sermon on the late Attempt on His Majesty 444</p> <p>Butler's Mulani carmen in Platonem 45</p>	<p style="text-align: center;">C.</p> <p>Campbell's Miscellaneous Works of Hugh Boyd 282</p> <p>Chalmers's Appendix to his Supplemental Apology 285</p> <p>Christian Institutes 315</p> <p>Clarence's (Duke of) Speech 200</p> <p>Collard's Praxis of Logic 218</p> <p>Courcier's Pleasures of Solitude</p> <p>Coxe's Sermon on the Excellence of British Jurisprudence 324</p> <p style="text-align: center;">D.</p> <p>Daubenistra confuted, and Martin Luther vindicated 27</p> <p>Daubeny's Sermon on the late Attack on His Majesty 428</p> <p>Defence of the Profession of an Actor 84</p> <p>Defultory Reflections on the Public Affairs of the United States 534</p> <p>Dimond's Petrarchal Sonnets 72</p> <p>Discourses to Unmarried Men 214</p> <p>Drummond's Satires of Persius 274</p> <p>Dwight's Discourse on the Character of Washington 560</p> <p style="text-align: center;">E.</p> <p>English Sailor and French Citizen 216</p> <p>Essence of Malone 385</p> <p style="text-align: center;">F.</p> <p>Faith crowned, or the Massacre of the Catholic Pastors 513</p> <p>Farmer's (a) Letter to the Farmers of Ireland 200</p> <p>Fellowes's Morality united with Policy 23</p> <p>Flood's (Rev. Peter) Letter 449</p> <p>Form of Prayer on the late Attempt to take His Majesty's Life 229</p> <p>Foster's Visitation Sermon 325</p> <p style="text-align: right;">Forster's</p>
--	---

Ferrier's Translation of Bartolomeo's Voyage to the East Indies	517	K.	King's Munimenta Antiqua	33, 127
French Bee	498	L.		
Gabell's Discourse delivered on the Fast Day	66	Labillardiere's Voyage in search of La Pérouse	510	
Gardiner's General Thanksgiving Sermon	191	Lancaster's Sermon on the Origin of Government	66	
Gardiner's Danger of Lukewarmness in Religion	189	Lantier's Travels of Antenor in Greece	1	
Garnet's Observations on a Tour through the Highlands of Scotland	47	Last Farewell to Bonaparte	504	
Garnett's Lecture on Health	481	Letter to the Inhabitants of Sheffield	71	
Gaultier's Conversations for Children	454	Letters from the French Army in Egypt	460	
Gibbons's Medical Cases and Remarks	184	Lueder's Translation of Stavorinus's Voyage	520	
Gifford's (W.) Epistle to Peter Pindar	310, 434	Lisbon Guide	454	
Gifford's Letter to the Earl of Lauderdale	12	M.		
Grattan's Answer to Lord Clare's Speech	328	Malone's Critical and Miscellaneous Prose Works of John Dryden	381	
H.		Marshall's Proposals for a Rural Institute	319	
Hale's Irish Pursuits of Literature	173	Mavor's Lady's and Gentleman's Botanical Pocket Book	87	
Hanway's Andrew Stuart	449	Messer on the Political Events of Switzerland in 1798	516	
Hawkebury's (Lord) Speech on Friday, April 25	199	Messinger's Eulogium on Gen. Washington	530	
Henry's View of the Nature and Objects of Chemistry	416	Meteorological Journal for the year 1799	329	
Henry's brief Statement of Facts	88	Miller's Sermon on the Death of Washington	536	
Higgins's Theory and Practice of Bleaching	420	Moore's (Dr.) Mordaunt	159	
Hill's (Sir Richard) Reformation-Truth restored	27	Moralist (the)	56	
Letter to the Right Hon. Wm Windham	217	Moseley's Treatise on Sugar	177	
Hints for History, respecting the Attempt on the King's Life	217	Mulgrave's (Lord) Speeches, in reply to Lord Auckland and the Bishop of Rochester	213	
History of Jack and his eleven Brothers	56	N.		
of Louisa, &c.	525	Neuman's Translation of Family Distress	58	
Horace, the First and Fourth Books of his Odes, translated into English Verse	302	O.		
Huntingford's Call for Union with the Established Church	31	Observations on the Introduction to the Third Part of the Copies of Original Letters from Egypt	460	
I.		Okely's Pyrology	227	
Inchbald's (Mrs.) Wife Man of the East	57	Ormond, or the Secret Witness	451	
Isaac's Consolation of pure Christianity	191	P.		
Jacobin Manifesto (a new)	464	Pilkington's (Mrs.) Tales of the Castle	56	
Jerningham's Select Sermons from Bosworth	445	Pindar's Prophetic Odes	36	
Johnstone's Medical Jurisprudence	429	Pitt's (Mr.) Democracy manifested	447	
Jones's Motion for Peace in the House of Commons	201	Perkins's Metallic Tractors	185	
		Plumtree's		

THE
ANTI-JACOBIN
Review and Magazine;

&c. &c. &c.

For MAY, 1800.

LAISSE-LES ESPERER, LAISSE-LES ENTREPRENDRE;
IL SUFFIT QUE TA CAUSE EST LA CAUSE DE DIEU.

ORIGINAL CRITICISM.

ART. I. *The Travels of Antenor in Greece and Asia; from a Greek Manuscript found at Herculaneum: including some Account of Egypt. Translated from the French of E. F. Lantier. With additional Notes by the English Translator.* In 3 vols. 8vo. 1l. 4s. Boards. Longman and Rees. 1799.

THE French are more peculiarly attached to the historical Romance. In this species of composition they have, in general, made choice of subjects highly interesting to a classic imagination. They have introduced characters in the most striking or engaging attitudes; represented incidents with an uncommon force and beauty; and described places in a style delightfully picturesque. Yet, with all these advantages, they have, for the most part, incurred censure from the extravagance or boldness of their essays, in the intertexture of fiction with truth.

In the "Telemachus," of Fenelon, we can scarcely say, that history has been involved in fabulous invention; since the age and the characters of Telemachus, pre-occupied by the Bards of Greece, were, in themselves, poetical.

In "the Travels of Anacharsis," the imagination of the poet

NO. XXIII. VOL. VI.

B

poet is commonly tempered by the wisdom of the philosopher: but, we confess, after the perusal of them, entertained and instructed as we were, we felt our memories confused in the recollection of the real facts and circumstances which they shew through a sort of faery light, but with which we were before familiarly acquainted. In the same manner some of Gilpin's views, which are exact delineations from nature, can hardly be recognized through their rich ærial tint—their coloured atmosphere. In favour of the volumes before us, we were by no means prejudiced by the title-page or the preface. The title-page informs us, that “the Travels of Antenor” are from a Greek MS. found at Herculaneum: and the preface gives us a foolish account of the manner in which the MS. was found.

“ Travelling through Italy, I had scarcely arrived at Naples before I paid a visit to Mount Vesuvius, at the first eruption of which, under the emperor Titus, and seventy-nine years after Christ, the elder Pliny lost his life. On my return to Portici, wishing to see Herculaneum, then recently discovered,* I descended with torches, about eighty feet below the surface of the earth, into that region of darkness: but the damp and coldness of the air, and the smoke of the torches, soon obliged me to measure back my steps.

“ At Portici I visited a fine palace belonging to the king of Naples, from whose capital it is about two leagues distant, in a most charming situation by the sea-side at the foot of Mount Vesuvius. Even now my imagination often carries me to that delightful spot, and I exclaim,

“ Abite nunc urbanæ molestæque curæ.

“ While surveying the curiosities of the King's Museum, collected from Herculaneum,† including nuts, eggs, bread, and other provisions, found there in perfect preservation, I saw persons employed in decyphering ancient manuscripts, which seemed ready to fall to dust. They consisted of cylindric rolls, nearly in the form of rolled tobacco. The first folds were so difficult to open, that it was necessary to make use of a machine to draw out, by means of screws, this black and shattered parchment upon linen or unctuous paper. As soon as the decypherer

* “ In 1736 the duke of Elbœuf having ordered a well to be dug in his garden at Portici, discovered a vault, under which he found several columns and statues. He afterwards parted with the estate to the king, who dug several miles under ground, and explored that ancient town.”

† “ Others have since been added from the ancient Pompeii, now called Pompeiana, another town beyond the mountain, which shared the same fate with Herculaneum, and which has been wholly exposed to view; whereas Herculaneum was closed up again for the safety of the town of Portici, which is built over it. T. N.”

had

had discovered a word he wrote it down, guessing at those which were illegible by the sense and connection of the sentence: and though these writings had no points, or commas, the learning and intelligence of the persons employed supplied all these defects.

"While I was admiring this ingenious work, one of the decipherers, the Abbé Spalatini, a man of great talents and uncommon politeness, informed me, these rolls had been found in Herculaneum, a town which had been buried seventeen centuries beneath the lava of Mount Vesuvius. 'We flatter ourselves,' said he, 'that among these ancient manuscripts we shall find those fragments of celebrated authors which have been unfortunately lost, especially of Polybius, Dionysius Halicarnassensis, Diodorus Siculus, Dion Cassius, Sallust, Tacitus, and Livy: but, in lieu of the gold we seek for, we have as yet only found minerals of little value; such as Greek works on music, physic, morality, and rhetoric.' I requested his permission to look at these ancient writings, among which observing a very voluminous roll in Greek, entitled *The Travels of Antenor in Greece and in Asia*, I asked him if he was acquainted with that work. 'No,' said he; 'I have no time to read such a heap of trash, written by an author never spoken of.'*" Having some little knowledge of the Greek, I requested

* "Here the Abbé Spalatini was mistaken; for every one knows that many learned men have spoken of Antenor. St. Augustin in particular, in his book *De Civitate Dei*, lib. vii. chap. 15. thus describes his person: '*Inenormis proceritas, succulenta gracilitas, rubor temperatus, oculi cæsi quidem, sed vigiles, et in aspectu micantes; speciosus et immeditatus incessus.*'—'Tall but not gigantic, slender but not lean, moderately florid, with grey eyes, but very attentive and sparkling when they meet those of others; lastly, a handsome and easy walk.'

"It must, however, be confessed that the learned do not agree relative to the time when Antenor lived. Lillius Giraldu asserts that he was the sculptor mentioned by Pausanias as having made the statues of Harmodius and Aristogiton, which Xerxes took away when he invaded Greece, and which Alexander restored to the Athenians when he took Persepolis. 'My opinion,' says Lillius, 'is confirmed by Antenor having known Aristides in his old age; for Aristides was Archon of Athens in the seventy-second olympiad, or four hundred and eighty-nine years before Christ.' Peter Colwius, an author of great precision, strongly denies this assertion. According to him, Antenor lived much later; namely, in the ninety-third olympiad, or four hundred and eight years before Christ; 4,306 of the Julian period, and 346 from the building of Rome. This learned calculation has drawn upon him a direct contradiction from Johannes Wower, who pours forth a torrent of abuse on Colwius, and calls him *doctor asinorum*. But in this Wower is wrong; for he asserts that Antenor did not live till the time of Alexander the Great, three hundred and forty years before Christ; which is a considerable error, and differs

requested him to lend me the manuscript for a few days : but, after shutting myself up in my room during four-and-twenty hours, I found I was not sufficiently familiar with the language completely to understand, and accurately to translate, so important a work. I therefore repeated my visit to the Abbé, and asked his permission to take the manuscript with me to Paris ; promising, on my word of honour, to return it as soon as the translation should be finished. He hesitated a considerable time, but at length yielded to my urgent request.

" When I arrived at Paris, I associated in my labour a friend, whose profound erudition has cleared up the obscurity of many parts of the manuscript, and greatly contributed to the completion of the work. As to its authenticity, it would be carrying scepticism to a ridiculous extent to entertain the slightest doubt of Antenor's existence, which is as certain as that of Aristotle or Plato, and of which the book he has left behind him is a sufficient proof."

A flimsy fiction—chilly in the extreme—open to the detection of every reader. Unless some secret satire be couched under it, we can no way account for a fabrication so unworthy the ingenious author. In examining the historical character of this performance, we meet with frequent and glaring offences against chronology, and, generally speaking, against probability, which pleasantry can never do away ; nor French eloquence with all its speciousness. The work may be viewed under two different aspects—the *grave* and the *fabulous*.

As a *graver* composition, it consists of historical narrative and characters, philosophical reflection and local description, embellished, more or less, by the author's fancy : as *fabulous*,

fifty-eight years from the truth. But he adds that this Greek author pretended to have lived at an earlier period, in order to render his *Memoirs* more interesting and attractive, by appearing to have personally known the philosophers and great men of whom he speaks. At this paradox Godefricus Stewechius expresses the utmost amazement, and angrily exclaims against the ignorance and effrontery of these writers. " It is evident," says he, " that had Antenor lived at the time of Alexander, he would most assuredly have spoken of that hero, of the burning of Ephesus, the battle of Chazonea, and the assassination of Philip of Macedon." In this Cornelius Celsus and Priccus agree : but it is true they defend their opinion with a degree of moderation that leaves a doubt of their own conviction.

" What conclusion can we draw from this diversity and contradiction. All that is certain is, that Antenor did exist ; but the period when he lived we must leave to the decision of more learned critics, and say,

" Non nostrum inter vos tantas componere lites.*"

* — For this note I am obliged to a learned friend who assisted me in the translation of the manuscript."

it exhibits light tales and trivial incidents, which are, purely, his own invention.

In "the Dinner of Aristippus," the features of his philosophy are finely painted.

"A few days after I was introduced, Aristippus invited me to dinner. I arrived at sun-set, and found a number of guests already assembled. They were waiting for the appearance of Aristippus and his female friend and philosopher Laitenia, whom I had not yet seen. They soon entered together. The former wore a purple robe, perfumed with the most delicious odours, and the latter was adorned with the charming and elegant simplicity of the Graces themselves. Her auburn hair fell in light tresses on her shoulders, and her head and neck were decorated with flowers, which formed the only extraneous ornament to her dress. We were invited to bathe before dinner; and, having been perfumed with delicious essences, we returned to the banquetting-hall, where incense and perfumes were burning. At one end was a buffet, with a rich display of gold and silver plate, of cups never-gilt, and some of them enriched with precious stones. Several slaves advanced, bearing chaplets of flowers,* which they placed upon our heads, and vases of cold water to pour upon our hands. The company determined, by lot, who should be the symposiarch, or king of the feast. It fell on Xanthes the peripatetic, who gave the toasts, regulated the laws of the banquet, and the time of drinking.

"We seated ourselves on couches placed round the table, which was frequently washed. The coverings of our couches were of purple.

"Philoxenes the sophist at this time entered, and, being struck with the luxury and splendor of the feast, he knit his brows, and told Aristippus this profusion and extravagance were ill-adapted to a philosopher or a wise man. Aristippus replied, with the utmost tranquillity, 'My dear Philoxenes, do me the favour to sit down, and make one of our party.'—'You are too good,' replied he: 'it is impossible to refuse you.' As soon as he was seated, and had begun to eat with-

* "The ancients were so fond of crowns, that guests often wore three ornaments in that form, composed of flowers; one on the head, another on the forehead, and the third round their necks. They were placed over their doors, on their buffets, on their bottles, and on their vases. Crowns, too, were with them the reward by which skill and courage were recompensed. The Hebrews, the Egyptians, and the Gentiles, wore horns as marks of honour and of power. Thus Moses had a pair of horns, and Jupiter Ammon was worshipped under the form of a ram. Our ancient European knights wore horns upon their helmets, to render themselves more formidable to the enemy. These were affixed by their wives, when they departed for the field: but they were at length disgusted with them, because they were turned into ridicule, and became a bye-word, in allusion to the licentiousness of their wives during their absence."

out ceremony, Aristippus said ' My dear Philoxenes, I shall reply to your censure on the sumptuousness of my table by relating a circumstance that happened to me, in company with Andron the stoic. I purchased a partridge in his presence, for fifty drachmas,* when, like you, he reproved me for my extravagance. I listened to him with patience, and then replied, ' If a partridge cost only an obolus, no doubt you would buy one yourself ?'—' Agreed,' said he.—' Well,' I replied, ' I place no greater value on fifty drachmas than you on an obolus : I perceive, my dear friend, it is not the luxury or the good cheer you object to, but merely the expence.' The sophist felt the application, but continued eating.

" The first course consisted of shell-fish, some raw, and others cooked in various ways : they were interspersed with hens' and peahens' eggs, of which the latter are much esteemed. There were also pigs' pettitoes, lambs' heads, calves' plucks, and a dish of grasshoppers, of which the Athenians are very fond, and which abound in their markets. We reserved the first of every dish for the altar of Diana. The second course consisted of game and fowls, and the most delicate kinds of fish. I observed many of the guests sending away several dishes by their slaves, and was informed it was customary for every one to have part of the repast conveyed to his friends.

" At the commencement of the feast Aristippus touched a cup of wine to (with) his lips, and then gave it to his neighbour, who drank and passed it ; and thus the wine went round. This first cup is the symbol of fraternity between the guests. Other cups followed, when Aristippus gave us healths and toasts, which we immediately passed round to him again. The first cup consisted of one-third part wine and two of water : but the latter was insensibly diminished, and at length we drank pure wine.

" Laischia then took a cithara or harp, to which she sang a hymn in honour of Bacchus. Her voice was sweet, melodious, and flexible, and she had the art of accommodating it to every variety of tone or modulation. The verses she sang were of her own composition. This multiplied exertion of her talents gained her the most animated applause, yet the pleasure they communicated was above all our praise. " All the guests had branches of laurel and of myrtle, and sang and accompanied themselves on the lyre in succession."

Of the philosophical (by which we mean, the political, moral, and religious) reflections, we have much to applaud, and more to condemn. In his political opinions we concur, most heartily, with M. Lantier.

" At Athens the sovereignty then resided in the people, who daily assembled at a very early hour in the market-place, or at the theatre of Bacchus. Each citizen, who had attained the age of puberty, had a deliberative voice in this assembly ; from which, if absent, he was

* " The drachma was worth 1/4 English."

liable to pay a fine. One day I saw the magistrates, called lexiarchs, walking along the streets, and holding a scarlet cord across the way, by means of which they dragged the people with them to the assembly. If the cord touched and marked any one, he was condemned to pay the fine, while all the rest received three oboli for their attendance.

"I followed these lexiarchs, and saw the sitting opened by a sacrifice to Ceres. The priests immolated a young pig, with whose blood they purified the place; after which a magistrate pronounced the following imprecation: "*Perish the man, accursed of all the gods, with all his race, who shall act, think, or speak against the republic!*"

"This assembly could not enact a law, unless it consisted of six thousand men. The senators first proposed the subject of every decree, after which the orators stood up to display their eloquence in supporting or opposing it. But these were subject to the law of the clepsydra, being obliged to conclude their harangues within a certain time, marked by the clepsydra or water-clock. After being long debated, with great clamour and noise, the decree passed by the majority of suffrages, which were given by shew of hands. I confess these tumultuous cries, this impetuosity of the mob, more violently agitated than the waves of the Euripus, have left a permanent impression in my mind, very unfavourable to democratic governments." Vol. I. Pp. 6, 7.

"The art of procuring to society the greatest possible degree of happiness is one of the most important branches of moral philosophy. You will perceive I do not incline to democracy, or the government of the mob; for that, in fact, is but anarchy decorated with the splendid name of liberty. All these petty republics will soon be merged in the vast empires of despotism. I have heard the wise Anacharsis say, many years ago, *that at Athens the wise are obliged to consult fools*. In my opinion the best government is that where the means employed are most simple, and the wheels of the machine least complicated. When the people choose their magistrates, their choice is almost always bad, except in cases of imminent danger. Demagogues, and men of ambitious intrigue, lead them whither they please; while the honest, the upright, and the wise, disdain to solicit the suffrages of a capricious and ignorant mob." Vol. III. p. 399.

If we may judge of the author's morality and religion, from the libertinism and deism of his favourite characters, we cannot reprobate either too severely. In his account of the Jewish people, in particular, we observe the sarcastic sneer—the sly insinuation: and when he scoffs at the Temple of Solomon, as compared with the splendid seats of Pagan idolatry, we can perceive his "end and aim." Through Judaism we suspect he would stab * Christianity.

* In this charge, we hesitate not to include the translator; who, wherever he has judged any parts of his author faulty or defective, has endeavoured to correct the fault, or supply the deficiency. But here the translator rests perfectly satisfied with his original. *Rev.*

" It is not without sufficient reason that the Greeks despise the Hebrew nation. They are not only the dupes and votaries of a base and ridiculous superstition, but are still more degraded by the barbarous rusticity of their manners. Their prevailing vice is avarice. Proud in the midst of misery, they boast of their fabulous origin, and have the effrontery to despise all other nations who justly regard them as the enemies of mankind. They live separately from all the other inhabitants of the earth, and will neither unite round the same table, nor in the same prayers, sacrifices, and libations. They equally despise literary talents and the fine arts, and above all entertain a sovereign contempt for sculpture. They consider statues as objects of ridicule or abhorrence, and the mere offspring of extreme idleness. All their industry is confined to the mere cultivation of the earth, and they know no happiness but their patriarchal rusticity, which they pursue without interruption, except when their debasing superstition disturbs their tranquillity. The women knead bread, dress their victuals, spin wool, weave stuffs, and make their clothes. They are very frugal in their meals, but it is prohibited to eat pork, that animal being considered by them as unclean, or to eat blood, fat, or fish that are without scales, or beasts that have not cloven feet.

" Their government is theocratic; that is to say, their king or supreme head is their god Adonai; but as this god is invisible, they neither have a constitution nor a political economy, being entirely under the influence and government of their priests, who make Adonai speak according to their interest or caprice.

" We met with a very bad reception at Jerusalem, for the Jews shun all strangers, nor could we ever obtain the privilege of dining with any of them. They were even constantly alarmed lest we might have eaten pork, or touched some unclean animal.

" We lodged at the house of one Jonathan, who had four wives. Polygamy may have some momentary attractions for men of voluptuous imaginations, but the truly wise will ever consider it as a most oppressive burden. This man's house was a continual scene of divisions, cabals, and domestic commotions; and the children of each of the women had as many stepmothers as their father had superfluous wives.

" This nation, like the Greeks, hold bodily strength in very high esteem, but they totally neglect the cultivation of the mind. They despise the study of foreign languages, and all their library is reduced to the book of their law, which every Hebrew is obliged to study daily, especially on that which they call their Sabbath, a few other books, and the writings of their king Solomon, which consist of three thousand parables, one thousand five hundred canticles, and some treatises on plants and animals.

" Jonathan informed us their ancestors were fugitives from Egypt, from which country they brought away the plate of the natives; that they had wandered about during forty years in extensive deserts before they arrived in Palestine; that, by a peculiar miracle of their god Jehovah, their shoes and their clothes had not worn out during that period;

period; that those of the children had lengthened and widened in proportion as they grew up; and that barbers became useless, because neither their beards, their nails, nor their hair grew, but constantly remained exactly in their original state.*

"He also informed me, their king Saul had exacted from a young man, named David, one hundred forekins of the Philistines as a dowry for his daughter Michal, and that this young warrior had presented him with two hundred in full tale." Vol. II. PP. 371—374.

In his local descriptions, the author has, generally, our approbation. Lacedæmon and Athens are described as follows:

"The next day we walked over the city, under the guidance of our friendly host.†

"The form of Lacedæmon is circular, and is intersected with several hills, being only forty-eight stadia in circumference; whereas Athens is near a hundred. At that time it contained only eight thousand men able to bear arms.

"We were astonished at finding the city of Sparta a mere assemblage of huts and small low houses. When we arrived in the public square, 'It is here,' said Demonax, 'that the senate, consisting of twenty-eight old men, and the council of the five Ephori, hold their meetings.'

"From this spot we proceeded to the finest edifice in the city, the portico of the Persians, thus named because it was built with the spoils taken from that nation. We there saw a great number of statues of white marble placed on the tops of columns. 'These statues,' said our host, 'represent the leaders of the barbarian army. That,' continued he, 'is Mardonius, who lost the battles of Marathon and Platææ; and this is queen Artemisia, who fought so courageously for Xerxes at the battle of Salamis.'

"We then visited several temples, consecrated to Terra, Jupiter, Minerva, Neptune, Juno, and Apollo. We also saw a colossal statue, which Demonax told us represented the people of Lacedæmon. A little farther was the temple of the Parcæ; and near it stood the tomb of Orestes.

* "This assertion of Jonathan is confirmed by St. Justin and St. Jerome."

† "It is now called Mistra, and the peninsula of the Peloponnese, in which it stands, the Morea. But few remains of the ancient Sparta now exist. In the platanista and the Dromos are some confused heaps of stones; and the former still produces plane-trees, from which its name is derived. The Jews have three synagogues there, and the Caloyers, or nuns of La Panagia, a fine monastery. The church is one of the handsomest in the world, and the Turks have turned it into a mosque, near which is a magnificent hospital. The Eurotas, on which it is situated, is still called the Basilipotamo (*walḡd* Vasilipotamo), a name of Greek extraction, signifying *king of rivers*, and the city is celebrated for its beautiful women, and a fine species of dogs."

"We

"We quitted the great square by the street called the Course; so called, because Icarius, the father of Penelope, intending to marry his daughter, offered her to him who should excel his rivals in the Course, of which this street was the scene, and where Ulysses was the successful competitor.

"We now perceived an old temple on the summit of a small hill. Our guide told us it was dedicated to Venus. 'Its form and construction,' continued he, 'are very singular; for, in fact, it consists of two distinct temples, one placed upon the other. In the lower edifice, Morpho,* or Venus, the goddess of beauty, is worshipped: but, in the upper, Venas, veiled and chained, as an image of the fidelity due from wives to their husbands.'

"Demonax now conducted us to the Dromos, a place used as a course for the exercise of the youth, and including two gymnasia; and a few paces from this spot is an old statue of Hercules, at the feet of which they offer sacrifices when they enter the age of virility.

"Beyond the Dromos, and near the statue, he shewed us an old house, which had once been the residence of Menelaus, the unfortunate husband of the beautiful Helen. Sparta has no citadel like the Cadmea of Thebes, or Larissa at Argos: her only local defence is a hill that commands the town." Vol. II. Pp. 126—128.

"At night Læsthenia invited me to accompany her the next day to the city, where she was about to purchase a slave. We set off very early in the morning, and entered Athens by the road that leads to the Academy, and which is planted with cypresses. 'Here,' said Læsthenia, 'you can scarcely take a single step without walking over the ashes of a hero. There,' continued she, 'are the altars of the Muses, of Mercury, of Hercules, and of Minerva. That large olive-tree, to your right, is the second that arose in Attica. Those are the tombs of Thrasylulus, of Pericles, of Chabrias, and of Phormio. There are the cenotaphs of our brave warriors who have died in battle; and on the columns near them are engraved their names and countries.' As we entered Athens, I said to her, 'Your city appears to me very ill-built. The streets are narrow, crooked, and extremely irregular, and the houses are, in general, mean and inconvenient. These external stair-cases and projecting upper stories disfigure the appearance of the buildings, intercept the light, and confine the circulation of the air. Those hermæ of stone, in a cubic form, at the doors of the houses, also offend the eye. I prefer those altars covered with turf, that stand close to them, and which are much more pleasing objects. I observe, too, that you have but one fountain,† though it is true its place is in some measure supplied by wells and cisterns.'—'At your last visit to Athens,' said Læsthenia, 'you did not make such minute observations. It is evident that three years of travelling have improved your judgement and formed your taste. But on this subject I

* "Morpho signifies form or *μορφή*, beauty."

† "There was but one spring at Athens, from which nine subterraneous canals conveyed water to the various quarters of the city." must

must tell you the facetious remark of a traveller, on his approach to Athens, where finding, at the gates of the city, a temple consecrated to two deities, he exclaimed, 'I must return; for since they lodge two gods in one house, surely there can be no room for me.' It is certain, that in this city every thing is simple and mean, excepting the porticoes, temples, and public edifices, in which all our magnificence is displayed. Those fine plane-trees which adorn the great square of the Academy were planted by Cimon, who converted a barren and naked spot into a rich and luxuriant garden, or rather a delightful grove, watered with beautiful fountains, and intersected with covered walks and extensive lists for the course. The principal families of Athens, who are very partial to the country, lavish all their taste and expence on their country residences. There you will perceive a happy distribution, combined with elegance of ornament. The apartments are cool and luxurious; and in the gardens Nature seems to hold a perpetual jubilee.'

"When we came into the public square, where the slaves are sold, Læsthenia said to me, 'Yonder is the altar of Pity. The Athenians are the only nation that pay divine honours to this most amiable of deities, who teaches us to compassionate all the misfortunes of others, while we bear our own with fortitude and resignation. The worship paid to that goddess, together with the numerous altars raised by the Athenians to Modesty, Fame, and Vigilance, prove them to be the most religious people of Greece.'

With respect to the *fabulous*, the little easy tales, that are, here and there, interspersed, remind us, often, of the lively Marmontel. The story of Bion and Theophaniæ is a beautiful romance. Bion, indeed, is a real personage; but he is pictured in imaginary situations. In the mean time we are pleased with the ingenuity that appears in the outline and the colouring of the fictitious Phanor; but, in a moral point of view, we have much to object to the licentious companion of Antenor. From our specimens, it is sufficiently clear, that "the Travels of Antenor" are elegant and spirited; but we could quote as many more, to prove that they are tainted by the most contagious immoralities. The French manners greatly resemble the old Grecian: and "the Travels" contain portraits of both too vividly voluptuous. Among various melting pictures of mistresses and harlots, what shall we say to the "Feast of Mylitta," (Vol. III. p. 38.) to the "Adventure in the Temple of Venus," in the Isle of Paphos, (Vol. III. p. 66.) or to the death of Læsthenia, the heroine, (Vol. III. p. 406.) who expires, after all her reflections on the immortality of the soul, with a love song of Anacreon on her lips?

We cannot dismiss the volumes without saying a word or two of the translator. He appears to be conversant with ancient history. If, in the notes, therefore, he had pointed out

Ana-

Anachronisms—if he had marked the more prominent parts of the work, as fact or fiction, or as a mixture of both, he would have done an acceptable service to those readers, to whom these pages will be most agreeable—we mean, to common readers. In some places, the translator hath corrected his original, according to the truth of history, or enlarged it where he thought a description defective. But this we conceive to be a liberty by no means warrantable. In the third volume, for instance, (at p. 243) the translator hath substituted his own account of the Eleusinian mysteries for that of the original. For the metrical part of the work, where he is the versifier himself, he by no means appears to advantage as a poet: and where he has had recourse to others, for translations, he hath borrowed from the worst hands. His language is not faultless; witness, “our hearts *trepidated* with love.” (Vol. II. p. 368.) “I gave a *loose* to my reflective powers.” (Vol. III. p. 2.) “*The youngest*,” for the younger. (Vol. III. p. 110.) “*Crisp air*.” (Vol. III. p. 111.) “Two young women with their *style* in their hand.” (Vol. III. p. 114.) “And *paralyse* and destroy.” (Vol. III. p. 314.) “*Chickens* for chicken.” (Vol. III. p. 369.) “*This side the grave*,” for “this side of the grave.” (Vol. III. p. 370.) The translator is anonymous: and, when he reflects on the immoral tendency of the volumes which he has thus introduced to the acquaintance of the English, we think, if he have any sense of shame, he will continue to hide his head in obscurity.

ART. II. *A Letter to the Earl of Lauderdale, containing Strictures on his Lordship's Letters to the Peers of Scotland. With a Preface, and an original Letter from the Right Hon. Edmund Burke to the author, explaining the much-perverted Expression of “the Swinish Multitude.”* By John Gifford, Esq. A new Edition, with Additions. 8vo. Pp. 171. 4s. Longman and Rees. 1800.

“FIVE years have elapsed,” says the author and republisher of this well-known pamphlet, “since the first publication of the following letter; and amidst all the shocks, convulsions, and vicissitudes, which different States have experienced in this momentous interval, no one circumstance has occurred to invalidate a single inference, which from an attentive consideration of the subject I had been led to draw, respecting the aggressive principles and the destructive practices of the French Republic. On the contrary, in every act of every tyrant, from ROBESPIERRE to BONAPARTE, who has desolated the country and oppressed its inhabitants for the last ten years, in peace or in war, in negociation or hostility, to friends or enemies, in all treaties

teaties prescribed by the influence, in all *constitutions* imposed by the arms, of the French rulers on *emancipated* nations; the same principles and the same practices have been marked in those strong characters, which 'all who run may read.' But "the reader will find in this Letter a voluntary correction of a misrepresentation, into which I had been very innocently betrayed in the first edition; where I quoted a printed *Memoire* as the production of SAINT-JUST, a member of the Committee of Public Welfare during the tyranny of ROBESPIERRE, which I have since discovered to be the fabrication of an emigrant nobleman; a fabrication not less reprehensible, for having been intended to answer a salutary purpose. It is not for man to use a bad mean for the accomplishment of a good end. Such a jesuitical principle of action has, happily, been long since exploded; and heaven forbid it should ever be revived. This acknowledgment, be it observed, is not the consequence of detection, as the misrepresentation has escaped my assailants, and even the critics themselves; it results exclusively from a sense of duty, and a regard for truth."

The acknowledgment, therefore, does peculiar honour to the dignity and delicacy of Mr. Gifford's spirit. Nor can we refrain from adding what Mr. Gifford has subjoined in the same spirit, concerning another mistake made by him in another publication; as we are equally happy with him to retrieve the character of a worthy man and an excellent writer, from imputations as unjust as they are slanderous.

"I eagerly embrace this opportunity, the first which has occurred," cries our author, in obtaining a double triumph over himself, "to correct another misrepresentation into which I had been betrayed, in the preface to my translation to [of] LALLY-TOLENDAL's 'Defence of the Emigrants;' where I insinuated that Dr. RENNEL, the present learned and worthy Master of the Temple, was the author of 'The Pursuits of Literature.' The grounds, on which that insinuation was founded, it is now needless to repeat. Suffice it to say, that, after a long conversation which I had with the Doctor on the subject, I became perfectly sensible of my error; and I now feel it incumbent on me to proclaim my full and decided conviction, that he had not the smallest share nor co-operation in any part of that poem or of the notes. And I cannot but express the astonishment which I experienced at the renewal of this report (after so long an interval, and after a formal and positive denial of it) in a late publication, accompanied too by expressions highly offensive and wholly undeserved.* That a Catholic should resist the attacks of a Protestant Divine, on the nature and tendency of his religious creed, is unquestionably natural; but sneers and sarcasms are at best unseemly weapons [for any man] to employ in so serious a contest; and imputations in direct

* Mr. Gifford means, we believe, "Letters to a Prebendary," &c. "By the Rev. John Milner, M. A. F. S. A. 1800." PP. 10, 11; 64, 65.

contradiction to positive asseverations, surely require some better support than strong suspicions or presumptive evidence. CHARACTER, too, in such cases, even when the question is doubtful, must ever decide it; and the character of Dr. RENNELL cannot fail to stand high in the estimation of all, who place a just value on the active and conscientious discharge of the various duties of private life, and on the constant display of an ardent zeal for the defence of our religious and civil establishments."

Having done these two acts of high honour to himself and of ingenuous justice to the public, Mr. Gifford enters upon the professed design of his republication. We shall follow him pretty closely in his movements, as we feel his spirit beating in our own bosoms, are glad, therefore, to trace his footsteps in his advances, and are happy to point out his progress to the public.

"In a late debate on the subject of the negotiation, proposed by the mock Sovereign of France, Mr. SHERIDAN did not scruple to assert (if the report of his speech be correct), that 'the decrees passed by France which were so offensive, particularly that of Nov. 19, 1792, were in themselves too tyrannical to remain, *they have all long since been swept away.*' So little is this the case, that the only time when they were rendered the subject of public discussion, viz. in the legislative assembly of the French Republic, not only the idea of repealing them, but even the proposition to limit their operation to countries at war with France, or occupied by her armies, was scornfully and unanimously rejected.* In fact, those decrees have been invariably acted upon by the Republican rulers and generals, nay, by BONAPARTE himself, in the Austrian Netherlands, in Italy, and in Switzerland. And they remain at this moment as much laws of the Republic, as any one article of her new constitutional code. When, soon after the usurpation of the Great Consul, a difficulty arose relative to the execution of an old law respecting the Emigrants, BONAPARTE, to whom it was referred, observed that unless that [this] law were repealed by the express provisions of the new code, it of course remained in full force. Now, I apprehend, it will exceed even the ingenuity of Mr. SHERIDAN, to descry, in that code, any repeal of the offensive decrees of November and December 1792; they were, therefore, not only *not swept away long since*, but they *still* remain to be swept away, or else to sweep away all the establishments of Europe; and no stronger proof need to be required, of the continuance of the aggressive and hostile disposition of the French rulers, and of the present Usurper, than the actual existence of those decrees, more than seven years after their birth, notwithstanding all the calamities which they have produced, and notwithstanding the reprobation of enemies and the intimation of friends."

We are much pleased to have this point set in its true light.

* "See P. 53."

We ourselves were inclined to believe, that decrees so offensive in themselves, so much the disgrace of French Republicanism at the time, and so justly the scourge of French presumption in the event, had been, in some interval of shame or sorrow, erased from their journals. The remembrance of the attempt to erase or to soften them played upon our minds and half seduced our judgements. And the bold assertion of Mr. SHERIDAN, if it be as reported his, that the decrees had actually been swept away long since; would have carried the falsehood currently over the kingdom, if it had not been so early exposed as a falsehood, and so powerfully arrested in its course, by the vigilant activity of Mr. Gifford.

"It is to me, I confess, a matter of much astonishment, that, in all the discussions in [of] Parliament on this subject, no use has been made of the very important document contained in the Memoirs of CHAUSSARD, which I was the first to recommend to public notice and attention. It is seldom that an historian is so fortunate, as to obtain possession of such a document; for it rarely happens that the private instructions of a cabinet to their public agents are suffered to transpire. This paper affords a complete proof of the mischievous intention of those memorable decrees, and a full confutation of all the assertions which have been made respecting the sincerity of the professions and the pacific disposition of the French government, previous to the declaration of war. The production of such a paper would, I conceive, have superseded the necessity of argument on that topic at least."

The paper is contained in a French publication under this title, "*Memoires historiques et politiques sur la Revolution de la Belgique et du pays de Liege, par Publicola Chausard,*" one of the Commissioners actually sent to those countries by the Republican Governors of France.

"Bonaparte," as portrayed by the strong pencil of Mr. Gifford, "is himself the arch-fiend of Jacobinism, the cause of which he has constantly served with all the zeal and energy of which his mind is susceptible. He commanded the troops under BARRAS, formerly his patron, now his prisoner, in the Autumn of 1795; when the Parisians were massacred for daring to claim the rights just conferred on them by the new constitution of that day. His Jacobinical feats at a subsequent period in Italy, in Switzerland, and in Egypt, are unhappily but too well known to the world; nor are his declaration of the incompatibility of the co-existence of the two governments of England and France, and his threat to *Jacobinize* the former, less notorious. But perhaps it may be said, that this usurper has only used Jacobinism as the ladder of his ambition, and that, having now attained the summit, he will kick it from under him. But even this pretext, flimsy as it is, will not avail. For, since his usurpation has been completed, this consular tyrant has recalled the regicide CARNOT, promoted

after having stricken terror into all Europe, and destroyed at their pleasure a number of governments, incapable either of carrying on the war or [of] making a peace, were overturned with a breath on the 30th of Prairial. Thus, judging only from notorious facts, the French Government must be considered as having nothing fixed, either in respect [in respect either] of men or things.' The French Revolutionists have, through the whole of this political contest, thus supplied their enemies with weapons to combat their friends and advocates; who, notwithstanding such ungrateful return, still continue with the most disinterested zeal to plead their cause with undiminished ardour."

In this manner is the opposition of a few in our House of Commons to the sentiments of his Majesty, his Ministers, and his people, very properly exhibited to the finger of scorn; as asserting what even French Republicanism denies, as fighting in the face of plain facts, and as meriting most justly the contempt, the detestation of every honest, every thinking Englishman for their conduct.

After this full and final reprobation, we shall only subjoin one remark concerning a collateral point; being one, in which we concur equally as in the others before.

"I do not think," adds Mr. Gifford, at the close of his Preface, "we are wiser, I am sure we are not better, than our fathers; it is with pain therefore and apprehension, that I witness some occasional deviations from their conduct and principles, which only serve to convince me, that we shall advance in vanity in proportion [proportionally] as we recede from virtue. The omission of the annual sermon at Westminster on the 30th of January last, affords no proof of improvement either in religious zeal or [in] political wisdom. Is this the time for weakening those salutary impressions, which the contemplation of a Monarch murdered by his subjects must excite? Is this the time for diminishing that horror at the violation of allegiance, which tends to fix the wavering and confirm the weak? Is this the time for dispensing with the public repentance of a contrite nation, lamenting the sins of their fathers, which *their* religion tells them 'will be visited on their children to the third and fourth generation;' or to give up the *great example* exhibited to the inhabitants of Europe, on this solemn day of expiation and atonement? If it were purely accidental, the neglect is culpable; but, if intentional, it cannot be too severely reprehended." "I have heard," the author goes on in a note, "that an attempt has been made to justify this omission by one who ought to know better," who certainly did know better, and, therefore, could never have made the attempt if he was, as reported, Dr. Buckner the new Bishop of Chichester; "on a plea not less extraordinary than false, that the less that [which] is said about the character of the pious Prince, for whose murder the piety of our ancestors deemed it necessary to atone by an annual expiation the better. Ignorance alone could give birth to such a reflection on the character

of our First Charles ; and happy, most happy is it for himself, if the individual in question can conscientiously say, that he discharges all the religious and moral duties of a Christian and a man, with the same conscientious scrupulosity which, whatever political errors he may have committed at one period of his reign, uniformly marked the conduct of that virtuous and persecuted Monarch. Besides, were his character less excellent, it would be the height of arrogance and presumption in us to impeach the wisdom of our ancestors by the abolition of a religious custom, which has been uniformly observed for near a century and a half ; and that too at a time when the Gallic regicides have instituted an annual festival for the *celebration* of the murder of *their* Sovereign !! The contrast was, indeed, humiliating to the advocates of France ; and perhaps the omission was influenced by a spirit of Christian humility which shuddered at the idea of exalting us above our neighbours."

Or, to conclude as gravely as we think our author should have concluded, if *any* Bishop could possibly have spoken in such a strain concerning the solemnity or the Sovereign commemorated on it, he must have been ignorant of all history, ignorant of all politicks, ignorant of all theology.

We thus conclude our extracts from the Preface, which is dated so late as March 11, 1800 ; and go on to the *additions* made to the Letter itself ; the rest of the Letter (as published previous to the commencement of our Review) not properly coming under our cognizance now.

The decree of the 19th of November, 1792, that first bolt of war which was levelled at the head of Britain, by the hands of Republican France, ran in these terms of aggression and hostility to us :

" The National Convention declare, in the name of the French nation, that they will grant FRATERNITY *and* ASSISTANCE to ALL PEOPLE *who wish to recover their liberty* ; and they charge the Executive Power to send the necessary orders to the Generals, to give assistance to such people, and to defend those citizens who have suffered, or may suffer, in the cause of liberty."

By the publication of this decree a formal war was proclaimed, by those wild-headed republicans, against all the existing governments. But, to proclaim the war more diffusively, to make all governments shake and tremble at the blast of this trumpet of war, the decree was ordered to be translated into, and printed, in ALL LANGUAGES. Such a decree could not but be pronounced by BRISSOT himself, *absurd* and *impolitic*, as *very justly* exciting uneasiness in foreign cabinets. Even Mr. Grey "has been compelled to acknowledge, that it was in a great measure liable to the objections which our Ministers urged against it." And we have already seen Mr. Sheridan declaring,

Declaring, that this decree particularly was too offensive, too tyrannical to remain unrepealed. But let us now ascend from the follower to the leader, and listen to a similar declaration from the lips of oracular authorities.

"Mr. Fox," we are told, "has, since this letter was written, once ventured to assert in the House, (if the Parliamentary Reports be correct,) that the decree in question was repealed. But the fact is, that to this moment (Jan. 1800) it remains a part of the laws of the French Republic. Mr. Fox's assertion, strange to say! was suffered to pass without contradiction; it served, however, to shew, that he attached a proper degree of importance to the existence of that decree, as it affected the question of aggression, the origin and continuance of the war."

It served to shew, in union with Mr. Sheridan's and Mr. Grey's declarations, as we beg leave to add, that even an opposition, so marked with boldness in denying, with audaciousness in affirming, had not the audaciousness to affirm the inoffensiveness of this decree particularly, and could only assume the boldness to deny the present existence of it; yet could only deny this existence, without pretending to specify *when* it ceased to exist, by averring vaguely that it was *repealed*, by averring more vaguely that it had been *long since swept away*. Could they have specified *when* it was repealed, and *how long* since it had been swept away, we should not have been left involved in the cloudy chronology of Mr. Sheridan, or reposing on the frail faith of Mr. Fox.

"General Dumourier," as Mr. Gifford proceeds to tell us, "who was at Paris at (in) the close of the year 1792, and during the first month of the subsequent year, aware of the just grounds of alarm which the decree afforded to all other states, exerted himself to procure its revocation, or, at least, to obtain a limitation of its provisions to countries at war with France; but as this would have defeated its object, which was, and still is, to excite insurrection throughout Europe, the efforts of the General proved abortive, and the decree now remains in the revolutionary code, exhibiting to the world a memorable record of the destructive principles of the French republic; and an instrument ready to be called into action, whenever, by an insidious peace; or a successful war, her power may be rendered commensurate with her views."

This, however, must be allowed in favour of Republican France, that, by such a decree, she honestly avowed her worst designs to Europe, held up the bloody flag openly to the world, and denounced her determination (if it ever was in her power) to extinguish all order, all civility, all religion among mankind. But the denunciation, gigantic as it was in itself, detestable as it was in its spirit, and fit only for the citizens of

the lowest deep, was rendered more gigantic, detestable, and fit, by the unanimous resolution *not to repeal it, not to soften it*, even though all Europe around them was agitated with apprehensions, and convulsed with tremours, by the audacious call to rebellion in its states. And all Europe, even Africa, even Asia itself, have since felt the powerful call working within their states, mustering their subjects in impudent rebellion against them, and threatening even to destroy the whole system of civilized nature. Such a powerful engine of destruction, against the peace of all mankind, was never fabricated by the combined brothers of the deep before.

"Mr. Fox had the boldness to declare, in a late debate, Feb. 3, 1800, that 'previous to August 1792, *there was the utmost and most decided neutrality on the part of France.*' To what lengths will men suffer themselves to be carried by the spirit of party! For, at the very time, and in this very pamphlet, I could produce," Mr. Gifford had said, after various proofs from the acknowledgments of the French agents themselves, "the authority of BRISSOT, and several of his associates; to prove that France was the aggressor, and that the powers against whom she waged war, acted merely on the defensive. So early as the 20th of October, 1791, BRISSOT urged the Legislative Assembly to declare war. 'You must not only defend yourselves, you must BEGIN THE ATTACK,' said he. He returned to the charge, on the 29th of December, 1791, when he did not blush to assign the following reason for his earnestness; 'in short, *we must have gold to pay the troops; France must have war to re-establish her finances and her credit.*' In the same assembly, on the 4th of January 1792, ISNARD exclaimed, 'Let all Frenchmen hasten to the Jacobin-club, we are *this moment about to declare war.*' In the summer of 1792, when employed in the execution of his plan for the deposition of his Sovereign, BRISSOT said, '*We made him declare war in order to put him to the test.*'" At the same time COLLOT D'HERBOIS, the father of the Republic, openly declared '*we were resolved to have war, because war would kill royalty.*' In his factious paper, Le Patriote François, BRISSOT, after his plan had succeeded, spoke in still plainer terms, and openly avowed the *motive* of his conduct: 'BUT FOR THE WAR, THE REVOLUTION OF THE TENTH OF AUGUST WOULD NEVER HAVE TAKEN PLACE; BUT FOR THE WAR, FRANCE WOULD NEVER HAVE BEEN A REPUBLIC.†'"

So very wild and wanton was Mr. Fox, in his assertion concerning the decided neutrality of France, up to August, 1792! But these dates are the destruction of all factious oratory.

* "See Le Tableau de Paris, par Peltier."

† "Sans la guerre, la Revolution du 10 Août n'auroit eu lieu; sans la guerre, la France ne seroit pas Republique." Le Patriote François, Samedi 22, Sept. 1792."

"I had

"I had as leave they would put ratbane in my mouth," cry the Foxes, the Sheridans, and the Erskines, "as offer to *stop it*" with a date.

"It has frequently been insinuated," Mr. Gifford also tells us, "that a refusal to open a communication with the French Minister was the means of preventing an accommodation, which would otherwise have taken place. The insinuation is false in itself, and the inference drawn unfounded in fact. Though our Monarch, very properly, refused to acknowledge M. Chauvelin in the new official capacity, which by a ready transfer of his allegiance from his Sovereign and *bénéfactor*, to the traitors who had hurled him from his throne, to the assassins who dragged him to the scaffold, he had assumed, yet that refusal did not operate as an impediment to a communication, which, though non-official, was equally calculated to facilitate the means of accommodation.—The ground of complaint was formally specified—The satisfaction required clearly explained—and reparation for the injury positively refused. Thus every purpose of an official communication was completely answered. Had the French council been disposed to accommodate matters, every opportunity was allowed them for so doing. Our government not only displayed a willingness, but even an *eagerness*, to bring the points of dispute to an amicable termination. Of this the correspondence between Lord Grenville and Chauvelin affords a complete proof; which is farther corroborated by the instructions sent to Lord Auckland, at the Hague, to propose a conference with Dumourier, on the frontiers of Holland. (*See Dumourier's Letters to Miranda*, State Papers, p. 246.—The whole business of this proposed conference, which is more fully explained by DUMOURIER, in his *Memoirs*, (from p. 143 to p. 163, Vol. I.) exhibits the profligacy of the French government, and the gross misrepresentations of your Lordship, in a most striking point of view. But if a contemplation of *these* be sufficient to excite our indignation, how much must that indignation be increased, when we consider the unprincipled conduct of the *present* French Minister for foreign affairs, Talleyrand, the apostate bishop of Autun, who can boast of one honour in common with Brissot, that of the friendship of some of the leading members of the British opposition.—This man, in his letter to Lord Grenville, of the 14th of January, 1800, (a State Paper, for its impudence and falsehood, without a parallel in the annals of diplomacy) does not scruple to assert, respecting the war, that, on the part of the enemies to France, '*The aggression was real a long time before it was public: internal resistance was excited: its opponents were favourably received: their extravagant declamations were supported: the French nation was insulted in the person of its agents, and England set particularly this example, by the dismissal of the Minister accredited to her.*'—There is not one charge here preferred, which, if applied to France, is not perfectly just; nor is there one, which, applied to England or her allies, has even the shadow of truth to support it.—The *aggressive conduct of France*, long before the war, will be found sufficiently demonstrated in the subsequent pages of this tract;

tract; the *internal resistance* excited in foreign states by emissaries employed for the execution of Brissot's patriotic plan, for 'setting the governed against the governors' may be traced to an early period of the revolution, when *the Club of the Propaganda* was established for the express purpose of diffusing revolutionary principles, and exciting revolutionary practices throughout Europe:—and that '*their opponents were favourably received; and their extravagant declamations were supported;*' is a fact notorious to every one who has read the debates of the different legislative assemblies, and who cannot but recollect the encouragement *officially* given to the seditious harangues of delegated traitors from the Jacobin clubs in the neighbouring countries, openly delivered at their bar.

"But 'the sublime genius' of the defenders of the French republic, from Mr. BARRISTER ERSKINE down to CITIZEN TALLEYRAND, disdains to descend to the humble task of examining *dates*; else the first minister of the first consul of the first nation in the world would not have ventured to assign, as an instance of her *aggression*, *a long time before the war*, the conduct of England, in the dismissal of Chauvelin, when it is known to all Europe, that Chauvelin did not receive orders to quit this kingdom, until after the news of the King's murder, (which took place on the 21st of January, 1793,) was received; and that war was declared at Paris at the beginning of February; nor would he have intimated that this *example* set by *England*, was followed by her allies, because those allies had been at war with France several months before, and consequently the only *agents* she could have in their dominions must have been spies, subject by the law of nations to be hanged.

"But what are we to think of *Citizen Talleyrand's* declaration respecting this aggression of England, of his assertion, that 'France was attacked in her independence, in her honour, and in her safety, *long time before the war was declared;*' when we call to mind the testimony borne by this same man, to the honourable conduct of England towards France, so late as the month of December, 1792, when he was in this country, and when he informed the French government, that the British ministry 'had nothing more at heart than to treat for the *preservation* of the neutrality?' We must think that he is a proper Minister for the prince of assassins, *Bonaparte*, and a proper authority for Mr. *Barrister Erskine*, in his declamations respecting the origin of the war!

"So anxious were the British Ministers for the preservation of peace, that they did not suffer the horror which they, in common with every honest man in Europe, experienced at the base and cowardly assassination of the virtuous Louis, to bar the avenues to negotiation. After that atrocious deed, they gave authority to *Lord Auckland*, to hold a conference with *Dumourier*, on the 10th of February, 1793—but the French government, bent on hostilities, declared war before the day fixed for the meeting. (See *Dumourier's Memoirs*, *ubi supra*.) A more decisive proof of the pacific disposition of one party, and the aggressive principles of the other, could scarcely be required or afforded!"

We

We have thus gone over the additions to this very useful pamphlet. It was originally very useful. But it is made still more useful now. It exposes the sophistries of the republican Peer, the fallacies of the republican Commoners, and the falsehoods of all, with a keen spirit and a steady mind. The mass of patriot putridity here lies before us, rank to the nose, offensive to the eye, and disgusting to the stomach. Nor do we know one political anatomist, unless we except Mr. Bowles, who has dissected the body of French republicanism with so bold a knife, and laid open the vitiated parts with so just a hand as Mr. Gifford has here done.

ART. III. *Morality united with Policy; or, Reflections on the Old and New Governments of France; and on various important Topics of Civil and Ecclesiastical Reform.* By Robert Fellowes, A. B. of St. Mary Hall, Oxford, Author of a "*Piſſure of Chriſtian Philoſophy*," and an "*Addreſs to the People*," &c. PP. 116. 12mo. White. Fleet-ſtreet.

VIGOUR of mind, integrity of heart, and independence of ſpirit, are eminently conſpicuous in this little pamphlet. The ſtile is ſtrong, clear, and correct; the arguments are forcible, and the reaſoning, *in general*, is concluſive. The author's ſentiments on the old and new governments of France do credit to his underſtanding, and to his feeling. But we are ſorry to ſee ſo reſpectable and forcible a writer, attributing the horrors and cruelties which have attended the dreadful convulſions of that wretched country, almoſt excluſively, "to the corruptions of the clergy;" without once referring them to the uncontrollable ambition of factious demagogues, the intereſted labours of profligate ſpendthrifts, or the malignant operation of an atheiſtical and impious philoſophy. Surely the following character of the French prieſthood is infinitely over-charged.

"The clergy, forgetful of their high calling, were greedy of worldly parade, and abſorbed in worldly purſuits. They were ambitious, intriguing, venal; and their conduct was diametrically oppoſite to the ſimplicity, the diſintereſtedneſs, and holineſs of Chriſtian miniſters. They were profuſe, but they were not beneficent; their devotion appeared ſhewy hypocriſy, and their piety pompous inſincerity. Their manners inſtead of being pure, were ſenſual; and the faith of thouſands was ſhaken by their debaucheries. The impurity of their thoughts was engraved in the obſcenity of their diction; and *ſome few* among them were more fit to miniſter in the voluptuous orgies of a heathen divinity, than to offer the fragrant incenſe of grateful adoration at the ſhrine of the Holy Jeſus. Infidelity had

powerful votaries at the very footstep of the altar. Even several who had been lifted to the chair of episcopal authority, and who ought to have been great and shining testimonies of faith and piety, derided Revelation as a fable; and wanted even shame to veil the grossness of their own imposture."

That such was the case with *many*, we cannot deny; but we must be excused if we do not assent to its being the actual situation of the *generality* of the French clergy, as a body. Among the *higher* orders even, there were to be found men of great learning, sincere piety, and exemplary morality; and the parish priests were confessedly a most conscientious and respectable class of men. Among the twelve apostles there was found one traitor; we should not then affix an indiscriminate and infamous stigma on a body of men, consisting of thousands and tens of thousands, because among them were found, a Talleyrand, a Gobet, a Chabot, &c. &c.

Mr. F.'s ideas on the subject of a reform in the revenues of the church of England are such as have been entertained by some of her very sincere friends; and should any alteration ever take place, we think it not improbable, but that a portion of them might be adopted. In the sentiments he has delivered with respect to an amendment of the Liturgy, and an enlargement of the pale of the church by new modelling, and tempering, the articles so as "to replenish a waneing priesthood with able and conscientious members," we by no means agree with him; for, in the first place, we strenuously deny that the priesthood of the established church is in the wane; on the contrary, we maintain that she never possessed a more able, more upright, or a more respectable clergy than at this very time; and, in the next place, supposing the fact to be as he has stated it, we do not conceive that the remedy would be found in the admittance of Dissenters into the bosom of the Church. As a more effectual support for our establishment in *such* a state, we should recommend, that all those cords by which she has hitherto been held together, should be drawn tighter; being firmly of opinion, that institutions of every kind, civil and religious, find their greatest enemy in a relaxation of lawful authority. We would only ask Mr. Fellowes, what kind of pale he supposes would enclose such men as Priestly, Belfham, Wakefield, and Friend? and whether such are the "buttresses" he would recommend to support a "waneing priesthood?"

In the arguments he has brought forward in favour of tythes, and the *necessity* of a church establishment, we are happy to coincide with him.

"Much clamour," says he, "has at all times been raised against tythes;

tythes; but I have long thought that clamour to originate, in most instances, from interested selfishness, factious turbulence, infidel rage, or sectarian bitterness, rather than from the calm and deliberate conviction of their injustice or their impolicy. Tythes are not the exaction of injustice. He who purchases a piece of land subject to tythes, purchases it knowing that the tenth part, not only of the existing produce, but of the productive power, of the improved or improveable value belongs of right to a different proprietor, and he consequently pays so much less for the purchase than he would otherwise pay. With what show of justice can such a purchaser complain of a grievance for which he has, in fact, previously received a recompence. It should likewise be considered, (for truth, more than any undue partiality to my brethren, compels me to declare it) that the clergy, either from an unwillingness to incur the charge of extortion, or of covetousness, or from a desire to live at peace with their parishioners, *feldom* get more than *two thirds* of their due, according to the rent of the land. He, therefore, who hires land subject to tythes, is usually a great gainer, and is very materially benefited by that measure in which his ignorance finds a source of bitter discontent. For, hiring his land subject to tythes, he has a *deduction from the rent*, which he *would otherwise pay, equal to the full value of the tythes*, when, in fact, he seldom pays any thing like *that value*. If he did not pay the smaller sum in tythe, he would pay the larger sum in rent. Where, therefore, the clergyman is not griping, penurious, and eager to exact the uttermost farthing, tythes are to the tenant not an intolerable grievance, but an *essential advantage*.*

Notwithstanding these arguments are incontrovertible, the pretended grievance of tythes has ever been among the foremost of those complaints, uttered by the seditious and ignorant brawlers of the day; and those brawlers have generally been found of that description of men, who care as little for religion itself as for the church establishment of the country. Were this not the case, surely, they would look with some veneration on that system which was at first instituted by the express authority of heaven itself among the Israelites of old, and which, with little interruption, has continued to the present time, on that system which providence itself esteemed the most effectual for the reward of those who minister at the altar, and which is sanctioned by an antiquity and authority which no other property possesses; an institution which has such an origin should not be abused, vilified, and abandoned, with the same petulant rage, absurd denunciation, and calculating selfishness, by which the legislators of the Whig Club, or Corresponding Society, are distinguished.

* "This fact was allowed by Emmet, the United Irishman, in his examination before the Privy Council of Ireland."

Among many other excellent arguments in support of a National-Church-Establishment, we do not think the following the least worthy of consideration:

"It appears to me not an oppressive, or absurd, but a wise and useful, policy in every state to set apart a certain portion of its land or of its productive industry for moral purposes. And what is christianity, rightly understood, but a system of pure and sublime morality, a system of morality simple and artless, but comprehensive and profound, sealed with a divine authority, and founded on eternal sanctions? And what consequently is, or can be, the great and glorious end of an established christian ministry, or a rich christian establishment, but to inculcate virtue and exemplify beneficence? If the religious establishment in this country do approximate to this great end, though with many occasional deviations, its partial abuses vanish in the contemplation of its general usefulness. Would that property, which is now appointed by law for the support of the Clergy, be converted to a better purpose, or be made more subservient to public utility, if it were transferred to other hands, or melted down into the mass of private property? The ecclesiastical revenues might, and probably would, be made more productive in other hands;* but we ought not so much to calculate, whether the property would be physically more productive, but morally more salutary; not whether it would increase the national wealth, but whether it would improve the national virtue. And whenever, in any measure of political reform, the great question is between the financial aggrandizement of the country, and the moral amelioration of the people, the former is so insignificant a consideration compared to the latter, that it argues as much ignorance as wickedness even for a moment to hesitate about the choice. If the ecclesiastical establishment be, with all its imperfections, auspicious to the interests of virtue, it ought to be maintained though the revenue of the state might be augmented ten hundred fold by its subversion."

From this subject, he proceeds to the popular one, of "a reformation of parliament." We have in a former Number declared our sentiments on such an attempt. And although the system, recommended by Mr. Fellowes, be of a very different nature from those which have issued from the Revolutionary Societies of this country, yet we do not perceive that it would correct what in our opinion is one, if not the greatest, evil of our representation as it exists; namely, the facility with which qualifications are obtained. Was the actual property of the representation scrutinized with the same jealousy, with which that of the elector has been occasionally examined, much of the impurity which at this moment infects the House of Commons would be completely done away. The Reformation

* We doubt this fact.

offered in this pamphlet is founded on *property*, and we scruple not to say that the plan has in it great genius and uprightness of intention.

"A Reform, conducted in the mode I have pointed out," concludes Mr. Fellowes, "would not be a violent change, but a progressive improvement; not an innovation, but an amelioration; not exciting turbulence, but producing composure; not generating misery, but increasing happiness; gradually extirpating corruption, and extinguishing discontent: and being directed by the principles of justice, and associated with the sympathies of humanity, would not be a fleeting and transient, but a lasting, benefit. It would renovate the strength, and perpetuate the existence, of the English Government."

We recommend those of our readers who wish to examine the scheme which promises such admirable effects, to refer to the pamphlet itself; and whether they do, or do not, accord with the general principles advanced by the author, we are decidedly of opinion they will not think that time mispent which the perusal of it will employ.

ART. IV. *Reformation-Truth restored: being a Reply to the Rev. Charles Daubeny's Appendix to his Guide to the Church: demonstrating his own Inconsistency with himself; and his great Misrepresentation of some Historic Facts. With a more particular Vindication of the pure, reformed, Episcopal Church of England, from the Charges of Mr. Daubeny, and other Doctrinal Dissenters of that Gentleman's Sect, who are fomenting Schisms and Divisions, and disseminating Errors in the very Bosom of the Establishment. In a Series of Letters to Mr. Daubeny.* By Sir Richard Hill, Bart. M. P. PP. 204. 4s. 6d. Cadell and Davies. London. 1800.

ART. V. *Daubenism confuted, and Martin Luther vindicated: with further Remarks on the false Quotations adduced by the Rev. Charles Daubeny, Presbyter of the Church of England, and Fellow of Winchester College, in his late Publications. Intended as a Supplement to Reformation-Truth restored. In a Letter to Mr. Daubeny.* By Sir Richard Hill, Bart. M. P. PP. 48. 1s. Cadell and Davies. London.

WE have classed these two articles together; from their being, both of them, but parts of one whole; inasmuch as the author himself has declared the latter to be a continuation of, and supplementary to, the former. And, indeed, so little difference is there between them, that were all that is new, relevant and important, extracted from them both, as well as from his Apology for Brotherly Love, the least of them

them all would easily contain it. Sir Richard Hill, though an unwearied, is often a wearisome, writer: like the cuckoo, he has but one note; and were that even more harmonious than it is, the perpetual and incessant repetition of it would be surfeiting. He can think, speak, or write, with satisfaction to himself, only on Calvinism: and whether it be from the nature of the subject on which he has thus unfortunately set his affections, or from his own particular manner, its only effect on us, at least, is that, amidst a never-ceasing clack, there is no distinctness of sound. According to an Indian idiom of speech that we have heard, there is a deal of talking, yet nothing said.

As, then, in the fresh pieces now before us, (which, whether Mr. Daubeny notices or not, we have little doubt will soon be followed up by, at least, as many more) we have found nothing that relates to the only point of any consequence in the controversy, that is even in its form and manner new, to which distinct, full, and complete answers have not already been given either in Mr. Daubeny's Guide, or the Appendix, we assure ourselves, it will be as grateful to our readers, in general, to be excused the trouble of reading, as it will to us to be spared the trouble of writing any farther comments or observations on Sir Richard Hill's peculiar tenets: which, however valuable they may be deemed in the eyes of himself and his friends, we have not found possessed of the quality, attributed to good poetry; that we mean, of pleasing on a tenfold repetition.

With all his peculiarities, (to use no harsher term) we cannot but highly respect Sir Richard Hill; and chiefly, for the commendable attention, which, through life, he has always shewn to religion. It is true he has not, in our estimation, always either embraced or exhibited religion in her loveliest forms: and though we cannot, with our Ethic bard, admit that *modes of faith* are to be thought worth contending for only by *senseless bigots*, and that no man's faith can be *wrong*, whose *practice is right*, we readily admit, that though in all his never-ending controversies respecting points of faith, our veteran certainly has been oftener wrong than right, his life has been irreproachable. As was said of the muse of the Earl of Dorset, he is, naturally, a benevolent man; and is uncharitable and bitter, only when defending some of those narrow notions, which are characteristic of that system of religion to which he is so irrevocably attached.

Is it that there is something in controversy that so irritates the temper, that even mild and good-natured men become sour and harsh; and men of cultivated minds and polished manners, illiberal, vulgar, and rude? From Sir Richard Hill we might, and we did, expect a style and a manner of writing that

that was colloquial, familiar, and low; but we did not expect, that he either could or would, forget that he was a Christian, and a gentleman. He should, if it had been only out of respect to his own character, have disdained the meanness practised in his title-pages. What other construction can even "the worthy, judicious, learned, and critical friend," mentioned in the Preface to the second of these pieces, fairly put on his professing to "*vindicate* the pure, reformed, Episcopal Church of England from the *charges* of Mr. Daubeny, and other doctrinal *Dissenters* of that gentleman's *sect*, who are forming *schisms* and divisions in the very bosom of the establishment," than that it is the low and unworthy artifice of a defeated controversialist? 'Tis strange it should not occur to him, or to his learned friend, who is so nicely jealous of his reputation, that if Mr. Daubeny be a *Dissenter*, and a *Sectarian*, so are the whole hierarchy; and so are, at least, ninety-nine out of an hundred of the established clergy of the kingdom: and, if we may credit the Baronet's brother, Mr. Rowland Hill, the clergy of Scotland must also be set down as Dissenters and Sectarians. Mr. Daubeny, a Dissenter and Schismatic! Heavens! we should not be much more surprized; were this random railer to charge George the Third with being a Jacobin.

After this it may, perhaps, be deemed a sort of anti-climax in writing to notice some sarcastic, not to say malicious, jests which are plentifully scattered through the publications before us: for, tired, it would seem of his old jokes, which, if *dull*, were *gentle*, our incensed veteran now ventures, in Shakespeare's phrase, to "*break jests as braggards do their blades*." Yet, as, happily, we know some of these insinuations thus uttered, as it were, half in jest, and half in earnest, to be slanderous; and strongly suspect them of being also malignant; it is our duty to refell them, which, we think, will be sufficiently effected by our merely pointing them out to the scorn and abhorrence of our readers. In a note at p. iv. of his first Preface, it is insinuated that Mr. Daubeny has sunk so much in the esteem of his parishioners, that "*grass now grows at his church door*." We affirm on better authority than the Baronet, or any "*slanderous jade*," (and he seems to have not a few of them in his service) whom he may employ to pick up for him anecdotes unfavourable to the Clergy who are orthodox and regular, can possibly have, that the fact is very much otherwise; and if he doubts our assertion, let him, (as he appears to be frequently at Bath,) if it be but to satisfy himself as to this point, attend the Free-Church there. Prevalent as the spirit of delusion is, we bless God, our parish churches are not so deserted, as Sir Richard Hill, we fear, wishes they were, unless

unless, indeed, they were filled with Calvinistic Ministers. By going to this church, he may also learn what probability there is in his other gossiping story, that Mr. Daubeny "*cannot walk along the streets of Bath, or take a turn or two in the Pump-room, but those who see him are saying one to another, There goes the Guide.*" P. v. of Preface. In P. iii. he is described as having "*the talent of bringing arguments out of no arguments ;*" but this being harmless nonsense needs not be animadverted on ; and almost equally so is the insinuation, P. 2. that few of Mr. Daubeny's books have been sold ; excepting that, as far as we have been able to learn, it is false ; certainly made with a malicious purpose, and if true, would be nothing to the purpose : for, who appreciates a book solely on the ground of its being popular or unpopular ? The low, vulgar, and, as we suspect, utterly false tale (for, it is extremely improbable) told in P. 8, of a Clergyman's making a strange blunder in the pulpit might also be passed over as beneath our notice, were it not that it shews it to be the predominant passion of this bitter Calvinist to vilify and degrade the regular Clergy of the Established Church. How much is it to be wished that he would at length learn to verify in himself the better conduct of Mr. Jay, as he states it, and we hope truly, in P. 21.—The sneer, in P. 23, where, as a keen sling against Mr. Daubeny, Judas is called a *Guide*, because he was a *Guide to them that took Jesus*, is almost too low even for one of our Baronet's jokes. Another foolish, and (as we again suspect) false story of the late Archbishop Secker and Dr. Barton of Christ Church, as related in P. 37; may be classed with that already adverted to in P. 8, introduced, like that, for no purpose but the unwise and unworthy one of placing the Established Clergy in a low and ludicrous point of view.—"The feeble report of Mr. D.'s Pop-gun can scarcely be heard, when fired off in defence of his beloved Dulcina del Tobosa, Arminianism." P. 125. "—it rips open the bowels of all your arguments, and makes them aim at nothing at all." P. 25. But to quote every expression of this stamp in these two pamphlets, would be to copy a large portion of them. We will therefore notice only one more, occurring P. iv. of the Preface to Daubenism, where, after informing his readers, (what, to be sure, it was of vast importance, that they should know) that he could not "prevail on his friends to add, erase, or alter a single line in his reply ;" (in all which we sincerely believe him, as there appears to be sufficient internal evidence, that the work is entirely Sir Richard Hill's own) ; he affects to complain that his wishes were frustrated ; and then significantly adds, "I am informed, Mr. Daubeny has been much more successful

successful in calling in his Allies." This, we charitably believe, was inserted from no worse motive than a little vanity which suggested to him, that no single hand was equal to the coping with him. If it be true, as is here insinuated, that Mr. Daubeney did ask, and did prevail on, some, or many, of his friends to revise what he has published in this controversy, it is to his credit; as proving that he was not, like his adversary, eager to rush unadvisedly, and, at all events, into print; but we own we have suspicions that the fact, as here stated, if true at all, is not true in all its points; and we call on Sir Richard Hill to produce the authority on which he has brought forward his assertion, which (assiduous as he appears to have been in collecting anecdotes unfavourable to Mr. Daubeney, as well as to his order,) it is not easy to conceive how he should have come to the knowledge of.

That the Guide to the Church, and the Appendix to it, will long be standard books in the hands of all sound Divines, and especially of all young Divines, can hardly admit of a doubt: and for, at least, the latter of these excellent works we are indebted to this controversy; on which, therefore, we no longer look back with regret as having been of no use. If there be another circumstance in it that is very pleasant, it is this, that, as we hope, it is now closed. There is one point on which Sir Richard Hill has strenuously insisted in all his controversies, and in which he has, we believe, always succeeded; that is, in having the last word: and this honour, if it be an honour, we now rely, Mr. Daubeney will not begrudge him. We have known Sir Richard Hill only as a Controversialist; and we can hardly remember the time when he was not so engaged; and however uniform the termination of these contests has been in his disfavour, all his opponents have concurred in yielding what he would have died in the field, rather than not have obtained, viz. *Reddere de multis ut verba novissima posset.*" Ovid. Metam. Lib. iii. l. 361.

ART. VI. *On Dr. Huntingford's Call for Union with the Established Church.* 4s. 6d. Cadell and Davies. London.

TO those who consider our Established Church, either in a political or religious view, as essential to the existence of our constitution, this compilation will afford the highest satisfaction; and they will cordially join with us in thanking the learned and judicious compiler for selecting, in a short compass, some essential parts of the works of our best antient and modern writers, on subjects peculiarly suited to the present period;

period; and earnestly do we wish that every candid Dissenter, every conscientious man, and every one desirous of change, in the hope of improving, would read and consider the arguments advanced in this short and most useful publication. The book is divided into thirteen sections, to which is prefixed the Call of the worthy and learned Editor, earnestly inviting all who love their country, and the Christian religion, to unite for its defence against the most dangerous and daring enemies that ever appeared against them.

The first section is on Church Unity by Bishop Sherlock, which he says consists in Unity of Faith in the essential articles of Religion, in Unity of Communion, and in Unity of Love and Charity. The excellent Bishop declares, that, in his conscience, he believes the Church of England to be the most Apostolical Church in the world; how then does it grieve him to hear it charged with unjust imputations, and to see the furious zeal of many to raze up the very foundations of it; what pain does it give him to see such a church rent and torn by *schisms*, which give the greatest advantage to the common enemy of the Christian faith. In some of the following sections, which are written with all the force of eloquence and solid argument, we read, that separation from this church is not necessary, is unreasonable, is mischievous. The venerable names of Tillotson, Stillingfleet, Hooper, Claget, and Jeremy Taylor, give weight to these arguments. These men were distinguished for their sound learning and sincere piety, and did honour to the station to which they were advanced, and such, we trust, will ever be the ornaments of our Episcopal Bench. In the 8th section are some miscellaneous passages from that valuable divine, Bishop Hall; he says, a Christian, in all his ways, must have three *guides*—Truth, Charity, and Wisdom. Truth to go before him, and Charity and Wisdom on either hand; if any of the three be absent, he walks amiss. (In Mr. Daubeny's Guide we see the union of Truth, Charity, and Wisdom).

Bishop Hall also observes, that it is not necessary to follow the apostolical usages in things indifferent; it is not necessary to choose Ministers by lot; not necessary to christen in rivers; not necessary for Ministers to depend upon arbitrary and uncertain maintenance. To this is added a note from the historian Robertson, who condemns the scanty and precarious subsistence that Ministers received from the benevolence of the people; he says, to suffer the Ministers of an Established Church to continue in this state of indigence and dependence was an indecency repugnant to the principles of religion and the maxims of sound policy. In another passage how earnestly does the good Bishop Hall pray for peace and unity; let me
beg,

beg, says he, for peace, as for life: by the love of God, by the graces of his spirit, by the blood of the son of God, be inclined to peace and love.—In the 9th Section, testimonies to the Liturgy of the Established Church are selected from Mr. Wilberforce's *Practical View*. Every man, who loves morals, religion, or his country, must particularly notice the following passage from Mr. Wilberforce—Let us, says he, be spared the painful task of tracing the fatal consequences of the extinction of religion among us: the very loss of our Church Establishment, though as, in all human institutions, some defects may be found in it, would, in itself, be attended with the most fatal consequences; the want of it would be in the highest degree injurious to the cause of Christianity: to what a degree might the principles of men decline, when our inestimable Liturgy should no longer remain in use; a Liturgy justly *inestimable*, which continually sets before us a faithful model of the Christian's belief, and practice, and language, affording an advantage ground of great value to such as still adhere to *the good old principles of the Church of England!*—Those, therefore, who use this Liturgy, *out* of the Church, should reflect on the force of that part of it in the Litany, in which we pray to be delivered from all false doctrine, heresy, and schism. How, indeed, can separating congregations offer this prayer, and yet not perceive they are acting in direct contradiction to the letter and spirit of it? And are they not under the same inconsistency, when they pray for all Bishops, Priests, and Deacons, when this service is used by Ministers not episcopally appointed?

In the 10th Section, the very learned Chillingworth treats of the Apostolical institution of Episcopacy. The three last Sections are from Tillotson, Stillingfleet, and Hooper: and the judicious Editor concludes with an address to his friends, brethren, and countrymen, expressed with dignified eloquence and energy, with the feelings of a true patriot and the zeal of a Christian.

ART. VII. *Munimenta Antiqua; or Observations on Antient Castles. Including remarks on the whole Progress of Architecture, Ecclesiastical as well as Military, in Great Britain: and on the corresponding Changes in Manners, Laws, and Customs. Tending both to illustrate Modern History; and to elucidate many interesting Passages in various Antient Classic Authors.* By Edward King, Esq. F. R. S. and A. S. Vol. I. Large Folio. PP. 345. 3l. 13s. 6d. G. and W. Nicol. London. 1799.

THIS magnificent work, printed in the best types and on the best paper, is the commencement of a design equally grand and expensive, diffusing itself over a vast variety of notices, calling for a most extensive range of reading in the author, and certain to be very costly in the continuance to the purchaser. But the idea of it does honour to the expanded mind of the writer, as the execution shews his fearlessness of expence to his purse. And we wish him all the success in reputation, and repayments, that he richly merits for both.

"The beginning of our narration, and which is contained in this volume," he tells us, in his preface, "relates solely to the *earliest periods* in Britain; before the invasion of the Romans. The days of *primeval* simplicity, and rudeness; the days of Druidism, and of Patriarchal manners." And here, with regard to such of the Druidical structures as were, indeed, unquestionably Temples; I have carefully avoided, as much as possible, the repeating, or interfering with what has been written, so much at large, by *Dr. Stukeley*: leaving the curious still to draw their own conclusions from his learned dissertations; though it cannot but be observed, that in the course of this work, conclusions, even on different grounds, have led me very much to agree with him. My object, it will be found, has been to add, if possible, by fair observations, new and additional light to the interesting subject; * by an investigation of circumstances, which had before escaped due notice. And in other points, with regard to *Rowland* [Rowlands] * *Barlase*, and other able writers, to whom we are so much indebted, it will be found that I have, as much as possible, observed the same rule.

"The second volume, which has the plates already engraved, and is printing with all expedition, will relate to the works of the Romans in this Island, and the improvements introduced by them; to such works of the Britons as were *imitations* of Phœnician, and Syrian architecture, with which they were made acquainted by the traffickers for tin; and to such as were mere *imitations* of Roman architecture; and also to such as, in the more barbarous parts of the island, were only *imitations of those imitations*." This disposition is a vicious one, in our opinion; as the "*imitations of Phœnician and Syrian architecture*" among the Britons, "with which they were made acquainted by the traffickers for tin" long before the Romans came, if they were ever made at all, ought to have been noticed under the "*works of the Britons*" in the first volume.

"The third volume, which is also ready for the press; will contain the history of what truly relates to the *Saxon* times.

"And the fourth, the History of the strenuous efforts of *Norman* genius; and of the preparations which their sturdy, and violent endeavours were permitted to make for better times.

* We keep the author's own punctuation. *Rev.*

† "To add new and additional light to the *subject*," is not legitimate language. *Rev.*

“ As viewing the history of our country in this light, has opened a scene of wonder and delight; and carrying [carries] with it a full conviction of truth, though mixed with much novelty of ideas, to the mind of the author; it may, perhaps, become no less striking and interesting to the minds of others.

“ The world becomes, by this means, in the truest sense, the great and splendid *theatre*, on which are displayed the wonders of Divine wisdom and designation, “bringing light out of darkness, and a spiritual world of created beings to maturity. But these are scenes; amidst which we must proceed with cautious steps,” by not dwelling upon the “ detestable offences of dark ages——.” “ And the more interesting and safe pursuit, is to investigate, by means of scattered remains of ancient labour and architecture, and by means of scattered records, *how*, amidst the deepest errors, useful exertions have yet been made; and how the mind of man has been insensibly guided through the whole wondrous chain of events, from gloomy darkness unto hope and light. How obstinate prejudices have been overcome; the bonds of habit broken; and the fetters that held the human mind in such sad duration, by degrees, loosened.* This will be still more the purport of what is proposed to be printed in the succeeding volumes, than even of what is contained in this. But as, in this present volume, there has been occasion both to refer to, and to shew some light upon, the historical part of the *Holy Scriptures*; and also upon several passages in the most *ancient classic authors*; two short indexes are added; besides a very full and minute table of contents. The one index, points out the passages in the *Holy Scriptures*, that are at all illustrated in these pages; in regular order, according to the arrangement of the Sacred Books. And the other index, leads to such passages in *ancient writers*, as are here placed in any striking point of view; or have had any additional light cast upon them. And also some particular circumstances, besides those mentioned in the table of contents, that are most deserving of notice. And is made as short, and comprehensive, as possible. The same plan will be pursued in the succeeding volumes, if the author's life is spared to print them——.

“ How far the endeavour of rendering the search after antiquities more interestingly useful, has been accomplished in these volumes, every reader must judge for himself; and faithful endeavours must speak for themselves; after a candid examination of the conclusions [which] they produce.”

This extract from a preface, as loquacious as the title itself, will serve to shew the present work in its *general* character to the public. From *that* we conceive *this* to be in plan and in execution, an effort of extraordinary zeal, and an exertion of extraordinary learning. But we consider the author, though possessed of that first quality of the human soul, a deep feeling

* The author's own punctuation is still preserved, as it equally is afterwards, *Rev.*

of religiousness, through all its powers, yet inheriting no flame of genius from heaven, proceeding only in an equal and even pace of thinking, judicious but not vigorous, steady but not strong, even leaving his readers to slumber where they should be awake the most. Such an author must seem incompetent to the mighty task before him, to infuse life into the dead matter, to set the dull mass in motion, and to make the jarring atoms unite into a world of beauty. Even his sober faculty of judgement, however predominating, can hardly be expected to be continually wakeful at her station, through so long and tiresome a combination of extraneous incidents into one system. And we find this to be actually the case.

In the introductory remarks we find Mr. King asserting, that "in the Highlands, and most northerly parts of Scotland, there was not, in the time of Ptolemy, in the middle of the second century, so much as one British town among nine nations."*

These nine are the Epidii, the Cerones, the Carnonacæ, the Caroni,† and the Cornabii, the Caledonii, the Cantæ, the Logi, and the Mentæ. These, indeed, have no towns assigned them by Ptolemy, because they had no Roman or regular towns like the others. But that they had "British towns," is evident from Mr. King's own confession afterwards, when he allows "some clusters of antient dwellings were, by degrees, constructed in deep woods, and morasses; and near rivers;"‡ when he acknowledges among these, "we may justly deem one to have been even the first origin of London:"§ and when concerning "the capital of Cassivellaunus" he quotes Cæsar as saying, "The Britons call a place a town, where they have fortified thick impassable woods, by means of a vallum and fosse."§§ If the Britons in general had towns, then the nine nations in particular had them. Only, these were not such towns as the Romanized Britons had. They were merely "British towns." They were merely forts in the woods. Yet even these Mr. King afterwards recognizes expressly, *for towns*; as "even their *best towns*," he tells us, "we find to be universally, mere assemblages of—huts."¶¶ Thus they, who are reported at first to have no "one British town among nine nations," are acknowledged, indirectly, at last, to have towns equally with the other nations of Britain, and to have such towns now as the other nations had originally. The author has confounded himself, for want of distinguishing between the conquered nations of the south and the unconquered

* P. 10.

† Ptolemy, ii. 3.

‡ P. 12.

§ Ibid.

§§ P. 13.

¶¶ Ibid.

of the north. The towns of the unconquered were mere forts still; and the forts of the conquered had become stations of Roman soldiery, with regular towns of Britons, at the side of them. Nor were the houses of the Britons what Mr. King avers them to have been, "small hovels formed of loose stones, with sticks, and boughs; and covered with grass, or reeds; nearly like those described by many of our navigators and travellers in the South-Sea islands in Africa, and in America."* When the fancy is let loose to float in air, without any restraint from historical authority, it flies at once from Pole to Pole, and unites the North with the South in an instant. The buildings of the Britons, we know, from the first Roman who viewed them, were "very numerous" in themselves, "and very nearly similar to those of the Gauls," who had regular towns among them, and who, therefore, built not their private houses like those of the roving savages in America, Africa, or the isles of the Southern Sea.† The conceit, indeed, that they did, would be as unworthy of Mr. King as it would be contradictory to Cæsar; and Mr. King therefore says, with a tacit reference to Cæsar, "that, though of the same form" with the Gallic houses, "they [the British houses] were in general of still less dimensions, and of less nice construction, than those of the Gauls."‡ Mr. King will find a great difference between the houses, though Cæsar says there was little. We have actually an account of a Gallic house from Cæsar, which shews the Gallic nobles to have resided in houses like our own, with a village of cottages adjoining. When a detachment of Romans was sent secretly to seize Ambiorix at his mansion-house, they first "seized many of his men suddenly in the fields, by their information they pushed on for Ambiorix himself, at a place in which he was reported to be with a few horsemen. By great good-fortune it happened, that they came upon him before he was aware of them and prepared against them; yet by great ill-luck, when the Romans secured all the implements of warfare, which he had with him," a regular kind of armoury in his house! "and took possession of his chariots and horses," that must have been lodged in the stables and sheds belonging to the house, "he himself escaped the death designed for him; and his escape was effected by this circumstance, that, the edifice being surrounded with a wood, as are almost all the houses of the Gauls; (this people for the sake of avoiding the heats generally seeking the vicinity of woods

* P. 11. † Cæsar de Bell. Gall. v. 12. "Creberrima-ædificia, fere Gallicis consimilia." ‡ P. 14.

and rivers), *his attendants and menials*," who lodged in the same house with him, "*took post at a narrow pass, and for a time sustained the charge of our cavalry.*"* So ample in dimensions, so provided with rooms, so furnished with outhouses, and so attended by villages, were the houses of the Gallic nobles! and the British in general, we know, were "very nearly similar to those of the Gauls" in general.†

After this unfortunate trip at the commencement of his course, Mr. King proceeds to "*aboriginal British fortresses*;" of these he specifies many. Only, the first appears in his delineation of it, to be such a fortress as no Briton in his senses could have made; a number of concentric circles, crossed from side to side by a long kind of projecting *loop*, and having *no passage into it, no avenue out of it*. Nor does his description speak of either avenue or passage.‡ He notices also a camp "*distinguished by the name of *Caer Caradoc*, near Longnor in Shropshire*;"§ when the real name is *Querdock* without the prefixed *Caer*, derived from a long range of hills, that has three *paps* or *hummocks* on it, called Lawly-Hill, Little Quordock-Hill, and Great Quordock-Hill. The last has this camp upon its summit, "*the area*," there being not merely (as Mr. King describes it,) "*irregular*," but a strangely irregular space of ground, a mere mass of hillocks and hollows; being too, not (as Mr. King adds) "*of pretty considerable extent*," but only about three acres within the exterior trench, and only two within the interior. Yet it has, what is very extraordinary, though not noticed by Mr. King, a well of water within it. The whole, however, is so rude in its form and features, that the judgement of every antiquary must readily concur with us, in attributing it still, with Mr. King, to the Britons; but in attributing it to the earliest of them, and in showing Mr. King from it the necessity of *classing* his British fortresses, the

* De Bell. Gall. vi. 30. "*Multos in agris inopinantes deprehendit: eorum indicio ad ipsum Ambiorigem contendit, quo in loco cum paucis equitibus esse dicebatur.—Sicut magno accidit casu, ut in ipsum incautum atque imparatum incideret,—sic magnæ fuit fortunæ, omni militari instrumento, quod circum se habebat, erepto, rhedis equisque comprehensis, ipsum effugere mortem; sed hoc eo factum est, quod ædificio circumdato silvâ (ut sunt fere domicilia Gallorum, qui vitandi æstûs causâ, plerumque silvarum ac fluminum petunt propinquitates) comites familiaresque ejus angusto in loco, equitum nostrorum vim paulisper sustinuerunt.*"

† King, p. 10, speaks of the Britons "*fishing*." He forgets they eat no fish (Dio. lxxvi. 12).

‡ Plate 1. Fig. 1. Pp. 20, 21.

§ P. 22.

tudeſt, as firſt; the fineſt, as laſt.* Mr. King proceeds to mention the vitrified caſtles of Scotland; and ingeniouſly accounts for the appearance of vitrification upon them, from the wood originally laid in the banks to bind them, and from an accidental fire affecting the earthy iron ore of a vitrecible nature; with which the country about it abounds; and of which the earth of the banks had perhaps been compoſed.† But when he includes Maiden Caſtle, in Dorſetſhire; among his Britiſh ſtreſſes, he goes equally againſt all authority, all probability, all evidence.

“It is not eaſily to be imagined,” he cries, “that the Romans would have been at the inconceivable labour of erecting mud walls of ſo aſtoniſhing a magnitude in ſuch a ſpot, when they were ſo well acquainted with the great preference [preferableneſs] of ſtone ramparts, uſed by them in ſo many other places.”

This objection is powerleſs from its very violence, as it would equally take from the Romans all the other encampments of theirs in the iſland; theſe being equally formed, of what Mr. King moſt improperly calls, “mud walls,” but what are really banks of earth. Theſe are the ramparts of their *encampments*, while the “ſtone ramparts” are confined entirely to their *ſtations*. And Mr. King reaſons only from confounding *theſe* with *theſe*. “It is no leſs unaccountable,” he adds; however, “that they ſhould, contrary to their uſual mode, prefer ſuch a barbarous and irregular form.” The Romans *could* have no “uſual mode” in actual warfare. They muſt make their camps conform to their ground. They did ſo here. “Maiden Caſtle,” ſays Stukeley, “takes in the *whole* ſummit of a great hill,‡” and ſo is configured by the very figure of the hill. “Neither can any ſatisfactory reaſon be assigned,” as Mr. King perſiſts in ſaying, “why, no Roman bricks, or coins, have been found here, when ſo many are found at Maumbury, a much inferior work, near Dorcheſter.” Maumbury is the famous amphitheatre; and has “no Roman bricks,” any more than Maiden Caſtle has even only one ſo-

* Mr. King, p. 25. on the authority of “Rowland” [Rowlands], deduces *Dinas* a town from “*Dineſu*; i. e. from *mens*’ associating and bandying together.” He thus takes the derivative for the primitive meaning. *Dinas*, a town in Welch, means, originally, a hill only; as *Dina* ſtill means in Iriſh, and *Dinas* in Corniſh. It thence came to ſignify a fort on a hill, a town, or a city, as in *Cambo-dunum*, *Camulo-dunum*, &c. &c. &c. And from this idea were derived *Dineſg* belonging to a city, *Dinaſwr* or *Dineſydd* a citizen.—Of *Dineſu* we know nothing. *Rev.* † Pr. 30—34.

‡ It. Cur. 163. edit. 2d.

litary "coin," though "so many" are mentioned by Mr. King.* The objection, indeed, even if founded on fact, is absolutely frivolous in its nature; as Maiden Castle was merely a camp for a few months, or a few weeks, or a few days; and Maumbury was a place of games to the whole town of Dorchester for ages. And, after all, an evidence fully adequate to that of the coin, even a broad Roman sword, was found at Maiden Castle, in 1688.† Yet Mr. King still persists in his error, and we must, in kindness, attend to deliver him. "How unlike was the whole of the construction here," he exclaims at last, "to that at Richborough? which latter must have been one of their first establishments on this island; and which gives us decidedly their general plan.‡" Mr. King thus confounds again the *station* and the *encampment*, though so totally different in themselves. Richborough Castle was a station, or (as Mr. King chooses to call it, deceiving himself by the ambiguity of the word) an "establishment;" though Mr. King has no other reason for calling it "one of their first establishments in this island," than that, as the port of passage into Britain, it is mentioned first in the Roman Itineraries. Nor, even if it was one of the first, if it was actually the very first, would it "give us decidedly their general plan;" as it would even then give us only their plan for a *station*, and as there are, in fact, many stations within this island upon a plan very different from that.

After a specification, surely too ample, of these "aboriginal British fortresses;" Mr. King goes on to notice "certain subterraneous rude pits and caverns," as equal monuments of "British forecast and cunning." These, however, even if British, ought, in judiciousness, to have preceded the fortresses, as much less plainly British, and much less monuments of architecture. But those which he notes at Royston, in Hertfordshire, at Crayford, or Faversham, in Kent, and at Tilbury, in Essex, are all made in the native *chalk*, and are plainly, therefore, nothing more than chalk-pits. They are all "at the mouth, and thence downwards, like the tunnel or passage of a well, but, at the bottom, they are large."§ They cannot be, what Mr. King supposes them, the subterranean repositories for corn which Diodorus says the Britons had; because the Britons of *Essex*, and the Britons of *Hertfordshire*, had no corn in the days of Diodorus. || They were merely, indeed, the pits,

* Mr. Gough, 1—50. says this was found "near it;" but, his author, Stukely, 175, says this was found "in the very place."

† Stukeley, 163.

‡ Pp. 39, 40.

§ Pp. 47, 48.

|| Cæsar de Bell. Gall. v. 14. "Cantium-regio est maritima omnis, interiores plerique frumenta non serunt."

from which London has, in all ages of its buildings, been supplied with chalk for lime. That chalk composed the lime of our ancestors, as it even composes (we believe) the lime of London at present; is plain from the derivation of our name of *chalk* from the *Calx* of the Romans, those first introducers of lime into our buildings; from the *calcaria* of the Romans, Tadcaster, in Yorkshire, so denominated by them from the lime there dug up becoming the *cealca-ceaster* of the Saxons; and from the Saxon *cealc* for chalk, or *cealc-stan* for a chalk-stone. Having thus turned Mr. King's repositories for corn into mere pits of lime, we must leave him to scoop out his "conical deep pits" on hills and heaths, as strange hiding-places for the Britons, while they are all open to the sky above. They are all, apparently, what he acknowledges some of them may possibly be, "mere sand pits," * mere chalk-pits, mere earth-pits. And the others, which Mr. King mentions, are merely the caverns of nature, improved at times by art, but wholly unworthy of his notice, especially after he has noticed the hill-fortresses, which are so much more illustrious proofs of British architecture. From *those*, however, Mr. King winds round again to *these*, even to such as are denominated *raths* in Ireland; "the word itself, *rath*, signifying properly a *surety*; and the *rath* being uniformly allowed to have been the antient abode, or castle of the old Irish chief." † The etymon is not true in itself, and the application of it is contradictory to what he had said before. *Rath*, in Irish, is a surety, as it is also prosperity, fern, or wages; but then these meanings are all equally wide of every mark of propriety here. *Rath* likewise signifies a village, a mount, a fortress, or a garrison; as *rath* is the Irish appellation of Charleville, in the county of Cork, as *Riegh-rath* imports the Prince's fortress, and *Rath-cuirc* is the Irish denomination of Cashel, from Cuirc the son of a king of Munster. Hence it is, that "the *rath* is uniformly allowed to have been the antient castle of the old Irish chief;" directly contrary to Mr. King's account of the British houses before, and exactly correspondent with Cæsar's, concerning the Gallic. "They are entrenchments," notes Mr. King, "thrown up on the very tops of the hills, sometimes with two or three, but more frequently with a single ditch.‡" Mr. King, like the Egyptian hieroglyphic for the year, thus circles round into himself, and holds his tail in his teeth. But, as *rath* imports a mount equally with a fortress, "there are also still remaining," we find from Mr. King, "in several parts of Ireland, small mounts, on plains, and near rivers, surrounded with two or

* P. 53.

† P. 78.

‡ P. 77.

three strong ditches, including a small area round such mounts; and—such—plainly appear to have been the private habitations of the little petty chiefs of the several subordinate districts; and are allowed, by tradition, to have been so.* Such then were even the “private habitations of petty chiefs” in Ireland! Such, therefore, were equally, whatever Mr. King may aver, “the private habitations of petty chiefs” in our own isles, before the Romans settled in it! And such, Mr. King comes most contradictorily to argue at last, was even Old Sarum, the *Sorbidunum* of the Romans, a town and a fortress together, and a fortress-town of the Britons before!† Mr. King has thus run the round of contradictoriness to himself, exalting his “small hovels” of the Britons into Irish castles, and raising them, at last, into British towns. The absurdity of this conduct, however, is heightened by what immediately follows, in making the Badbury Rings of Dorsetshire another of such habitations; though confessedly “Roman coins, urns, and a Roman sword have been dug up here in 1665.”‡

But Mr. King, who seems to set no bounds to his ideas, and combines things very dissimilar into one discordant substance, before he finishes this long and rambling chapter, thinks, that “after having thus endeavoured to form a clear idea of the nature of the fortresses, and of the mode of habitation of the antient Britons, we cannot but wish to obtain, as far as is possible, some little conception of the appearance of their persons, and of their manners.”§ Into this we shall hardly enter, as we confess ourselves heartily tired with a chapter of no less than ninety-six pages in folio. Yet we cannot refrain from remarking, that he has half adopted, and actually delineated, from the *Archæologia*, Vol. XII. the hook of the Druids, pretendedly discovered in Cornwall, when the hook was a *sickle*, and this is a *crook*, when the metal to this is only “a substance resembling gold,” and the sickle was *real* gold itself; || that he finds the broad-sword of the Highlanders upon a Roman monument of London¶; though the person, by whom the sword is held on the monument, is expressly declared, by an inscription below, to have been a soldier of the 2d Augustan legion; ** and that he has sunk “the antient British cars,” of which we have a fine representation on a British coin, †† into a “resemblance” with “the modern Welch, little, low-built carts, ‡‡ of which he kindly gives us a delineation at the end

* P. 81.

† Pp. 82—85.

‡ P. 85.

§ P. 96.

|| Pp. 99, 100, Plate III.

¶ P. 104.

** Hemley,

No. 1, Middlesex.

†† Camden's, Plate II. p. 30.

Gibson and

Stukeley's British Coins, 11. 4.

‡‡ P. 107.

of his chapter.* On the sight of this we must perforce exclaim, that burlesque itself cannot possibly go beyond the attempt. But the erroneousness in all is nothing to the deviousness of all; the whole having no relation to "*Munimenta Antiqua*," no connection with "aboriginal British fortresses," no union with either "hill-fortresses in general," or with "caves and hiding places," but being a mere impertinence of digression from every one of them. The *fluxe de plume* must have been very strong indeed upon Mr. King, to have gone off in such a digression as this.

We have dissected the first chapter thus fully through all its length, in order to exhibit Mr. King as he is, excursive in his ideas, unlimited in his reading, and ingenious in his speculations; but hasty in his assumptions, contradictory in his conclusions, and borne, at times, on the full flood of his notions, over all the banks set up by either Nature's hand or his own. But, having done this with one chapter, we can only tell the contents of the others, of the six remaining, that cover merely 231 pages in all. So disproportionately has Mr. King divided his materials! These, however, are upon stones of memorial; circles of memorial; of observances, or of observation; sacred circles, with altars of oblation; cromleches; barrows, carns, or kistivaens; logan or rocking stones; tolmen, and bason stones. On these we have much to say, equally in commendation of Mr. King, and in opposition to him. But we withhold ourselves, remembering the brevity of a Review. Yet we must stop a moment or two, to make a remark upon his cromleches, and upon his logan stones. That those were actual altars, is attempted to be proved by a long circuit of multifarious reading, that proves nothing except the industry of the author, the genius in the back of a German. Every mind that *thinks* must revolt at the suggestion of the covering-stone for a cromlech being made as a stage for offering up victims, the bunching back of a sharply inclined rock-stone, only "eleven feet or more in every direction," † made the lofty scaffold for priests to slaughter bullocks upon it, and "a cavity, or rock bason," in the stone, "designed to receive part of the blood as it flowed down." ‡ This forms such a mass of incredibility, as even the credulity of antiquarianism could have received only in its *first* efforts of inquiry, under the guidance of youth, inexperience, and fancy; all inflamed with ideas of Druidical worship, as the predominating signature of the British character; forgetting, therefore, that the Britons must have had graves as well as sacrifices; and so converting the

* P. 112.

† P. 221.

‡ P. 222.

mere tomb-stone of a British chief into a ridiculous altar for a British Druid. Yet Mr. King has adopted this suggestion of childish fancy, and endeavoured to "huddle round" the folly "with a diversity" of learning; even while his very eyes must have withstood the delusion, and his very mind have rejected the imposition. As to the rocking-stones, adds Mr. King, "whether" they "were used for divination; as our poet, Maſon, has finely imagined; and as Toland also thought; or whether they were idols, or else fraudulent means of imposing upon the vulgar, a pretended *divine assent* on certain occasions; must be left to mere conjecture;"* and conjecture has wildly supposed them, in contradiction to common-sense, to have been used for some, or all of these purposes. They are not peculiar to Britain. They are noticed by the antients as in the east, as equally in the west too, of the old Continent; and as merely *natural curiosities* in both.† They are merely such curiosities in fact. Some of them are confessedly too ponderous to be artificial; and, therefore, by analogy of argumentation, none of them are artificial at all. We have even a rocking-stone pointed out to us by Mr. King himself, which was both made and un-made, by the hand of accident, within the present or last century; one of Stukeley's Trilithons at Stonehenge, the deformed Trilithon universally of Mr. King, having fallen down, and its impost having been thrown "quite across" another stone that lay upon the ground; where, "in this position, it for some years remained, *so nicely balanced, as to form a sort of rocking-stone.*"‡ And we have what would have been a rocking stone in Yorkshire, if Nature had not thrust a large pebble between two masses of stone, and prevented the one from riding on the other by the irremovable intruder. §

"It may be added, that, the word *cromlech*, in its very etymology, really implies a place of *superstitious devotion*, by means of sacrifice, and auspicy. For Rowland [Rowlands] has, with much learning and judgement, observed, that the antient word *cromlech*, by which so many of these structures are now, by tradition, known, is derived from *cæram-lech*—a *devoted stone*, or altar." (P. 230.)

Rowlands has thus deceived Mr. King again, by a temptation too strong to be resisted by the latter, an affectation of learning in the former. The true etymology of *cromlech* was much nearer home, even in the very language which furnished the word: Thus *cromlech*, in Welch, is derived, by the Welch themselves, from *crom*, the feminine of *crum*, crooked, bowed, bent; and *lech*, a stone. This etymon speaks for itself. The very view of the monument created the appellation; and all

* P. 327.

† P. 328.

‡ P. 104.

§ P. 339.

could

could see the inclination of the main stone, while not one in a thousand, probably, would know the *devoted* nature of it, even if it had been devoted. Mr. King, indeed, in P. 259, adopts this very signification at last, but jointly with his own, and distortedly in his own meaning. It "still imports a stone" in Ireland, "that was to be bent *towards*, or bowed to, or to be *looked toward*; as well as a stone placed in a bent, or sloping position." But all this is untrue. *Crom*, *crum*, is crooked, bending down in Irish; *cromaim*, is to bow or bend, and *so to worship*. The radical idea, therefore, is merely crookedness in Irish, as in Welch; and refers to the most striking part of a cromlech, the vast covering-stone inclined.

(To be concluded in our next.)

ART. VIII. *M. Musuri carmen in Platorem. Isaaci Casauboni in Josephum Scaligerum Ode. Accedunt Poëmata et Exercitationes utriusque Linguae. Auctore S. Butler. Appendicis loco Subjiciuntur Hymnus Cleanthis Steici; Clementis Alexandrini Hymni duo. Henrici Stephani Adhortatio ad Lectionem Novi Fœderis. Conscripsit atque edidit Samuel Butler, A. B. Coll. Div. Joann. apud Cantabr. Soc. 8vo. PP. 116. Payne. 1797.*

MR. BUTLER seems to have sent this volume of Miscellanies into the world, as a sort of precursor to a projected edition of Æschylus; to explore the public opinion of his classical abilities.

The first piece, in this collection, is the poem of Musurus on Plato, accompanied with the poetical version of Zenobius Acciaioli.

Musurus was born in the island of Crete; and was one of those learned Greeks who had the honour of being patronized by Leo the Tenth. His poetry was censured by Erasmus for its obscurity and affectation. But the poem before us affords no proof of the justness of Erasmus's criticism. Not that it possesses one sublime or beautiful thought, or one strikingly poetical expression. The purity of the language is its chief recommendation. It is only calculated, therefore, for the perusal of the curious scholar.

The second piece is Isaac Casaubon's Greek Ode in Memory of Joseph Scaliger; to which are subjoined two epitaphs on Scaliger, in Greek and in Latin, by Daniel Heinsius. We are next presented with some of Mr. Butler's own compositions. His Greek Ode, entitled "*Præstantia Græcæ Poeseos*," has, doubtless, more poetical merit than the pieces either of Musurus, Casaubon, or Heinsius.

" *Πα*

“ Πᾶ δ' ἄγεις με, Μῶσα ; τὴν μέγαλιν
 Πίσαν τ' Ἀλιδός τε κλεινὸν ἄλσος.
 Χρυσὴν γὰρ βάλλει τῆς Φαίτης
 ΠΥΝΔΑΡΟΝ ἱφ.
 “Ὅς εἰ χαμαὶ ῥέουσι ποταμοὶ τις ὕδατι,
 Ἐξ ὕδατος λάτρουσι ἐπὶ καὶ καταρρεῖ,
 Κύμασιν, κοίλαι δὲ τε ταλόθεν βρυ-
 χῶντι χαράδραι.”

The “*Britanniz Gloria Navalis*” runs in the same strain of poetry.

The Latin Ode, “*Astronomiz Laus*,” opens with a grandeur, worthy, we had almost said, of inspiration:

“ In lucis æternæ penetralibus
 Jehovah præsens conspicitur Deus,
 Terræque cœlestesque tractus
 Sustinet et moderatur auctor.
 Infana primo qui maria halitu
 Afflavit, undis sæva tumentibus,
 Noctisque commovit profundæ
 Imperium, omnigenamque molem
 Turbavit. Exin, sic voluit, silent
 Informium certamina seminum
 Compōsta, nec discordia ultra
 Triste cient elementa bellum.”

Of the poetical trifles that follow, the Latin version of Dr. Beattie’s “*Hermit*” is the most pleasing. Though they may not recognize in it Bourne’s happy manner, yet our readers (to whom the original must be familiar) will thank us for transplanting it into these pages:

“ Undique cùm pagus filet atque oblivia spargens
 Dulcia, pervadit lumina fessa quies,
 Solaque per nemora, abrupti de vertice saxi,
 Atthis ad effusas admodulatur aquas,
 Exesi latere in montis, gelidaque sub umbra,
 Ad scopulos senior cœpit et antra queri. 5
 Flebile carmen erat, neque enim sentire pudebat.
 Quid pietas esset pura, quid esset Homo.
 Cur tenebras inter mediæque silentia noctis
 Sera cies mœstos sic, Philomela, modos? 10
 Non æterna tua est, tua si qua est causa doloris,
 Et cum purpuræ vere redibit amans.
 Sed tamen O, tibi si pectus mortalia tangunt,
 Lugubre funde melos, lugubre, chara comes:
 Illi chara comes, cui non revocanda voluptas 15
 Quam cito, me miserum! ceu tua, præterit!
 En ubi pallentes cœli in regione remotâ

Jam

Jam regit obliquo tramite Luna rotas :
 Illa modo ibat ovans, radiis ornata serenis,
 Inter sidercas conspicienda faces. 20
 Perſice, quæ te iterum, nitidiſſima, ducat ad ortus
 Splendoreſque novos, perſice læta viam.
 Nos tamen, ah miſeros, delectat gloria mundi,
 Eheu et præcipites in ſua damna rapit.
 Undique Nox fuſcis tellurem amplectitur alis, 25
 Et circum tenebris rura ſepulta jacent.
 Non tamen, affiduus quanquam dolor oſſa peredit,
 Deploro veſtras, rura nemuſque vites,
 Quippe novos flores et rore madentia prata,
 Et Zephyri et tepidum mane cito referent. 30
 Frigora nec doleo, ventosque, hyemiſque procellas,
 Naturæ in gremio ſemina tuta latent :
 Ecquid erit tamen in gelido ver dulce ſepulchro !
 Ecqua eſt congeſto lux oritura rogo !”

Why has Mr. Butler omitted the beautiful and heavenly ſentiments that cloſe the poem? Does he think, with the heathen, that death is an eternal ſleep?—No; we hope and truſt. Yet, at this trembling hour of infidelity, when the very doctrine of an eternal ſleep is reviving amongſt us, and ſeems in France to have almoſt ſuperſeded the comfortable hope of immortality; ſuch an omiſſion (in a profeſſed Chriſtian writer of one of our Engliſh Universities,) ſeems utterly unaccountable; and, in the apprehenſion of ſome perſons, may be regarded as a ſuſpicious circumſtance.

“ The oration, delivered in the ſchools,” is a good ſpecimen of claffical Latinity.

The appendix contains “ the Hymn of Cleanthes to Jupiter.” A note of Moſheim “ on the Stoic Theology :” two “ Hymns” of St. Clement, and H. Stephens’s “ *ὑποφωτισμὸς καὶ λεκτορες τοῦ νέου Πάτριος.*”

On the whole, this collection muſt leave on the public mind an impreſſion favourable to Mr. Butler, as a ſcholar and a man of taſte.

ART. IX. *Observations on a Tour through the Highlands and Part of the Weſtern Iſles of Scotland, &c.* By Dr. Garnett.

(Concluded from p. 382. Vol. V.)

WE have found much leſs information, and a much greater paucity of uſeful remarks, in the ſecond volume of this Tour than we found in the firſt. It aſſumes more the appearance of a journal, and the attention becomes wearied by inceſſant deſcriptions of mountain ſcenery and water-falls, which,

which, interesting as they may be to the spectator, admit not of that variety in description which is essential to the amusement of the reader. Some few passages, however, we have marked for extraction, and, without farther remark, shall proceed to lay them before our readers.

In the church-yard of the abbey of Dunkeld, there is the following curious epitaph on one *Mary Scott*, who was buried there in 1728:

“ Stop, passenger, until my life you read :
 The living may get knowledge from the dead.
 Five times five years unwedded was my life ;
 Five times five years I was a virtuous wife ;
 Ten times five years I wept a widow's woes ;
 Now tir'd of human scenes I here repose.
 Betwixt my cradle and my grave were seen
 Seven mighty kings of Scotland and a queen ;
 Full twice five years the Commonwealth I saw ;
 Ten times the subjects rise against the law ;
 And, which is worse than any civil war,
 A king arraign'd before the subjects' bar.
 Swarms of sectarians, hot with hellish rage,
 Cut off his royal head upon the stage.
 Twice did I see old prelacy pull'd down,
 And twice the cloak did sink beneath the gown.
 I saw the Stewart race thrust out ; nay, more,
 I saw our country sold for English ore ;
 Our numerous nobles who have famous been,
 Sunk to the lowly number of sixteen.
 Such desolations in my days have been :
 I have an end of all perfection seen.”

The author's observations, respecting the mode which seems to obtain of clearing *mosses* in Scotland, appear to be judicious and deserving of attention.

“ At the distance of about six miles from Stirling, we passed Blair Drummond, the seat of Mr. Drummond Home, and formerly the occasional residence of his father, the enlightened and patriotic Lord Kames. The grounds are very extensive, and have been ornamented with great taste. Near the porter's lodge is a large water wheel, nearly on the principle of the Persian wheel ; it raises sixty hogheads of water from the Teath in a minute, which is conveyed by a canal to the moss of Kincardine, in order to wash this moss off the ground into the Forth. The construction of this water wheel is very ingenious ; but a particular description of it will, I think, be unnecessary here, as a very full account, both of the machine, and the operations on the moss, is given in the *Encyclopædia Britannica*.” *

* “ See Moss of Kincardine. There is likewise a full account of this wheel, and the operations carried on with respect to the moss, in the 2nd vol. of Sir John Sinclair's *Statistical Account*.”

“ This

" This moss originally covered near two hundred acres, three-fourths of which belongs to the estate of Blair Drummond, and is in the upper parts from six to twelve feet deep, and, in the lower, about three. It reposes upon a bed of clay, and the great object of the late and present proprietor, was to wash or float the moss from the surface of the clay, which has been done to a considerable extent; by conveying to the moss the waters of the Teath, in the way that has been mentioned. This water conveys the moss into the Forth, absolutely blackening its streams with the rich vegetable mould thus carried off. To accomplish this end trenches are dug through the moss, into the clay, through which the waters run; into these trenches the labourers throw the moss, which is carried away to the Forth. In this way about 400 acres have been cleared and settled by a number of families of industrious highlanders.

" This Herculean labour, for so it may be truly termed, might, in my opinion, have been spared, and such an immense quantity of rich vegetable earth, as well as the dung in the stable of Augeas, might have been turned to much better use than by sending a river through it, to wash it off the ground.

" It is now known, that the principal food of plants is carbon, of which this moss almost entirely consists, and though it is necessary that this carbon should become, in some degree, soluble, before it can be absorbed by the roots of plants, and converted into vegetable fibre, yet this solubility may be promoted by various processes, one of which is, by mixing it with gypsum, (*sulphat of lime*) which acts very powerfully upon it, and converts it into most excellent manure. The use of this substance is not much known in this country, but in Germany and France it is much used. It is not ploughed into the ground in like many other manures, but strewed upon the surface of grass land, which is to be taken into tillage, or intended for meadow, about the month of February; it speedily converts the old grass into a putrid state, and thus renders the carbon soluble, so as to be easily taken up by plants, and applied to their nourishment. The same substance, mixed with the surface of peat-moss, which has been formed by the successive decay of vegetable bodies; equally accelerates its putrefaction, and renders it fit for the nourishment of future vegetables.

" But as a considerable quantity of this substance would be difficult to procure in this neighbourhood, there is another earth which may be easily obtained, and which answers the same purpose, this is lime; it quickly promotes the putrefaction of the vegetable matter with which it is mixed; and renders it fit for the nutriment of future vegetables. From the experiments, made by Mr. Smith,* of Swindrigmuir, near Beith, in Ayrshire, it appears, that nothing more is necessary than to drain the moss, and afterwards to mix its upper surface

* " A particular account of Mr. Smith's method of improving moss has been lately published, in the form of a small pamphlet, entitled, " An Account of the Improvement of Moss, &c. in a Letter to a Friend."

studious forbearance to notice his abominable treachery to the unhappy and persecuted MARY, we cannot, without a violation of duty, suffer to pass without censure. It is but just, however, to observe, that the materials for this account were supplied by the late Professor Anderson, of Glasgow, whose executors would have acted judiciously by consigning them to oblivion.

NOVELS AND TALES.

ART. X. *The Three Spaniards; a Romance.* By George Walker, Author of the *Vagabond*, &c. 3 vols. Walker.

TO present any thing like an analysis of this performance, would occupy a much larger space than can be allotted to articles of this nature.—The Marquis Albert de Denia, the Marquis Antonio de los Velos, and Fernando de Coello, are the three Spaniards whose adventures are contained in these volumes. Albert and Fernando are fellow-soldiers, friends, and related to each other, by a tie of consanguinity. Being stationed at the castle of Alkambra, in the city of Granada, on a leisure day they ramble from the town along the banks of the Darro. Finding themselves fatigued they sit down, and enter into conversation, during which they perceive a small boat floating down the stream without a guide. From a conceit of the moment, they enter it as Knights errant. The boat has but one oar on board, and they are left to the direction of chance: a violent storm arises; they are hurried along to the ruins of a Moorish castle, which project to the water's edge. They find themselves in a strong current, which carries them to the stairs, used for the purpose of landing at the foot of one of the towers. The adventurers go on shore, and enter the ruins of the castle, which had been dilapidated by an edict of King Philip. In this building, they find a bundle containing a dagger, and the miniature portrait of a lady. Of the portrait Fernando immediately becomes enamoured, and thus commences a series of as wild, extraordinary, and improbable adventures as ever entered the heated mind of insanity.—Supernatural inscriptions, secret voices, celestial music, infernal groans, spectres of various kinds, magical incantations, a compact with the devil, and the actual appearance of Lucifer, present themselves, as Mr. Walker informs us, "in compliance with the present taste in literary amusement."—We do not consider Mr. W. as one of the common scribblers of the day; to his merits, as a *novel* writer, we have before borne testimony; but, in wandering into the regions of romance, he certainly has mistaken his path. Wild and daring are the means employed in Lord Orford's *Castle of Otranto*; but they are the flights of genius: they are awfully terrific. Mr. W. attempts flights equally daring, but his imagination flags beneath the task, and he sinks into puerility.—Our author's language

language is not the language of romance : it possesses none of that luxuriance of fancy, that glowing display of imagery and feeling, so advantageous to the page of fiction. All is cold and inanimate. His heroes are all cast in the same mould ; no strength of passion is exhibited ; no distinction of character is preserved.

We can find a pardon for much folly in *some* authors, when that folly is really produced in conformity to a reigning prejudice ; but we do not think *quite* so meanly of the " present taste in literary amusement" as, in this instance, to award that pardon : nor do we think *quite* so meanly of Mr. W.'s abilities, as to suppose that a necessity can exist for so ridiculous a misapplication of them, even for the gratification of a vitiated taste, if such there be.

The pages before us are disfigured by a variety of grammatical errors, such as follow : " by degrees my mind assumed its tone, from reflecting, that the same power which had hitherto, might continue to protect me"—"*each* being willing in the confusion to take care of *themselves*"—" *Each* stole silently to *their* cell"—"*Can* a parent have a right to imprison or destroy *their* offspring from wanton whim or caprice ?"

The Orthography, throughout these volumes, is so glaringly defective, that it might be supposed that they had been composed by the printer's devil.

ART. XI. *A Winter's Tale.* By J. N. Brewer, Author of the *Mansion House*, &c. 4 vols. Lane.

THIS historical Romance is founded on a supposed amour of Edward, the Black Prince.

Selina, the daughter of an exiled Earl of Ilford, is protected by the family which succeeds to the title and estate. On her appearance at Court, the Prince becomes deeply enamoured, and, gaining information of her residence, pays a visit to Ilford Castle. Due honours are paid to the royal visitor, but the object of his attachment does not appear. A desire of secrecy prevents his enquiry on the subject, and, at length, chance discovers her retirement, according to the command of the Earl, in a remote part of the castle. Several private interviews succeed, and, in one of those moments, when reason yields to passion, the unfortunate Selina falls an unintended victim. The noble nature of the Prince, regretting, equally with Selina, the error into which they had fallen, he leads her through a subterranean passage to the castle chapel, resolving there to take a solemn oath to heaven, never to wed another. A dreadful warning forbids the vow. They explore their path back : the Prince shortly after leaves the castle, and Selina proves pregnant.—Soon after the Prince's return to Court, Sir Emeric Arville, a knight of gloomy aspect, passes some days at the castle ; and the amiable Countess of Ilford is murdered by the hand of private assassins. The Earl is almost frantic, but is under the necessity for some time of attending the army. During his absence, Selina's confinement takes place, and she becomes the mother of a son, who is conceal-

ed, together with his nurse, in a secret chamber. On the Earl's return to the castle revelry of every kind takes place, and he proposes himself as a husband to his astonished ward.—Lord Desmond, son to the Earl, had also long cherished a growing passion for Selina. He had secretly discovered her commerce with the Prince, and resolved to possess her on easy terms. Once, before the Countess's death, Lord Ilford had rescued her from his villainous attempts. Lord Desmond persists in effecting his purpose: he forces himself into her chamber, when, alarmed by her cries, the Earl appears. A fight ensues, and, each ignorant of his opponent, the son is slain by the hand of the father.—Lord Ilford's feelings are wrought almost to phrenzy, yet his resolution of making Selina his bride remains unalterably fixed; and to her he discovers, that to effect his design, he had caused the murder of his wife. At this intelligence she recoils with horror. The day of marriage is, however, fixed; she has written to the Prince, then on the Continent, but no answer arrives, nor does any mode of escaping from the castle present itself. The Earl continues determined, and Selina firmly opposes his intentions. Finding persuasion to be useless, he resolves on force. On the night fixed upon for the commission of this crime, Selina, however, by the aid of Father Frederick, escapes through a secret passage; and with her child, her nurse, and one attendant, passes over to France in quest of the Prince.—On the night subsequent to her departure, a message from the Prince to Lord Ilford arrives at the castle, commanding him immediately to repair to the army.—Selina and her party are stopped at a fortified town, in possession of the English, the Governor of which proving to be Sir Emeric Arville, the murderer of the Countess, she is detained till the arrival of the Earl, who confines her in a dungeon until she shall accede to his wishes. A prisoner overhearing a conversation between Sir Emeric and the Earl, wherein the latter is persuaded to enter into a plot for betraying the town into the hands of the enemy, by means of bribery, effects his escape and flies to the Prince, who arrives at the moment of meditated treachery. Sir Emeric is taken prisoner, but the Earl is found among the slain.—Selina is rescued, and the prisoner, who bore the intelligence to the Prince, is discovered to be her father, the exiled Earl of Ilford, who had endeavoured to expiate his former crimes by a return of loyalty. Sir Emeric Arville is executed; and the banished Earl, restored to his fortunes and honours, retires with his daughter to the family mansion.

The above is an outline of a story possessing a very considerable portion of merit. As the author has not abused the privilege of romance in the exhibition of supernatural horrors, but has rendered them of great effect in the prosecution of his story, we shall, in this instance, admit his own apology for their introduction:

“Respecting the liberty I have taken with the world of spirits, I have little to say, more than that I think public taste a sufficient sanction for an author using any fair means to interest the passions.”

—“The times of which I write, likewise, must be considered.
Prejudice

Prejudice was then nearly in its zenith. Visitations, omens, and warnings of death were implicitly believed to exist by almost all ranks of people; and a story of those days, which failed to talk of ghosts, and strange and foreboding noises, would want the characteristics of its class." He adds: "I have, with all my power, strove to shew the fatal consequences of the first advances to impropriety."

The catastrophe would have been less pleasing, but perhaps the moral would have been more forcibly inculcated, had Selina fallen a sacrifice. She is not vicious herself, but being the primary cause of error, in those who deviate from the path of virtue, her death would render the warning more awful.

Many careless and confused sentences occur in the course of the work; which is, however, on the whole, well written; but we wish the author to abstain from such faults as---*faintened*---*hoarsened*---*an horn*---*an heart*, &c.

We cannot close this article without remarking the very appropriate application of the greater part of the mottos prefixed to the respective Chapters. This certainly is no exalted merit, but it evinces a respectability of taste.

ART. XII. *Mad Man of the Mountain; a Tale*, By Henry Summerfett, Author of *Probable Incidents*, &c. 2 vols. Lane.

THIS is a "tragic tale" of love and murder. To amuse, to excite an interest for fictitious misery, and to bend the passions at will, are not the only requisites of a novelist: instruction ought to flow from his pen, and his writings should display a warning to the vicious, and hold forth an encouraging beacon to the children of virtue.

Roncorone, the madman, the hero of the tale, is deeply injured by Salvini, a villain, without one shade of virtue in his composition. This villain receives the punishment due to his crimes; but he ought not to fall by the hand of private revenge: vengeance is not the attribute of man. The virtuous, the noble-minded Roncorone ought not to be the assassin of Salvini. Where the axe of the law cannot reach, the sword of eternal justice will extend, and man must not be the murderer of man.

This piece, though not a maiden effort, betrays several negligences of style: repetitions, redundancies, and unmeasured periods, frequently obtrude themselves on the ear. The story, however, is not devoid of interest; and, at intervals, some promising traits of genius are exhibited.

ART. XIII. *The Aristocrat. A Novel*. In two Volumes, By the Author of the *Democrat*. Low, Berwick-Street; and Law, Ave-Maria-Lane. 1799.

THIS is a pleasing and interesting little tale, plain and unaffected in its narrative and construction, and moral in its tendency. The

contrasted characters of Beverly and Young Eaglefield are given in an instructive and animated manner. Lord Alton is an excellent specimen of true nobility; and Aldworth affords no incorrect portrait of an English gentleman of the old school. Our principal objection to this work arises from too much of the marvellous appearing in some of the discoveries. For instance, the meeting between Colonel Frazer, his brother, and family; and that of Hamilton and Aldworth, at the end of the second volume. Such circumstances, though possible, are scarcely within the line of probability, and, whenever they occur in a production of this nature, considerably diminish the interest and pleasure experienced in the perusal of it.

ART. XIV. *New Tales of the Castle; or the noble Emigrants. A Story of Modern Times.* By Mrs. Pilkington. Newbery. 1800.

ART. XV. *The Moralist; or amusing and interesting Dialogues on Natural, Moral, and Religious Subjects, calculated to afford rational and improving Entertainment to the ingenious Youth.* By the Author of Hamlain, &c. &c. West and Hughes. 1800.

ART. XVI. *History of Jack and his eleven Brothers; containing their Separation, Travels, Adventures, &c.* Intended for the Use of little Brothers and Sisters. West and Hughes. 1800.

TO those of our readers who have observed with attention the progress of Jacobinism, and seen what various forms it has assumed to accomplish its atrocious designs with the greatest facility, we make no apology for obtruding upon their notice the above three Articles. To prevent as much as possible the untainted minds of the rising generation from being corrupted by the pestiferous doctrines of the day, we think it necessary occasionally to examine even those books which are professedly written for the nursery. The purity of our intentions in so doing will only be questioned by those who find their schemes frustrated by this exposure; and the effect of them, we hope, will show itself in the permanent benefit our children will derive from this detection of what is evil, and support of what is good. The two former of these articles we can safely recommend to mothers and governesses, as being amusing and instructive in a high degree. In the last, although we do not discover any of the mischief which it is our duty to reprobate, we do not perceive any thing by which the infant mind will either be entertained or improved. We recommend to the author, if he particularly wishes to write for the accommodation of children, to revise his work, and, instead of a dozen unintelligible and confused tales, to confine it to one plain and simple narrative.

THE DRAMA.

ART. XVII. *Management: A Comedy in Five Acts, as performed at the Theatre-Royal, Covent-Garden.* By Frederick Reynolds. The Second Edition. 2s. Longman and Rees. London. 1800.

THIS play resembles the other pieces of Mr. Reynolds in buffle, incident, and vivacity. It has no great novelty of character; but, such as it is, is so given as, we doubt not, to have afforded much mirth to the audience in the representation. Indeed the comedies of the present day are not calculated for the closet; they require all the aid which music, scenery, and acting can produce, to answer any of the purposes either of emolument to the manager, amusement to the public, or fame to the author. The characters of Sir Harvey Sutherland and his daughter are evident imitations, and it must be owned feeble ones, of Lord Elmwood and his daughter in Mrs. Inchbald's "Simple Story."—Mist and Mrs. Dazzle may, possibly, be found in these days of excentricity, but they certainly are such characters as we have no acquaintance with. Lavish is, no doubt, to be viewed daily among the dashing loungers of the capital. The success of a play is no proof of its merit; because the author has had the good luck, by a ludicrous representation of living manners, and an improbable combination of ridiculous circumstances, to keep the audience in good humour for an unusual succession of nights, it should not be taken for granted that it is a work that will survive for a single day the fashions which it is intended to caricature. The oblivion to which the much-followed comedy of "Notoriety" is condemned, is a proof of this fact. But, indeed, we do not conceive that more than this is aimed at by the play-wrights of the day; and that they succeed so well is a strong proof how much the national taste has altered, we must not say degenerated, since the time of Fletcher, Massinger, and Ben Jonson. If Mr. Reynolds can be satisfied with *such* honour, he will continue to write as he has hitherto done; but as he seems to be capable of better things, we recommend it to him to attempt something of a superior nature; something that requires more than "the vitality" of bad taste and frivolous admiration, to preserve it from "putrefaction."

ART. XVIII. *The Wise Man of the East. A Play in Five Acts.* From the German of Kotzebue. By Mrs. Inchbald. 2s. Robinsons.

THE advertisement prefixed to this play informs us that it is an alteration of Kotzebue's comedy called, "the Writing Desk."—What merit the original may possess we are not able, from our own knowledge, to declare; but if it have no more interest than we found in the "alteration" it is, indeed, the most dull and unentertaining of his productions. There is nothing of novelty or originality in the plot; the feigned decease of a husband, a father, and a lover, to prove

prove the affection of the wife, the duty of a son, and the attachment of a mistress, has more than once been seen on the English stage. The characters are, in general, tamely delineated; and the early intimation which the audience receives of the real character of *Avu Thouna* diminishes, in our opinion, much of that agreeable surprise which a better managed discovery is apt to produce. The integrity of *Metland*, the gentleness of *Ellen*, and the thoughtless levity of young *Claransforth*, mixed at the same time with much generosity of disposition, are not ill-pourtrayed; but we certainly did not feel for them the same lively interest which some of Mrs. Inchbald's own characters have excited.

ART. XIX. *Family Distress, or, Self-Immolation. A Play in Three Acts.* Faithfully translated from the German. By Henry Neuman, Esq. Philips. London.

THIS is another production of Kotzbue, literally given by a German. Whatever allowances we may be inclined to make for his partiality to his countryman, we, as Englishmen, cannot acknowledge the truth of the following passage:

"It is (meaning the genius of Kotzbue, we presume,) Shakspeare without his quibbles, his negligences, his incongruities, his violation of the most indispensable dramatic probabilities, yet still rich in all those energies of genius which have so expressively displayed the ingenuous ardor and simplicity of youthful love and hope, the secret remorse of guilt, the meltings of tender, agonized affection, the wild conflicts of despair," &c. &c. &c. Meaning we conceive, that Kotzbue possesses all the excellence of Shakspeare, without any of his faults. It is not our business to enter at large into the comparative merits of these two writers, neither, indeed, is it necessary;—the laurels of Shakspeare are in no danger from Mr. Neuman's pen; but we do not augur favourably of the discrimination of a translator, who, in the very out-set, exhibits such an instance of over-weening partiality for his author. Kotzbue has merit of an extraordinary kind we allow; but it must also be allowed, that he may possess it, and yet be far inferior to Shakspeare. Indeed, we conceive the genius of these two dramatists to be of a very different cast. Shakspeare was grand, animated, sublime, by nature; and whenever he is delineating the softer passions of the heart, or the more frivolous traits of the human character, he evidently descends from the native dignity of his mind: it is the pencil of Reynolds employed on a butterfly. Kotzbue, on the contrary, seems more equal to the description of domestic life, to the interesting, yet tender, conflicts of love and duty, of passion and principle. Yet, it must be confessed, he is not an impartial advocate; for we do not recollect an instance where love is not triumphant over every opponent. Such, indeed, from the disposition of his mind, as described by himself in the memoirs of his own life,* might naturally be expected. This play is a proof of our assertion; it

* This work shall be reviewed in our next Number.

has its foundation solely on domestic difficulties, and the afflictions necessarily produced by them. The scene is laid in London. The tale is short. A merchant suddenly reduced from plenty and affluence to a state of the most exquisite distress. The effect of contending passions is given in an animated and affecting manner; and the reader feels himself involuntarily obliged to sympathize with the sufferers, in opposition to his conviction, that such a circumstance could not have happened in the capital of this country. We do not feel it necessary to enter minutely into the different characters of this piece; let it suffice to say, that it is, to use a favourite expression of our English Roscius, *concocted* with Kotzebue's usual ability; and that it is not defaced with any of that offensive ingredient which has poisoned some of his most affecting productions. The translation, we doubt not, is correctly given.

DIVINITY.

ART. XX. *The Rise and Dissolution of the Infidel Societies in this Metropolis: Including the Origin of Modern Deism and Atheism; the Genius and Conduct of those Associations; their Lecture-Rooms, Field-Meetings, and Deputations; from the Publication of Paine's 'Age of Reason' till the present Period. With general Considerations on the Influence of Infidelity upon Society; answering the various Objections of Deists and Atheists; and a Postscript upon the present State of Democratical Politics; Remarks upon Professor Robison's late Work, &c. &c.* By William Hamilton Reid. 8vo. Pp. 117. Hatchard. 1800.

WE are told that one forcible motive for digesting this narrative was the notice taken by the Bishop of London, in his Lordship's excellent charge to his Clergy,* of the existence of certain *Infidel Societies*; and Mr. Reid, with a candour that does honour to his feelings and to his understanding, proves, in the most unequivocal manner, his competency to the task, by the following ingenuous confession:

"The author of this undertaking, having been involved in the dangerous delusion he now explodes, may reasonably be admitted a competent witness of the events which he relates; as may also the presumption, that he has demonstrated the impracticability of the Infidel scheme, not merely from speculation, to which former writers have been confined, but from facts deduced from real life and actual experience.

"Like our predecessors, we are then no longer under the necessity of arguing without a living precedent; on the contrary, we have seen the principles of Infidelity transferred from *books* to *men*; from

* See Anti-Jacobin Review, Vol. IV. p. 283.

dead characters to *living* subjects; not among a few isolated or speculative individuals, but in numerous and compact bodies.

"What was formerly a dispute, is thus brought upon a new ground; and from the heterogeneous composition of this upstart body, the question 'Whether a Society of Atheists can subsist?' it is presumed, may now be decided in the negative."

Mr. R. declares his readiness, if called upon, to prove any thing which he has stated. We are not apt to be credulous, but we have no scruple to declare that no doubt remains on our mind of the authenticity of the facts here recited. The subject is most important and demands the closest investigation. The more remote causes of the growth of infidelity, which should certainly have formed the subject of a *preliminary* chapter, the author reserves for a postscript; and dates his observations from the appearance of the *Age of Reason*, and its adoption by the *London Corresponding Society*.

"If the facts I am about to adduce were not well warranted, posterity would not believe, that in consequence of the publication of a rhapsody against the doctrines of Christianity, hazarded by a theoretical politician in 1794, and under favour of the French revolution, a very considerable number of our countrymen adopted his notions; and became equally as violent for the extermination of the Christian religion, as for the remedy of those *civil abuses*, for which alone their society was at first established!

"Without experience of the fact, who would believe that while the infatuated disciples of the new philosophy were declaiming against their clergy, for mingling politics with religion, they themselves, employed missionaries to add deism to the democracy of their converts! Or, who would credit that every religious obligation, in civilized society, was resisted as priestcraft, by the same persons who were the loudest in their demands, for what they chose to disguise with the name of a reform!"

The *Age of Reason*, however, it appears, was not adopted, without considerable opposition from the General Committee of the Society, "but as zeal superseded judgement in their discussions upon the subject, the epithets of d-m--d fool, and d-m--d Christian, ultimately prevailed; and a bookseller was soon persuaded, by the heads of the party, to undertake a cheap edition of the *Age of Reason*, for its more ready dissemination through the divisions, at that time rapidly increasing in number every week: but after Williams, the bookseller just alluded to, was imprisoned for this publication, his family received much less assistance from the society than from mere strangers."

"In the hour of its admiration, this rhapsody was ridiculously termed the *New Holy Bible*; a circumstance which fully evinced the intentions of Mr. Paine's partizans: in fine, the attachment of the party was carried so far, that the bare circumstance of having the *Age of Reason* in a house was deemed a collateral proof of the *civism* of the possessor."

What must be the feelings of Mr. ERSKINE when he hears, that the same Society which circulated with such assiduity and zeal his

own

own pamphlet on the war, circulated also the impious production of Paine, which *he* so strongly and so ably characterized in his professional capacity. The intolerance of this sect of Democratic Infidels, in other words, *Jacobins*, is evinced by the *proscription* of two of their members, booksellers, for refusing to sell Volney's Ruins and Paine's Age of Reason. The minds of the Society are said to have been previously prepared for the reception of the senseless but mischievous doctrines of these writers, "by the more learned and elaborate productions of *Mirabaud's* System of Nature, and Volney's Ruins of Empires: the latter, in point of style, is looked upon as the Hervey of the Deists; the former, as the Newton of the Atheists; and, as the System of Nature was translated by a person confined in Newgate as a patriot, its sale was pushed, from the joint motive of serving the author, and the cause in which the London Corresponding Society were engaged." (P. 6.) Mr. Reid has fallen into the common error of representing Mirabeau (whose name, by the bye, he has mis-spelled) as the author of "The System of Nature," not one line of which was written by him. That infamous book was composed by Diderot and Damienville, as we had occasion to observe in the Appendix to our Fourth Volume, p. 563.

The author gives an account of the means adopted for the diffusion of the principles of Infidelity; the chief of which was the publication of cheap editions of mischievous tracts. Among the number are mentioned, Northcote's Life of David (which was intended to be followed by a biographical sketch of all the leading characters in the Old and New Testament "as the most certain means of bringing the Christian religion into contempt"); the Works of Peter Annet, and the Rights and Duties of Citizenship, chiefly compiled from Voltaire. The books proposed to follow these were the Beauties of Deism; A Moral Dictionary; Julian against Christianity, and Le Bon Sens, ou Idées Naturelles opposés aux Idées surnaturelles;—a work which represents religion as the source of human ignorance, and of human calamity!

"Next to songs, in which the clergy were a standing subject of abuse; in conjunction with pipes and tobacco, the tables of the club-rooms were frequently strewed with penny, two-penny, and three-penny publications, as it were so many swivels against established opinions; while, to enable the members to furnish themselves with the heavy artillery of Voltaire, Godwin, &c. reading-clubs were formed. But still, so it happened, that those who despised the labour of reading, took their creeds implicitly, from the extemporaneous effusions of others, whose talents were comparatively above their own. And yet these people were invariably in the habit of ridiculing Christians, in concert with the orators, for being blindly led by priests.

"After these notions of infidelity were in a manner established in the divisions, it is natural to suppose, that in choosing their delegates, those persons were preferred who were doubly recommended by their religion, and their politics; in fact, this was so prevalent, that in the recommendation of any person to an office among them,

it

it was common to distinguish him as '*A good Democrat and a Deist.*' Or, to fix the character more strongly, to add, "*That he is no Christian.*"

In the Second Chapter the author specifies the houses at which these clubs were holden; the aid which they received from Field-meetings; and Deputations; the effect produced, by the harangues of the orators, on the audience which was occasionally such as to render them fit for any act of desperation; and he notices the introduction of the Infidel-propagandists into benefit and convivial societies.

Such, we are told, was the perfection to which the orators had attained, by long practice, on Anti-christian topics, that they commanded a numerous audience; and, the author expresses his conviction, that if commodious apartments had been opened in populous neighbourhoods, the effect on the working people would have been prodigious. The abuse of the established clergy was observed to be received with the greatest pleasure by the reformers in the vicinity of Spital-fields. Some characters "above the common rank, by their fortunes and professions in life," frequented these meetings. A being of this description is mentioned, who, to these qualifications, "added an enthusiasm capable of rousing the most insensate to act against what was deemed a *spiritual tyranny*, in the compulsory payment of church-rates, to the amount of a few pence per week! A favourite theme with some of the club-orators; with one of whom it used to be a common-place observation, that, '*There could not be a more awfuller fight in the world, than to see a Bishop rolling about in his chariot.*' Of another of these enthusiasts it was mentioned, 'That it was with difficulty he could restrain the most violent feelings, whenever the present Archbishop of Canterbury passed under his window.' After these traits of club-characters, and among men with whom *private assassination* was looked upon as no crime, one might think, that even what has been contemptuously called the *pop-gun* plot, did not deserve that air of incredibility and mystery thrown upon it by some writers."

Can we wonder at the atrocious attacks which have been made on the most illustrious character in the kingdom, equally illustrious for his virtues as his rank, when schools for inculcating the duty of assassination have thus been suffered to exist in the heart of the metropolis; or when publications have been industriously circulated throughout the country, the professed object of which was to render the Sovereign an object of ridicule and contempt! Let that miscreant, *Peter Pindar*, contemplate, in these pages, with the malignant exultation of a fiend, a sight congenial to his heart; let him here behold a determined band of followers fully prepared to reduce principles to practice. Not that *his* name appears in the list of authors encouraged by these societies, but because his works, intended to hold up to public derision, the sacred characters of our Sovereign and our Prelates, are eminently calculated to serve their cause, and to aid the circulation of their tenets.

The profligate members of these societies seem to have been servile imitators of the French, even where Mr. R. admits their claim to originality

ginality of infamy. The following exclamation is similar to that of Dupont in the National Convention.

"I am an Atheist! exclaimed one of those persons, and, jumping upon a club-room table, here, said he, holding up an infant, here is a young Atheist! Another, to shew how little he regarded the Bible, observed, at another meeting, 'That just before he came from home, he kicked something before him, and, picking it up, what should it be but an old Bible; that, till then, he did not know he had any such thing in his house!' A third philosopher, censuring the present mode of education, observed, 'There would never be any good done, till towns and cities were built without a single church, chapel, or any place of worship, in them!' Another member, being weary of the deliberations at which he was present, exclaimed, '*What signifies our sitting here? let us go and kill all the bl—dy priests!*'"

"I mention these instances, only as the effects of a party spirit, breathing sentiments by no means natural, but merely forced from the hot-beds of the clubs.

"It should be observed, that as apprentices were admitted into these assemblies; and, according to the modern notions of equality, eligible to the chair; so sudden a transition, from domestic inferiority to professional importance, often turned a weak head: and, if the same extremities had been proceeded to as the religious fanatics of the last age were engaged in, the London apprentices might again have distinguished themselves, and the cry of *no king* followed that of *no bishop*, as a natural consequence.

"But in hinting at a parallel between modern democratic zeal and the fanaticism of the sixteenth century; of the latter I ought to beg pardon.—A degree of monstrosity, sufficient to make any humanized being shudder, seems to have been reserved for the English Clubbists and *Anti-Religionists* of later times.—I allude to a common toast, which used to be received among them with acclamation, viz. '*May the last King be strangled in the bowels of the last Priest!!!*'"

This toast is a literal translation from the French; and was the pious prayer of one of the early patriots of Paris, whose name we do not immediately recollect. The Deists did not oppose the Arian preachers with the same virulence which they displayed against the Trinitarians; and the reason which they assigned for this forbearance was, that they "considered the Arians as doing a part of their business for them." The gradual progress of infidelity is not badly exhibited in the observation, that "when two persons, rather seriously inclined, have been discussing the attributes of the Deity, a third has abruptly interfered with what he has supposed to have been a shrewd question; viz. "How do you know there is any God at all?"

The subject of Chap. III. is, "The opening of a Temple of Reason, in the spring of 1796," at Nichols's sale-room, in Whitecross-street. Sunday was the day fixed upon for the delivery of Anti-Christian Lectures; and for the amusement and instruction of such as wished to read before the Lectures began, there was a supply of "such works as militated most strongly against Christianity." "The Lectures there delivered

livered were generally compiled from the writings of Voltaire, David Williams, and other authors, distinguished for their rancour or prejudices against Christianity." But the interposition of the police-magistrates, the consequent failure of attendants, and the expectation of the lecturers, that, ere long, the Cathedral of St. Paul might itself be converted into a Temple of Reason, soon induced the Clubbists to put a stop to these meetings. It is fortunate, however, that they experienced such obstacles, or the experiment would shortly have been tried on a much more extensive scale; for no sooner was it known in the country that the Temple of Reason was opened, than it was publicly announced in that assembly, "that if any person, qualified as a teacher, could make it convenient to leave town, a society, at one of the western ports, could insure him from 150l. to 200l. per annum."

The fourth chapter shews the danger of tolerating debating societies, and the pernicious effects which the deistical and democratic associations had upon the families and connections of their members. The London Corresponding Society is said to have prepared the way for its own destruction, "by adding Deism to its politics;" and many of their leading orators, as if they were aware of going too far, after depreciating the character of the Saviour, in their harangues, used frequently to add the ridiculous assertion, "that they believed Jesus Christ was a good Republican." This mischievous levity, this superficial disposition, was carried into every scene of private, as well as public, life. But here again these men were but servile imitators of the French; for the blasphemous remark was originally made by a Parisian patriot, and the only alteration was the substitution of *Republican* for *Sans-Culottes*. The natural consequence of infusing these principles into the minds of the people was the eradication of every good and virtuous propensity, and the encouragement of every vice that was injurious to themselves, and to their families.

The increase of Methodists and itinerant preachers forms the subject of the fifth chapter, in which we were surprised to find, that many of the workhouses in the vicinity of the metropolis have been used as places for training these fanatical vagabonds. This is a business which calls for the active interposition of the Overseers, and the vigilance of the clergy. If a stop be not speedily put to the *legal* practice of granting licences, indiscriminately, to all persons who apply for them, it will be productive of incalculable mischief. Never, surely, did a law pass liable to so many objections as that which tolerates this practice; it absolutely holds out an encouragement to schismatics, who, for sixpence, can obtain an exemption from serving parochial offices, and also from being drawn for the militia! We are happy to hear that our prelates have it in contemplation to supply a remedy to this evil. We can assure them that it is carried to an extent which almost exceeds belief. The sooner, therefore, the remedy is applied the better.

These chapters are followed by some "General Considerations" on the subject, and a "Postscript," containing a "Chronological Sketch of the Origin and Progress of Infidelity in England, anterior to the French

French Revolution." From these we can only extract two or three short passages, having already extended this article to an unusual length.

"It is to very little purpose, that some people argue that the modern democratic party has really, or apparently, received the sanction of some respectable names in this country, both in and out of the senate. But if any such persons have flattered themselves, that a Parliamentary Reform was the *real object*, and not merely the *stalking-horse* of the societies, their want of information is really to be pitied. They must have known very little of the hatred borne to all the privileges of birth or acquirements, or of the frenzy, which sometimes raged in the brains of their humble friends in the city, and eastern suburbs; or how impatient they were of the tardy proceedings in St. Stephen's Chapel; the safety and continuance of which was principally owing to an augmentation of the associated volunteer corps. Of course they must be ignorant of the obligations they are under to those who directed this military force, and actually prevented the madness of democracy from a phaeton-like assumption of the reins of government; from whence the whole island might have been kindled into a combustion more destructive than the insurrection of Jack Cade, or any of the disorders of his successors."

"Notwithstanding not more than one person, as far as I recollect, has been convicted of seducing the soldiery from their allegiance, such attempts, among the Clubbists, were not casual, but part of a system constantly acted upon. To mingle with, and to treat the soldiery, was as much a part of the duty, while the clubs existed, as it was to meet at the division-rooms; and reports of progress, in this undertaking, were constantly made and applauded."

In p. 97, there is a curious quotation, from a Memorial on Secret Assemblies, written by Baron Hölberg, in 1733.

The London Corresponding Society, it seems, began to fall into discredit in 1797 and 1798, by the introduction of the *united men*, who were received as members of that Society. One acknowledged object of this new corps, was "to form a diversion in favour of the enemy, in case of a landing;" and, for the purpose of carrying on a communication with them, many of the members undertook to learn the French language.

"As for the seceding and repentant clubbists; many of them are not a little astonished at their credulity, in being led away by men, only intent upon the display of their oratory, or filling their pockets at the expence of the public opinion. Nor will it soon be forgotten, that some persons of opulence, who had been clamorous for democratic distinction, were afterwards implicated in charges of monopoly and oppression; and, that during the late excessive dearth of provisions, the principal part of the public charity did not flow from men, before in the habit of haranguing the populace upon their *real grievances*, but from others, generally in *opposition* to such principles and proceedings! Another final mean of damping the revolutionary

lutionary spirit, in the societies I have been speaking of, was the recollection, that in their corporate economy, viz. in the petty administration of their affairs, though there were no millions unaccounted for, yet there were many and repeated defaulters, and dilapidations of a lesser amount, clearly demonstrating that *Citizens* and *Ministers* in miniature, forming the *Executive Committee*, or acting as *Secretaries*, have been the first to secure *their own interests*. And farther, when called to account for this *un-citizen like* behaviour, have even denied the right of responsibility, and withheld or destroyed the documents which might have been brought against them!"

Mr. Reid is certainly entitled to the thanks of the public for having laid before them a variety of important particulars which may serve to enable them to form an accurate estimate of the danger which they have already incurred; and of that which they may again incur, unless the vigilance of the government be adequate to the exigencies of the times. The well-being of society requires the adoption of vigorous measures for crushing such evils in their birth as are pregnant with consequences destructive of all religious, moral, and social principles; as tend to annihilate all comfort in this world, and all hopes of happiness in another. We could wish that a cheap edition of this tract was published, which might, we think, be done, by curtailing the reflections, and compressing the facts.

ART. XXI. *The Excellency of the Church of England, and the Unreasonableness of Separation from it. A Sermon preached in the Parish Church of Enford, Wilts, on Sunday, July 29, 1798. By John Prince, Vicar of the Parish, and Chaplain and Secretary of the Magdalen, to which is prefixed an Address to his Parishioners. The 2d Edition. 8vo. Pp. 32. Rivingtons. 1800.*

THE first edition of this excellent discourse was noticed by us in our Second Volume, p. 299; and it affords us great satisfaction to find that sound doctrine, conveyed in forcible and impressive language, meets with proper encouragement. No divine of the Church of England performs the various duties of his sacred office with more Christian zeal, and solid ability, than the pious author of the Sermon before us. And greatly, indeed, are the governors and friends of the admirable charity, to which he acts as Secretary and Chaplain, indebted to his vigilance and exertion, displayed in a situation of peculiar delicacy and importance. We cannot, indeed, advert to the charity in question, without paying a tribute of justice to all the parties concerned in the management and superintendence of it. For diligence, regularity, and piety; for enforcing, by their own practice, the precepts which they inculcate on others; their conduct is truly exemplary, and deserving of general imitation.

The Postscript to this edition contains some very just remarks on the intrusion of strange *preachers* into a parish. And the concluding reflections have an equal claim to attention.

"Having,

" Having, in the Address prefixed to this Discourse, (p. 7.) introduced a few observations on *church authority*, which were not in the first edition, I now recommend to the reader's dispassionate and attentive perusal, a small Treatise that has been reprinted since the first impression of this Discourse, entitled, 'A Treatise on the Nature and Constitution of the Christian Church; wherein are set forth the Form of its Government; the Extent of its Powers; and the Limits of our Obedience.—By WILLIAM STEVENS, Esq.—A new Edition, published by desire of the Society for promoting Christian Knowledge, by the Rivingtons, duod. 1799.' I rejoice to see the pens of learned Laymen thus ably and usefully employed. This cannot even be called *Priestcraft*. The truly venerable Society deserve well, for desiring the republication of this Treatise, on a subject which is but very imperfectly understood, indeed almost unknown even to many churchmen, though of the greatest importance to every Christian, in giving him just notions of the Christian Church. In this, as in various other instances, they have expressed their zeal for the glory of God, and the welfare of the Apostolical Church of England, of which they are individually members, and most of them the duly constituted public guardians and teachers; by furnishing the proper antidotes to the poison of infidelity, heresy, and schism. My respect for the Author of the Treatise on the Church (to whose merits I can no more do justice, than I can express, by words, my affectionate gratitude for his friendly offices) will not suffer me to withhold the just testimony of a departed friend, who neither flattered any man, nor suffered any to flatter him; than whom no man was ever more competent to appreciate whatever related to the *Christian Church*; who was the orthodox divine; the sound churchman; the laborious and exemplary parish priest; the impressive preacher; the learned linguist and philologist; the able tutor; the acute philosopher; the friend and biographer of the great and good Bishop HORNE;—the venerable WILLIAM JONES. But a few months before he closed a long, active, and useful life, he expressed his approbation of Mr. Stevens's book, in a letter to that gentleman, in my possession, from which Mr. S. must permit me to make an extract, as a testimony which renders superfluous all other commendation. 'My thoughts are full of you at this time. I consider you as one of the great Lay Elders of this Church; having just been reading attentively your *Treatise on the Church*; and, I must say, I think and find it one of the best elementary treatises I ever read on any subject; and I rejoice that the *Society* are about to distribute it.'

We can bear our testimony to the truth of the assertion, that, in the praise bestowed on Mr. STEVENS, Mr. JONES was not guilty of flattery. Indeed it may, with great truth, be said of both these distinguished characters, that the better they are known, the more will they be valued.

ART. XXII. *A Sermon on the Origin of Government, and the Excellence of the British Constitution; preached at the Assizes holden for the County of Southampton, on the 5th of March, 1800, before Sir Soulden Lawrence, Knt. and Arthur Palmer, Esq. By Daniel Lancaster, A. B. Curate of South Stoneham. 8vo. Pp. 22. 1s. Cadell and Davies. 1800.*

A TEMPERATE and judicious discourse in which the Origin of Government is traced to its only legitimate source, the Will of the Creator; and the necessity of obedience to the established authority is enforced by the precepts and example of our Blessed Saviour and his Apostles. If our speculative politicians and reformers would but consult the inspired writings, and take them for the guide of their conduct, they would learn to restrain the intemperance of mistaken zeal, to check the sallies of a wild imagination, and to direct the artillery of reformation against their own hearts; in short, they would become better men and better subjects.

ART. XXIII. *A Discourse delivered on the Fast-Day in February 1799, in the Church of St. Laurence, Winchester. By the Rev. Henry Gabell, A. B. Rector, Second Master of Winchester School. 8vo. Pp. 38. Cadell and Davies. 1799.*

IT would be excess of folly to deny the justice of the proposition advanced by the preacher, in his "Advertisement," "that our political form an important class of our moral obligations, and that it is the office of a Minister to enforce the whole duty of man." Unquestionably it is so, and he who shrinks from the full discharge of all the duties of that office is unfit for the sacred calling.

From the words of the Psalmist—"Why do the people imagine a vain thing," Mr. Gabell takes occasion to enter into a brief but masterly discussion of the leading tenets of the modern system of philosophy, the fallacy and folly of which he exposes with great strength of reasoning and eloquence of language. After examining the merits of the poisonous Tree of French Liberty, he shews the glaring inconsistency which exists between the practice and the principles of the boasted regenerators of the human race.

"The Deceivers and Oppressors of mankind not only violate, but in some instances seem to disown their own principles. Individuals, who in their former low condition were the loudest in the cry of Equality, having risen into place and power, and gotten by rapine what others possessed by law, have changed their principles with their fortunes, and renounced the doctrine of Equality. The word, indeed, still rings in our ears; it stands conspicuous as a formula at the head of their edicts; it waves on their military banners in letters of gold. But the substance they have explained and quibbled away. By equality, they no longer mean equality; by a term general and absolute, without reservation or restriction, we are now to understand, forsooth, something particular; some particular

particular sort of Equality; equal law; equal liberty, equal rights to unequal things, any thing or nothing, just as their able commentators on this side of the water supply them with sophistries to justify their treacherous tergiversations. Jugglers, and Impostors! You have duped and fooled mankind by a studied and fraudulent ambiguity! You govern the world by an equivoque! You have founded your republic on a lie!

"Thus, if we may judge of their other principles from those we have examined, whether, we appeal to reason, or the experience of modern philosophers, modern philosophy is alike *vain* and impracticable."

On one point alone do we disagree with this able Divine. He comments with great propriety on the danger of perpetually harping on "the right of resisting government under particular circumstances;" but concludes with the following remark, the substance of which is taken from Paley.—"As the doctrine of Revolution is gone forth, and the mischief done, it may be safer to admit, than to deny, what indeed seems to be philosophically true, the right of resisting our civil governors, then, and then only, when resistance is conducive to public happiness." We contend, on the contrary, that such a concession would not only not be *safer* than a denial, but that it would be alike contrary to truth, and incompatible with the security of the social system. Who are to judge *when* resistance will be conducive to public happiness? * The people? how are their

* We are well aware of Dr. Paley's answer to this question, "*Every man for himself*;" but without entering into all the absurdities which this answer seems to involve, we will just ask, *how* and by *whom* the question is to be submitted to every individual member of the community? *In what manner*, by what process, is the judgment of every man to be pronounced and made known? What is to be done, if, in a population of eight millions, it should happen (which is not merely a *possible* but a highly *probable* case) four millions and a half should vote for resistance and three millions and a half for obedience? In such a state of things the majority can have no possible right to controul the minority. For, when every man is left to judge for himself, the social bond must be dissolved, and all *law* annihilated, it being the primary object of law, which is the only cement of society, to *prevent* every man from judging for himself, on every question which affects the interests and the welfare of the community. In short, it is both idle and dangerous to maintain the existence of a right, subversive of all *law*, to which Dr. Paley, in contradiction to his own principles, is obliged to acknowledge, in a subsequent Chapter, devoted exclusively to the British Constitution, "all *appeal* ought to be made, and by which every constitutional doubt and question can *alone* be decided;" (*Paley's Principles of Moral and Political Philosophy*, Vol. II. chap. vii. p. 191.)—a right which cannot possibly be exercised without producing anarchy, bloodshed, and all the accumulated horrors of civil warfare,

their opinions to be collected?—The two Houses of Parliament? They can perform no legal act without the consent of the King; and the King, of course, is to be the object of resistance. This loose, indefensible doctrine can answer no other purpose than to set the perturbed spirits of the disaffected in a ferment, and to hold out an encouragement to rebellion. As to the abstract question of the right of resistance, which is full as absurd (though not so harmless) to discuss as it would be to argue upon the best means of remedying the desolation to be produced by some future earthquake,—if it be true, as here stated, from *Paley* again, that the New Testament throws no light upon the subject, but leaves society, in this respect, where it found it—a question which we mean not now to examine—it cannot be denied, that Englishmen can possess no right to do that which is expressly prohibited by the laws of the land. Now, it is clear, that resistance to civil governors is an act of rebellion, and, as such, liable to capital punishment. To say then that the people have a right to resist, in particular cases, is to advance a position, which is neither philosophically nor morally true, and which stands alike contradicted both by the positive laws of the land, which condemn rebellion without any qualification or exception whatever, by the general principles of the Established Church,—and, we will add, by the true spirit of the Christian religion. We should like extremely to hear Dr. Paley's opinion of the doctrine inculcated in the *Homilies*, on this subject.

If all men, indeed, possessed the good sense and discriminating powers of Mr. Cabell, the admission which we censure might be productive of no harm; but so long as society is constituted as it now is, and man remains what man ever will remain upon earth, the promulgation of such doctrine cannot be innocuous. The pre-

warfare, in which nor reason, nor equity, nor justice could decide the question, but that *physical force* alone which Dr. Paley is so fond of holding up in *terrorem* over the heads of Kings and Governors. (See Vol. II. chap. ii. p. 120—125)—The Revolution of 1688 is evidently the *will o' the wisp* which has led our speculative political philosophers astray, and plunged them into the bog of resistance, which, like all bogs, has a tempting surface, but is dreadfully unsound beneath;—woe be to the philosopher who sets his foot upon it for he will find no bottom, and he will, probably, be lost in the attempt to discover one. But that event will supply Dr. Paley with no solid grounds for the defence of his doctrine. Because, then, "Every man" was *not called upon* to judge "for himself"—*No appeal* whatever was made to the people. Strange! that men will not content themselves with the blessings which they have enjoyed since the Revolution, and the continuation of which is secured to them by law, without seeking in that event for a precedent, an example, which it cannot afford. The Revolution is an anomaly in the British Constitution; in contemplating its nature and effects, the well-regulated mind looks upon the past with astonishment, and upon the present with gratitude and joy.

tended

tended moral right of the people to cashier their governors is very successfully ridiculed by the author, in a note to p. 29.

We shall quote one other passage from this very able discourse, in which, after shewing what "are the fruits of our political condition," the preacher bursts forth into a strain of forcible and eloquent interrogation.

"What if the sovereignty of these realms were usurped by the lower powers of the state? If all the vice and the faction of the country were organized into gangs of legislators, with the whole wealth of the kingdom at their command, burdening our property with fines, requisitions, and confiscations; breaking our proud spirits to the yoke by the rigours of long imprisonment, or delivering us over to military execution or judicial assassination, without confronting us with our accusers, without form or colour of law? What, if in every district of the kingdom, all who are kept honest only by their own cowardice, and live in a state of constant irritation against the wholesome coercions of law, were let loose upon good men, their natural enemies, to exercise private vengeance, under the mask of public justice? What, if to complete our miseries, we had lost the liberty of the press, and were denied the last consolation of the wretched, the sympathy of our fellow-sufferers? Answer to your conscience, every man that hears me. Is our's the worst of governments? Is the British constitution radically unfavourable to human happiness? There is but one class of men, who are incompetent to form a just judgment on the case: those who, in all deep and difficult questions, want capacity or opportunity to think and judge for themselves. Are there any such among you? They are doomed by heaven to take their political opinions upon trust, rather than reason. Do they presume to justify apostacy and disloyalty, by alledging the conviction of their consciences? How came Ignorance by such conviction? Have you thoroughly investigated the nature of civil government? Have you, of all theories, disentangled the most complicated? Of all sciences*, fathomed the

* "If there be any thing of abstruse or difficult in the study of politics, the ignorant can be no competent judges of our highest political controversies. Hence it seems to follow, that a government founded on universal suffrage is founded on ignorance. Reduced to the dilemma, either of denying the premises, or of giving up their favourite principle, modern republicans have chosen the former. They have entrenched themselves behind a proposition, that is contradicted by the experience of all ages, and by the common sense of mankind; that the art of civil government is easily intelligible to a plain understanding, without the aid of learning, without much profundity of thought. A man of considerable talents among them peremptorily asserts, that no greater capacity is requisite for governing a kingdom, than for managing the concerns of a private family. Similar sentiments have been echoed

the most profound? Have you, during the investigation, kept strict watch over your minds, and preserved that reason which God gave you to be the guide of life, free, firm, and erect, against the subtil artifices of sophistry, and the still more delusive logic of your own passions? If you have done all this, and are convinced, nevertheless, that apostacy and disloyalty are your bounden duty, it is well. Forsake your king. Disown your God."

ART. XXIV. *A Sermon preached at the Parish Church of St. Mary, in Beverley, on Wednesday, March 12, 1800. Being the Day appointed for a General Fast.* By the Rev. Robert Rigby, Vicar. Svo. Pr. 20. Scatcherd.

IT is a very just remark of Mr. Rigby's, "that days appointed for public humiliation are well adapted for reproving prevailing vices;" and his reproofs are urged with the true spirit and temper of a minister of Christ. He infers from the continuance of the calamities which, for the seventh time, we have been called upon to deprecate, that it is owing to the insincerity of our repentance, and to our perseverance in sinful practices. He, therefore, with peculiar propriety, admonishes his congregation to rend their *hearts* and not their *garments*. He notices and condemns, as characteristics of the times, "an impatience of discipline," and "the want of a religious principle;" and he offers suitable admonition and advice.

"Let magistrates be careful to put the laws in force against offenders, and exert their authority to suppress all immorality and debauchery, which tend to sap the foundations of public security. Let all masters of families not only regularly attend their duty at church on the Lord's day themselves, but require the same from their children and servants; and not only restrain them from spending that sacred day ill, but, to the best of their ability, encourage and assist them to spend it well."

and re-echoed from the gardens of Fernay to the groves of the Palais Royal, and thence through all the affiliated societies of Europe. The same note has gently vibrated on the public ear from the walls of St. Stephen. Not so the venerable Hooker. 'Easier a great deal is it for men by law to be taught what they ought to do, than instructed how to judge as they should do of law: the one being a thing which belongeth generally unto all, the other such as none but the wiser and more judicious sort can perform. Yea the wisest are always touching this point, the readiest to acknowledge that *soundly to judge of law is the weightiest thing which any man can take upon him.*' Hooker's Ecclesiastical Pol. V. 1. p. 282. Oxford edit. Est senatori necessarium nosse rempublicam; idque late patet:—genus hoc omnes scientiæ, diligentia, memoriæ est; sine quo paratus esse senator nullo pacto potest. Cicero de leg. 3. 18."

ART.

ART. XXV. *On the prevalent and encreasing Neglect of the Holy Communion. A Sermon. To which is added, An Appendix, containing an Account of the Number of Communicants; at the Quarterly Sacraments, in the Parish Church of Sheffield, for the last Twenty Years.* By George Smith, M. A. Curate of the said Church, and formerly of Trinity College, Cambridge. 8vo. Pp. 27. 6d. Mathews. London. 1800.

WE have long been accustomed to consider the neglect here noticed as one of the most apparent causes of the encrease of immorality, irreligion, and vice; and our clergy, we are persuaded, cannot do better than frequently to enforce the necessity of regular attendance on the Sacrament of the Lord's Supper, which would do more to reform the morals and manners of the age, than the most forcible admonitions, or the most restrictive laws. By Mr. Smith's account it appears, that, at Sheffield, within the last five and twenty years, but more particularly within the last five years, the decrease of Communicants has been considerable. This is, indeed, a serious evil; and, in the discourse before us, which is able and impressive, the preacher takes great pains to convince his congregation of the fatal effects of such a scandalous neglect of duty.

ART. XXVI. *A Letter to the Inhabitants of Sheffield, on a Subject which has lately made, and is likely to make, much noise in the Town and Neighbourhood; or, a Short Peal on the New Bells.* 18mo. Pp. 20. Price 3d. or 2s. 6d. per dozen. Gales. Sheffield.

WE heartily wish that every inhabitant of Sheffield would not only read this little tract, but closely attend to, and implicitly follow, every admonition which it contains; for it is evidently the production of a good Christian, a loyal subject, and a sensible man. The author's reflections on the neglect of public worship are just, his remarks on the use of bells are both amusing and instructive, his exhortations are pious and impressive, and there is not a sentiment in the book "to which every true Briton and Churchman will not answer with a hearty Amen."

POLITICS.

ART. XXVII. *A Narrative of what passed at Killala, in the County of Mayo, and the Parts adjacent, during the French Invasion in the Summer of 1798.* By an Eye-witness. 8vo. Pp. 148. 2s. 6d. Stockdale. 1800.

THIS is a well written account of the transactions which it professes to record, having, unquestionably, the great merit of *authenticity*, and being interspersed with such reflections as would naturally occur to a person whose feelings and whose interest

rest had been materially affected by the events. It seems to have been written either by the Bishop of Killala himself, or by some one of his family. His Lordship's house was the head-quarters of the French during their stay at Killala; and he pays a very just tribute of applause to the three officers who were left there, after the departure of General Humbert, Charost, Boudet, and Ponson, whose conduct was highly honourable and praiseworthy.

It appears certain from this statement, "that enmity to the Protestant religion entered into the motives of the devastation in Comraught, since it is notorious, that, except during the indiscriminate plunder which took place at the capture of Castlebar, very few instances occurred, throughout the province, of the house or property of a Roman Catholic being injured by the rebels." The condemnation of the Orange Society, in p. 83, is pronounced in a very dictatorial manner, and without any adequate reason.

ART. XXVIII. *Speech of the Right Hon. John Beresford, on his moving the Sixth Article of the Union in the House of Commons in Ireland, March 27, 1800.* 8vo. Pp. 39. Wright. London.

MR. BERESFORD enters into a comparative statement of the advantages which would have resulted to Ireland from the famous Commercial Propositions of 1785, had they passed into a law, and of those which the articles of the Union are calculated to secure to her. The arrangement of his subject is perspicuous and methodical; his adduction of facts strong and positive; and his conclusions, in favour of the provisions of the Union, are incontrovertibly just.

ART. XXIX. *Protestant Ascendancy and Catholic Emancipation reconciled by a Legislative Union with a view of the Transactions in 1782, relative to the Independence of the Irish Parliament, and the present political State of Ireland, as dependent on the Crown, and connected with the Parliament of Great Britain. With an Appendix.* 8vo. Pp. 141. 3s. Wright. 1800.

THE discussion of this momentous question has set the character of our political writers in a very favourable point of view; for it has certainly called forth a very unusual display of knowledge and ability. If any doubt still remain in the mind of any individual respecting the *finality* of the adjustment of 1782, let him read the tract before us, in which a series of historical facts, supported by authentic documents, are adduced to prove, not only that it was not *final*, but that the very proposition for establishing a *final* adjustment was indecently rejected by the Irish Parliament, at the time, and that too, at the instigation of Mr. Grattan himself, who has so recently and so strenuously contended for its finality. This point is not merely *argued*, but *demonstrated, established*, on a basis not to be shaken by assertions, nor overturned by effrontery. The correspondence between the Duke of Portland, the Marquis of Rockingham, and the Earl of Shelburne, (given

(given in the Appendix) are completely decisive on the subject.—The following observations on the fickleness of popular opinion, and the erroneousness of popular judgment, are too judicious to be omitted here.

"Ministers will see from this on what a slippery basis public opinion rests; how evanescent in its duration, how giddy in its decisions. The people, if they were neither misled by misrepresentation, nor agitated by national passions, early prejudices, and local habits, are incapable of forming any rational judgment on great constitutional questions and political arrangements. Was there ever yet an instance of any great improvement in agriculture, of any useful discovery in manufactures or the arts, that, (which) if it deviated from the established routine, did not meet with the most obstinate and inveterate opposition from the very persons for whose benefit it was intended? What riots and disorders has not the introduction of machinery occasioned among our manufactures? What national benefits and improvements had not been lost, if popular clamour on these occasions had prevailed over more enlightened ideas? Man is the creature of habit, and the slave to prejudice; and where these are thwarted, time alone can reconcile, and experience convince. What reason has the minister to expect that county-meetings, town-halls or corporation dinners, are competent to decide on the results and bearings of a question of such magnitude as the Union? But, if all the exertions that (which) have been used to influence their predominant passions of national pride, to arouse their deep-rooted prejudices of jealousy of Great Britain, and the English ministry, have created a far less agitation and ferment than a variety of unimportant objects have continually produced; he may fairly conclude, that the sense of the Irish nation is not adverse to the measure; though nothing but its actual effects can prove to them the manifold benefits and blessings with which it will be attended."

In the "third part" of this tract the author successfully combats an assertion advanced by Dr. Duigenan, that the Irish Romanists, in the late rebellion, "were vanquished and completely subdued by the Protestant power of the nation, without any assistance from England, in the course of about six weeks"—To this he answers "I am far from (harbouring) a wish to detract from the merits and good conduct of the Protestant power of Ireland, by reminding the Doctor of what is due to the English and Scotch fencibles, whose example, discipline, and services, had no small influence on the good behaviour of the Irish militia; and who by their exertions kept down and smothered the rebellion, particularly in Ulster, and saved the country from ruin."—The fact itself is of less consequence than the inference drawn from it, that, if Ireland was separated from England, the Protestants must of necessity be overpowered by the Catholics.—He again differs not only from Dr. Duigenan, but from many other respectable writers, concerning the nature of the late rebellion, which, he contends, "was begun, planned, and contrived by the dissenting republicans of Belfast; and was purposely formed

formed to unite all religions against British connection." But no sooner had it broken out " than the principle was overpowered by the majority of the Roman-Catholics, whose deep-rooted prejudices led them to direct their vengeance on the churches and the clergy ; as the Protestants have since retaliated by burning chapels and destroying cottages, in spite of every precaution which has been used to prevent such excesses."

In his conclusions respecting the religious tenets of the Catholics, as they tend to affect their political duties as subjects of a Protestant Prince, the author is much too hasty and decisive, not to say that he is at direct variance with that most competent judge, Lord Clare. His observations respecting the property of the church are, to say the least of them, inconsiderate. We are surprized that so able a reasoner should not be aware of the dangerous lengths to which such a principle might be carried. The comparison between the state of France, previous to the revolution, and the actual state of Ireland, is incorrect ; and the representation of the public measures immediately preceding the revolution in France is very far from accurate.—On the whole, however, this is a very able and a very useful tract, as well for immediate information, as for the purpose of reference.

ART. XXX. *Union, Prosperity, and Aggrandizement.* 8vo.
Pp. 88. 2s. West and Hughes. 1800.

" WHOEVER," says the author, " attentively investigates the causes of the great political calamities, which in every age have afflicted our unhappy race, will find that they have all originated in delusion. The world has seen the torrents of blood that (which) have flowed, and the tortures that (which) have been inflicted, on account of such words as heretic, infidel, papists, aristocrat, and federalist ; the diabolical wickedness that (which) has been committed in the name of religion, and the savage despotism that, (which) under the pretext of liberty and equality, has desolated realms ; but it was a spectacle reserved for the astonishment of the present day, to behold a people, politically nothing, dead to renown, destitute of power, freedom, or protection, opposing with fiery zeal, under the delusion of the word, *the mere word*, independence, a generous offer to convert their servitude into freedom, their abasement into consideration, their poverty into opulence, their subjection into equality, their political annihilation into imperial power."

There is certainly a great deal of truth in this observation, though we cannot venture to vouch for the accuracy of the melancholy picture here drawn of the Sister Kingdom. The author, however, has studied the subject deeply, and he treats it ably. The justice of the following remarks cannot be denied.

" The blunders notoriously committed by a great part of my countrymen, within a short time, are, indeed, most extraordinary : they wanted independence, and they sought the alliance of a power that

that has enslaved every people it could approach but its decided, unswerving enemies; they wished for liberty, and they courted the protection of the most despotic and unfeeling tyrants that ever oppressed mankind; they desired to raise the Roman Catholic religion to splendour and power, and they tried to effect that purpose by the aid of men who abhor every religion, and that of Rome above all the rest; they fought for the recovery of the property forfeited by their ancestors centuries ago, and they apply for assistance to those according to whose revolutionary institutes the antiquity of their claim would destroy its merits; they complained of not having sufficient commerce, and, to gain wealth, they propose partnership with a bankrupt; with a country that, notwithstanding her immense extent of coast, can hardly send out a shallop that our cruizers do not seize."

The bombastic folly of Mr. Grattan, whose oratory, when skillfully analyzed, will generally be reduced to mere *verba et voces*, is treated with proper contempt. "Mr. Grattan observes, that Ireland owes her monopoly in the British Linen Market to the power of the separate Parliament to maintain hostility with England in prohibitory duties;—as well might a little Westminster Grocer hold competition with the East-India Company!"

After a variety of pertinent observations relative to the past and present state of Ireland, the author thus sums up the advantages to be derived from an incorporating Union. "On the whole I feel persuaded that the Union between Ireland and Great Britain will be attended with at least as many advantages as have followed, or could be expected, from any similar consolidation of Legislative powers that has been hitherto or that may hereafter be effected. In Ireland the good consequences of the Union will be very speedily experienced, in the mild administration of penal justice; in the proscription of persecution of every name and degree; in the alleviation of the sufferings of the hitherto destitute poor; in the curbed and crest-fallen pride of the village oppressors; in the placid brow of innocence, confident of protection; in the animated countenance of independent and aspiring industry; in augmented commerce; in improving agriculture; in accumulating capital; in the security of the higher and the meliorated condition of all the inferior orders; in the increase of the middle class of society, and the softened and better harmonized and blended shades of the different ranks; in a word, the Union will make Ireland soon be as England now is; while, in receiving the domestic peace, it will promote the prosperity, and conduce to the aggrandizement, of the whole empire."

The author's sentiments on foreign politics are perfectly correct. He presents the French with a new constitution for the next year, founded entirely on their own principles. He proposes a plan for consolidating and extending the power of some of the Continental Potentates for the purpose of enabling them to meet with effect, the encroaching spirit of their Gallic neighbours. We perfectly agree with him that "if France be left at the peace in possession of all her present territories, the independence of Italy and Germany and by

by consequence, that of the rest of Europe, will not be worth three years' purchase."—The style of this tract is generally perspicuous and forcible, though the frequent substitution of *that* for *which* is highly offensive to a correct and classical ear.

ART. XXXI. *A Reply to the Speech delivered in the Irish House of Commons, on Wednesday, Jan. 15, 1800, by Mr. Grattan, on the Subject of a Legislative Union.* By an Absentee. 8vo. Pr. 18. Hatchard. 1800.

THE Speech of Mr. Grattan has not yet fallen under our cognizance; but from the passages quoted from it in this reply, (which, by the bye, was never spoken) we can form a tolerable guess of its nature and tendency. The reply is spirited and humorous, and contains some "palpable hits."

ART. XXXII. *Thoughts on the Letter of Bonaparte on the Pacific Principles and last Speech of Mr. Fox.* By a Suffolk Freeholder. 8vo. Pr. 31. 1s. Bickerstaff. 1800.

WE are always happy to meet with an *old friend*, and more especially with such a one as the Suffolk Freeholder, whom we are sure of never meeting with a *new face*. This able assailant of Messrs. Fox and Sheridan here renews his attack on the former of these champions of opposition, with his accustomed spirit and animation. He briefly traces his sentiments and declarations respecting the origin of the war and the practicability of peace, and shews their perfect conformity with those of the ministers and rulers of the French Republic. *Irony* is the weapon which he wields in the present skirmish, and it must be confessed that he uses it with considerable skill and effect. He congratulates Mr. Fox on his *recent* discovery that neither the external nor internal politics of the French Revolution are to be defended, and that they resemble the despotism of the Bourbons.

"But, were despots always the objects of Mr. Fox's abuse and abhorrence? Never, till they were either the allies of his country, or the enemies of his favourite republic. In the war with America, when Louis the XVIth assisted her, Mr. Fox, far from condemning, co-operated in that most Bourbon like act, and contributed largely to its fatal success.

"When His Majesty armed to prevent the aggrandizement of Russia, and the depression of the Porte, Mr. Fox, though he knew, or might have known, from his ambassador at Peterburgh, that the Empress was at that time*, meditating the dismemberment of Poland, declared in Parliament, that† both in and out of office, he had always regarded Russia as a desirable ally for this kingdom. Russia of all the powers in Europe, scarcely excepting Holland, he conceived to be that power, with which the cultivation of reci-

* Annual Register, 1791. † Annual Register, 1792.

procal ties of friendship, both commercial and political, was most natural and most important."

"Why then does Mr. Fox proscribe the Emperor Paul? Did he wade to the throne through the blood of his parents? Did he dismember Poland? Has he aggrandized himself at the expence of the Porte? *Nil horum*. He is the ally of England, he fights to overthrow the republic of France, and to restore Europe to the *status quo ante bellum*. These are crimes which Mr. Fox can never forgive, and he ridicules the magnanimity, misrepresents the motives, and calumniates the conduct of the Emperor.

"Nor is his abuse confined to the Emperor: Suwarrow, the first general of the age, comes in for a share, and is vilified offensively, for the slaughter at Praga, in reality for having rescued Italy from the iron gripe of the French republic.

"Far different is his treatment of the Corsican Consul, and as he had maintained the new doctrine of the equality of man, to serve the cause of France, he adopts the old stoic's tenet of the equality of crimes, in defence of Bonaparte. He condemns alike

*Qui teneros caules alieni fragerit borti,
Et qui nocturnus Divum sacra legerit,*

and affects to see no difference between the remonstrances of England, and the ravages of the Consul. He goes farther, and justifies all his enormities by English precedents, ancient and modern."

From the discussion of the extraordinary business of the extraordinary mission to Russia, or, in other words, of that "*high treasonable misdemeanor*," which Mr. Burke has so strongly, and so aptly, characterized, and which cannot be too often adverted to, both the mock Monarch, and his mock Ambassador, shrink with dismay. They have repeatedly been dared to stand forward and justify their conduct, but in vain; ARCTICUS still lives to expose and confound them.

The situation of Bonaparte is thus truly described:

"*A foreigner, a Corsican, a military adventurer, the husband of Barras's* mistress, is superior to Louis the XIVth. in the plenitude of his power; he is the Lord of the Republic, one and indivisible: the Sovereign of the Sovereign People, and of the Great Nation, with her four and twenty millions of native inhabitants.*"

This tract will afford amusement to all, and information to some, readers. The style is lively, perspicuous, and strong; and the sentiments are those of a "True-born Englishman."

* Barras and Mrs. Bonaparte;
Hero and Heroine, whom these times adore,
Tho' plainer times would call them Rogue and —

P O E T R Y.

ART. XXXIII. *Petrarchal Sonnets, and Miscellaneous Poems.* By William Dimond, the Younger. 12mo. Pp. 165. 5s. Cadell and Davies. 1800.

WHEN we consider these poems as the production of a youth of *sixteen*, we are really astonished at the vigour of his mind, and the luxuriance of his fancy. If we mention his age, however, it is not with a view to try the merit of his productions by that standard, for they are in no need of such assistance. They boldly challenge *unqualified* criticism, and they need not fear to stand its test. This little volume certainly exhibits unequivocal proofs of a poetical genius, displayed in the various beauties of the Sonnet, the Elegy, and the Ballad. In proof of our assertion, we make the following extracts :

“ SONNET XXII.—TO WILL O’ THE WISP.

“ Fantastic goblin of illusive light !
 ’Tis thy quaint sport at eve, in knavish play,
 To scare the bumpkin on his homeward way,
 And raise his stiffen’d hair with gaping fright.
 And oft, when wilder’d on the swampy waste,
 Lur’d by thy wayward revels, luckless sprite,
 The path-lost wand’rer follows through the night
 With bootless speed and unavailing haste,
 O’er jelly’d marsh, foul fen, and quaking mire ;
 Step-fore, and sick at heart, with weary pace
 He tracks thy fugitive deceitful fire,
 Till some weed-mantl’d pool, to end the chase,
 Chin-deep receives him ’neath her green attire,
 To cool at leisure from his heating race !”

“ SONNET XXIX.—THE SOLDIER’S RETURN.

“ Oh ! what bright frolics prank it in his eye,
 With what an airiness he trips the sod,
 As though with foot of gossamer he trod
 On buoyant shadows of the shifting sky !
 A far-glymps’d swell of local sympathies
 Each springing fibre of his soul attach ;
 Blue wav’ring wreathes of column’d smoke arise
 With gateful aug’ry from his cottage-thatch.
 Tumultuous joys transport—he runs—he flies—
 His finger trembles on the yielding latch,
 ‘ Son !’ ‘ Husband !’ ‘ Father !’ heart-felt, sweet alarms !
 Ah ! ’tis his aged fire that hastes to greet ;
 ’Tis his fond wife that clasps him in her arms ;
 ’Tis his blythe infant gambols at his feet !”

“ CANZONET.

" CANZONET.

" When the dawn; with touch of roses,
Doffs aside her shadowy veil,
Ev'ry foldèd plant discloses
Hoarded fragrance o'er the dale;
Frolic zephyr wanders, sipping
Virgin odours through each bow'r,
And the liquid perfumes dripping
From the petals of each flow'r.
Oh! how sweet that gale to prove,
'Tis the BREATH of *her I love!*

When the noon-tide warmth diffusing
Scorching vapours in the air,
Faded herbs, their vigour losing,
Droop beneath the sultry glare;
Sol, with lambent glory streaming,
Pours from his meridian height
Golden fires too vivid beaming—
Flame the heart, and blind the sight.
Oh! that ray I dare not prove,
'Tis the EYE of *her I love!*

When soft Even, coyly peeping,
Steals her inobtrusive reign,
Nature hangs dejected, weeping
Silv'ry sorrows o'er the plain:
Lightly through the pale horizon
Feather'd poets wing their way,
Hymning oft a wild benison,
Floated long in choral lay.
Oh! the bliss that sound to prove,
'Tis the VOICE of *her I love!*

When black Night, her orgies keeping,
Shrouds in deepest gloom the skies,
Subtle slumber hovers, steeping
Poppy'd spells in mortal eyes;
Then, bright fancy's films unfolding,
All her lucid haunts display;
Visions then of *mina's* beholding,
Ev'n of *night* create a *day!*
Oh! what joy that dream to prove,
'Tis the SMILE of *her I love!*"

We could have extracted many other specimens of equal merit, but these will suffice to shew that the author possesses those characteristics of a poetical mind, which should operate as a stimulus to the farther cultivation of his talents. There is a vein of melancholy which runs through most of these poems which bespeaks a

state of mental depression which we should scarcely expect to find in so young a bard. Having thus fairly stated our general approbation, we now proceed to perform the more unpleasant part of our duty, by urging our objections. The chief of these relates to the liberties which the author has, in many places, taken with our language, and to the frequent introduction of words but little in use, which have an appearance of affectation that ought studiously to be avoided. Ex. Grat.—“ I *affectionated* its destiny ”—“ deeply-*ensoul'd* veneration.” *Affectionated* and *ensoul'd* are not English words. We class under the head of affectation such words as, *To queen*, *to memorize*, *to sublime*. The following line is to us, we confess, unintelligible.

“ And the blind beetle *dips his wing in fight*.”

We have a more serious objection to the “ fragment in blank verse,” as containing something very like an apology for, if not a justification of, THE SIN OF SUICIDE! We trust the author will reconsider this latter objection, with the attention which the nature of it deserves. As to the others, he will find no difficulty in avoiding them in future; and they only tend to disfigure his style, and to deform his beauties.

ART. XXXIV. *Beaumaris Bay, a Poem; with Notes descriptive and explanatory, Particulars of the Druids; Founders of some of the fifteen Tribes of North Wales, the Families descended from them, and Quotations from the Bards. With an Appendix: Containing an Account of the Battle of Beaumaris in 1648, and the taking of the Castle.* 8vo. Pp. 56. Sael and Co. 1800.

THE title-page, serving as a table of contents, exempts us from the necessity of recapitulating the different subjects of description or discussion, in this descriptive poem, which is written in strong, nervous, and correct verse; and the notes of which exhibit marks of erudition, respecting the history and antiquities of Wales. The destruction of the Bards, by the English Edward, so finely described by Gray, the poet insists upon as an historical fact, and imputes the doubts which have been lately cast on many points of history to the fashionable scepticism of the age; but surely he must admit the utility of deep investigation, concerning extraordinary facts, and the advantages which the cause of truth has already reaped from the detection of the *fictions of history*. In the note to p. 20, a very interesting account and character are given of the Druids both ancient and modern; and we find in it nothing of that exaggeration of which we have to complain in some other notes, particularly in that to page 38, in which Sir John Sinclair, Wedgewood, and Arkwright, with others, are “ ranked among the *favourites of nations*, the *benefactors of mankind*.” Ready as we are to acknowledge the utility of men, whose labours tend to the improvement of our manufactures, and our agricultural knowledge, still we cannot but reprove such gross adulation as this. *Est modus in rebus.*

MISCELLANIES.

MISCELLANIES.

ART. XXXV. *The Portentous Globe: an Enquiry into the Powers solicited from the Crown under an Act of 39 Geo. III. intituled "An Act enabling his Majesty to grant a Charter of Incorporation to certain Persons, under the Style of the Globe Insurance Company;" containing Observations on the Tendencies of such Grant, and on the Effect of Charter on Commercial Undertakings; recommended to the Consideration of the Bankers of the Metropolis, and to the Country Bankers of Great Britain, &c. &c. By George Griffin Stonefreet, Esq. 2s. 6d. Walker. London. 1800.*

OF all that vast variety of subjects on which, in the course of our labours, we are called upon to form a judgement and give an opinion, there are none more likely to be out of our way, than such as relate to great schemes respecting money. The only *Capital*, for which we are in the habit of feeling any particular anxiety, is that we may obtain a capital Critique; and the only *Interest* that much affects us, is the success of our Review. Of the principal merits, therefore, of the piece now before us, the relevancy of the arguments, and the accuracy of the calculations, &c. we deem ourselves such incompetent judges that it would ill become us even to give an opinion. It is well written, indeed, to speak freely, we think it almost too well-written; and we cannot but express our surprize, that a man immersed in business, and in pursuits and studies so little connected with the arts of composition, as we must suppose Mr. Stonefreet is, should yet be master of so energetic and eloquent a style; stronger and more polished, in our estimation, than the occasion called for.

But what we most regret in this publication is the vehemence with which so important a subject is discussed; and the very slender grounds which, from his own shewing, it appears he has for the heavy charges which he brings against a number of gentlemen, who (to express ourselves strongly,) are not less respectable than himself. It seems to have been assumed, as a settled thing, that the whole scheme of the Insurance Institution here so strenuously opposed, is a bubble; and, accordingly, there is hardly a page in his pamphlet, in which we do not meet with allusions either to the South Sea scheme, Wood's halfpence, or the Minerva Office of Insurance; with which, however, or with any of its projectors, we understand, the Globe has no more connection, than either the Phoenix, Sun Fire, or any other long-established office. We are proud, also, to say, that we have the happiness to be well-acquainted with not a few of the gentlemen principally concerned in this new institution; whom we know to be as little likely to be imposed upon by any unprincipled projectors, as they are themselves incapable of being impostors. It is not, in our opinion, a little unfavourable to the success of Mr. Stonefreet's opposition, that no member belonging to the Globe has yet thought it necessary to give any reply

to his pamphlet. As neither Mr. Stonestreet, nor his publication, is beneath their notice, the only inference that we can draw from their silence is, their reliance that those with whom the determination of this question must finally rest, do not view it in the same light that Mr. Stonestreet does.

ART. XXXVI. *A Defence of the Profession of an Actor.* 8vo.
Pp. 42. 1s. 6d. Miller. 1800.

WE have not for some time perused a tract so contemptible, in point of composition, and so weak in point of argument as this Defence. In the first paragraph we found that the author was indebted for the premises whence his inferences are deduced to the fertility of his own imagination; for he tells us that "We admire the drama while we proscribe its supporters. We applaud the actor while we shun the man." Here he may be stopped, *in limine*, by a single word, *Negatur*: for it must be obvious to every reader that what he advances is not true. It is the personal qualities and character of the man which influence his admission into, or rejection from, society, generally speaking, and not his profession of an actor: that is, if a man be, by birth, education, and character a gentleman, the mere circumstance of his going upon the stage will certainly not produce his exclusion from the society of gentlemen. And if a man, before he becomes an actor, have no pretensions to be admitted into such society, he certainly can derive no legitimate claim to admission from his new profession. So far, however, from any just ground of complaint having been afforded to actors by too rigid an observance of this last rule, many instances might be added in which the professional excellence of an actor or actress, joined to a good private character, has been allowed to operate as a compensation for other defects, and to gain the protection and friendship of his superiors.

In order to prove the injustice of this practice which does *not* prevail, the author devotes five-and-twenty pages to the origin of the drama, its moral tendency, and the excellence of dramatic writers of past times. As we do not know that any one has, of late, denied, that the stage may be rendered the vehicle of good principles, and is very capable of aiding the cause of morality, we consider this statement, given in most bombastic and affected language, as perfectly unnecessary. When he descends from the stage to the actor, he takes considerable pains to prove what nobody ever doubted, that great actors of good characters have been admitted into the best company. He allows, indeed, that this is the case at present. But he complains that there are "only individual instances;" of course his object is, and the whole scope of his argument proves it, to contend that the profession of an actor is of itself a sufficient passport to all companies, without a reference to those personal and incidental qualifications which are required of every other class of men in the scale of society!—Yet he defeats his own purpose when he proceeds to state the reasons on which this lofty pretension is founded

founded; for he delineates the character of a *perfect* actor; of course only such an actor can be entitled to the distinction which he claims for the whole body. But even in this delineation, he draws conclusions which are belied by daily experience. He says, speaking of the actor, "He must reverence virtue, else its precepts will fade upon his tongue." This is rather too gross an insult to the common sense of the public, who are, unfortunately, in the frequent habit of hearing the most impressive lessons of virtue most impressively delivered by a strumpet, or a profligate! Besides has not this sapient logician sense enough to perceive the futility of such an argument, which may easily be demonstrated by pursuing it *ad absurdum*? If no actor can perform a part, with ability and energy, without imbibing the sentiments which he is obliged to repeat, the same man who is a virtuous patriot, with *Cato*, to night, may be an atrocious villain, with *Zanga*, to-morrow.—"Who drives fat oxen must himself be fat." Such folly is almost too gross for serious refutation. The author appears to be ignorant even of the meaning and import of the term—*actor*.

If we are to give credit to this blind advocate, an actor is a being of a superior cast to the common race of men. He is not merely all virtue, but all sensibility, all knowledge! "His art is derived solely from the cultivation of his mind—the exuberance of culture is added to the original disposition of the man." Yet how often are we disgusted with the wretched buffoonery of some of our first comic actors, who violate nature, sense, and decorum, merely to extort a laugh from the galleries! How frequently do we see the most incorrigible blockheads, with no other recommendation than a good voice, murder every character which they perform, which, by the bye, requires some ingenuity, in our *modern* productions, in too many of which the author and the actor seem to be engaged in a violent contention for the palm of ignorance and absurdity! It might naturally be supposed, by a man of plain sense, that an actor who binds himself to amuse the public, for a stipulated price, in any character which the proprietors of the theatre may choose to assign him, would be rather cautious in boasting of the dignity of his situation; but our author thinks differently, and does not scruple to place an actor on a level with poets, moralists, theologians, and philosophers! And yet he would fain have us believe that he is no actor himself;—*Credat Judæus!* They only who remember the stage some twenty or thirty years past can feel the same indignation and disgust which we experience, at the arrogance, presumption, and self-sufficiency of so many of the *stage-players* of the present day. But so it is; vanity constantly rises, in weak minds, in proportion as ability sinks.

The wanton and malignant abuse of the proprietors of Covent-Garden theatre, in p. 37, recoils on the head of the calumniator. It is not more malevolent than false. The proprietors have conducted themselves with the greatest liberality towards these ungrateful men, whose advocate has now the effrontery to tax them with ingratitude. And he more than insinuates that the persons who

have embarked a considerable property in the concern are indebted to their agents for the means of subsistence. This is a topsy-turvy system with a vengeance. If the proprietors are to blame for any thing, it is for their too great concessions, for their relaxation of discipline. After spitting forth his venom, this pamphleteer thus raves;—"But, thanks to the noble principle of extensive right which reigns in the bosoms of the patriot EIGHT! truth is opposed to power; and sad must be the fact and precedent, if wealth and insolence obtain the victory!" This was exactly the cant of the low Jacobinical scribblers in France at the beginning of the Revolution. The nonsensical rhapsody would be deserving only of contempt, if its impudence did not require a severer chastisement. It is the very counterpart of the frogs in the fable.

We are sensible that some apology is due to our readers for having dwelt so long on so frivolous a subject. We will dismiss it, therefore, with one other remark. Players, like water, find their own level;—the public appreciate their profession and their merits. Such of them as have the necessary qualifications for the society of gentlemen are admitted to it, not as players but as men; the others associate with their equals, and nothing but a foolish attempt to raise themselves *above* their place on the social scale will ever induce the public to sink them *below* it.

We will just ask the author, at parting, how it came, in his historical sketch of the consequence and dignity of an actor in times ancient and modern, not to say one single word of the *consideration* which they long have enjoyed, and still continue to enjoy, in every part of the Continent of Europe; excepting only the French Republic, one and indivisible, of which a strolling-player was the founder?

ART. XXXVII. *An Historical Description of Ancient and Modern Rome; also the Works of Art, particularly in Architecture, Sculpture, and Painting. To which are added, a Tour through the Cities and Towns in the Environs of that Metropolis, and an Account of the Antiquities found at Gabia. Carefully collated with the best Authorities.* Ry J. Salmon, Antiquary, late of Rome. Embellished with beautiful Engravings from original Drawings. 8vo. 2Vols. Pp. 668. 1l. 10s. Taylor. 1800.

THIS is properly a descriptive catalogue of works of art, illustrated with plates. As such it is scarcely an object of criticism. The preface contains a very short account (in eleven pages) of the origin and progress of Rome to the present time. Of its actual state Mr. Salmon gives the following account:

"The old walls of Rome are still preserved and kept in repair. They are about fifteen miles and a half in circumference; and the city retains its ancient division of fourteen wards, great part occupied with villas, gardens, and vineyards, full of the surprising ruins of temples, baths, palaces, aqueducts, and many other conspicuous buildings, that have withstood the devastations of enemies and time.

time. The part inhabited at present contains little more than one hundred and sixty thousand people, distributed into eighty-two parishes, one hundred and twenty-five religious houses and convents, fifty-five monasteries and conservatories for women, forty-three colleges and seminaries, and thirty-two hospitals and houses for paupers and pilgrims, erected with a magnificence emulative even of the ancient buildings. It has at present twenty gates, but in the time of Pliny it had twenty-four, and six hundred and forty-four towers. This metropolis still retains that noble emulation of the ancients, which, united with modern grandeur, makes it more pleasant and desirable to all nations than any other city in the world.

"Such is, in few words, the outline of the origin and progress to empire and to decay of a city which has ever excited the astonishment of the philosopher and politician, as well as of the traveller. To view it has always been a favourite object with the man of taste and leisure, and is well worth the whole of the grand tour besides. It is the school of the artist, the library of the historian; and to investigate its treasures is to become acquainted with its vicissitudes, and impress its most important revolutions for nearly the last two thousand years in the most agreeable manner. And it is hoped that to detail its beauties will be esteemed the genuine union of the *"utile dulci."*

This work is more interesting to artists and antiquaries than to any other description of readers. The plates contain thirty-nine subjects, ably designed and neatly engraved; but they are on too small a scale, two of the subjects being generally on one plate, the size of an octavo page: to the second volume is prefixed a very good map of Rome.

ART. XXXVIII. *The Lady's and Gentleman's Botanical Pocket Book, adapted to Withering's Arrangement of British Plants. Intended to facilitate and promote the Study of Indigenous Botany.* By William Mavor, L. L. D. 12mo. Pp. 210. 3s.

WE shall allow Dr. Mavor to explain for himself the object and use of this pocket-book, observing only that it seems well calculated to answer the purpose for which it is intended.

"It has been judged most expedient to adapt our plan to WITHERING'S Arrangement of British Plants, the last edition, because it is the most popular and satisfactory book that has yet appeared on the subject; but it is by no means essentially necessary, that every person who uses this Pocket Companion should have the same guide. Any work in which indigenous plants are arranged, according to the latest improvements in the science, will answer the same purpose.

"The declared and obvious intention of the Botanical Pocket-Book, is merely to serve as a record of what plants each person, in his researches has had an opportunity of discovering and examining.

"It will thus stimulate farther enquiry, by the facility with which every addition to our vegetable discoveries may be noted

down; and it will infallibly gratify the young student, by affording a lasting remembrance of his diligence and application.

"The accomplished Botanist will likewise find it convenient for enabling him to notice the habitats of rare or curious plants, or to register new discoveries; and from the united labours and observations of such, collected into one focus, it is probable that a more perfect work on indigenous botany will in time be completed, than by any other method hitherto attempted.

"To assist and encourage the above purposes, the classes, orders, and genera are here scientifically arranged, and spaces left to fill up, apportioned, as far as possible, to the number of species under each genus:

"For instance, under the genus *NYMPHÆA* is a space for two species, and the entry may stand thus:

NYMPHÆA

alba, white water lily, Blenheim Lake.

lutea, yellow water lily, ditto.

"Little farther illustration of the use of this manual seems necessary; but, suppose the student in a botanical excursion has picked up a certain number of plants, belonging to different genera, each species of course must be accurately examined and determined, and its name and place of growth written under the proper genus, that he may, at all times, be able to refer to what he has seen, even should the strong impression which the entry will make on the mind be casually obliterated.

"It is necessary to observe, however, that the class cryptogamia is not admitted on this occasion; both because it is not so generally studied as the rest, and because it would have extended this work too far. However, should the public sanction this novel attempt to render botany still more fashionable, it is intended to form a second Pocket Book for that class, and to add some botanical essays, to explain and illustrate that difficult part of vegetable nature."

ART. XXXIX. *A brief Statement of Facts, wherein several instances of unparalleled Inhumanity, Oppression, Cruelty, and Neglect, in the Treatment of the Poor, in the Parish of Damerham South in the County of Wilts, are considered and exposed.* By Philip Henvil, Curate of Egerton. Pp. 56. London.

WE will not shock the minds of our readers by a relation of the facts here enumerated; they are such as would disgrace the most hardened Overseer that ever tyrannized in the plantations of Jamaica. We give Mr. Henvil infinite credit for thus honourably braving the malignant resentment of such a worthless set of wretches as he has described, and hope he will thus nobly persevere in the discharge of his duty, until the grievances he complains of are fully redressed. Then, indeed, when "the eye sees him it will bless him, and when the ear hears him, it will bear witness" of his virtuous labours.

REVIEWERS REVIEWED.

ART. XL. *Rumon's Review of Middleton upon Tithes.*

TO THE EDITOR.

SIR,
THE history of Reviewing in this country would be an object of curiosity to the philosophical considerer, if it was faithfully detailed and properly coloured. But the first Review upon the present plan of Monthly Remarks was, what was for this reason denominated the MONTHLY REVIEW, set on foot (we believe) by a committee of Presbyterian teachers in London, and, having the management of it committed to the keeper of their public library, in St. Martin's Lane, Dr. Kippis, continued an open hostility to the church from the commencement to the close of the Doctor's life. The manager being also an avowed Arian, as we believe each of the committee to have equally been, this Review became the established vehicle of Arianism, and of Presbyterianism to the public. The clergy, and the laity of the church, that were true to her interests, or faithful to her doctrines, perused the effusions of both every month with indignation, yet never attempted to counteract them by an opposed Review. The writer of this article remembers well his own indignation at the time, though only a young student at the University; had even the boldness to project such a Review, as ought to have been both projected and executed by others; but had too little knowledge of the world, and too few connections in literary life, ever to carry the project beyond the mind that formed it. About the same period, however, a second Review was begun by the late Dr. Smølløt; not from any desire of counteracting the bad principles of the Monthly, but merely from a quarrel with the proprietor of it. Thus the CRITICAL became the open antagonist of the Monthly; and publications in favour of the church, or of orthodoxy, began by accident to receive a toleration, if not a countenance, that they had not known for years before. In this manner the two rival Reviews went on, till, as new managers, or new associates, have arisen, the rivalry has ceased, and the Critical has joined the Monthly in its hostility to orthodoxy and the church. The latter, indeed, has kept on a steady course of hostility, never wavering in its hatred, never sparing in its venom, as immortal in its opposition as the committee presiding over it, and still breathing out the *virus* of old Presbyterianism, inflamed with the worse *virus* of new Arianism, or new Socinianism, or new Deism. The church, indeed, has lately roused from her indolence, and what I fondly planned in youth, I have lived to see realized in my old age; the BRITISH CRITIC having torn a part of the empire of literature from the monopolizing hands of dissent; and continuing to gain every year upon the long-usurped dominions of heresy. The late Mr. Jones, of Nayland, that truly reverend and very learned and very worthy man, had the honour of being an active promoter in forming the plan of that Review.

Review. But the most effectual opposition given to the *Heretical Reviews* has been the establishment of the Anti-Jacobin, and the avowed designation of a portion in it to the Review of the Reviews themselves; such a designation pointing directly at the heart of the mischief, laying open the "fomes peccati" there, and exposing both to the eye of the public. And, in the prosecution of the same good purpose, I beg leave to enter upon a little of the surgery of criticism in your Review, to dissect with a fair knife a passage in the Monthly for December, and to burn down the proud flesh that is springing up in it.

The recent surveys of our counties, projected with the view of improving the agriculture of our island, but executed by men heady, ignorant, and rash, are threatening to plunge us all into a wild sea of innovations. In the narrowness of their souls, and in the darkness of their ignorance, these men attend only to a single point, and give up every thing for the sake of this. They accordingly set up their cry against TITHES, as the grand bar to all agricultural improvements. And the Committee of Dissenters, in St. Martin's Lane, who know tithes to form a principal part of that provision for the Clergy, at which they have long cast an envious eye, or by which the clergy are supported in their warfare against heresy, unite heartily with men, that mean no harm to the church, perhaps, none to religion, probably, but are madly pursuing agricultural improvement at the expence of all probity, all propriety, all religion in the land.

"It would be speculating in too wide a field," cries the Committee's Reviewer of a work by a Mr. Middleton,* land-surveyor, on the agriculture of Middlesex, "to inquire whether the circumstances of Europe may not, in the course of a few years, oblige us to a general commutation of tythes: it is sufficient to consider, how far the taking them in kind operates against agricultural improvements. There are different opinions on this subject; but the series of these reports has made it apparent to which side the *general* opinion leans." If this is true, and we believe it to be so, it is time for the public to keep their eye upon these presumptuous, yet ignorant, reporters, and to be upon their guard against these new principles of reform. The Committee's man we see cordially uniting in this reform, and heartily abetting the presumption of those reporters. But he abets with all their ignorance: nor can this ignorance be better exposed, than by repeating his own words, and only substituting a new object for tythes. "It would," then, indeed, "be speculating in too wide a field, to inquire whether the circumstances of Europe may not, in the course of a few years, oblige us to a general *fixedness of rents for land*: it is sufficient to consider, how far *the fluctuation of their rents* operates against agricultural improvements." This, indeed, "is sufficient" of itself to brand the Reviewer with folly for his intimation. But he goes on to cite his "learned philosopher," the land-surveyor, because he "has given

* M. R. Pp. 394, 395.

his sentiments on this head in so clear and decided a manner, that it may not be unacceptable to our readers," and (let us add) may serve that cause of confusion for which he, with his associates, has laboured so strenuously of late.

"In many parishes of this county," cries the raven croaking from the battlements of the church, "the tythes are taken in kind; and, which is nearly the same, in others they are annually valued and compounded for." The land-surveyor here goes a bar's length beyond his applauder. The latter mentioned only the taking of tythes in kind, as prejudicial to agriculture; but the former objects also to annual compositions, and avers they are "nearly the same" with taking in kind. Betwixt them, the Clergy are to be deprived of both. But the land-surveyor here is egregiously mistaken, even in his own province of surveying. No annual composition ever comes up to the full amount of tythes taken in kind. The writer of this article is familiar with both, and speaks decisively of both. Common sense, indeed, demonstrates this to be the case; the tythe-owner being sure to deduct in his charge to the tythe-payer, for the expence of carrying off the tythe, and even, in ninety-nine instances out of a hundred, charging *much below* the real value *behind*. So grossly mistaken is Mr. Middleton! But, "in several parishes," he adds, "a reasonable composition is taken." What this writer calls "a reasonable composition," may be easily conjectured from the general complexion of his face, as set against the Clergy. He means such as a spirit of religion, a spirit of studiousness, and a spirit of timidity, the result of both, have too often induced the Clergy to accept from the turbulent, the sacrilegious of their parishes. The Clergy, in general, I believe, hardly receive one half of their rights from tythes throughout the whole kingdom. A farmer, we all know, ought to make three rents from his lands. Mr. Young even says, they ought to make three and a half. The actual tythe then of an estate, rented at 100*l.* a year, would be worth 30*l.* or 35*l.* annually. This worth would be equal to 6*s.* or 6*s.* 6*d.* in the pound of the rent. But what Clergyman ever receives such a composition, however due to him? What Clergyman ever receives any composition like it? The highest, we believe, hardly ascends to *four* shillings, generally drops to three, or to half-a-crown, and (in the ridiculous indiscrimination of some clergymen, and many laicks, confounding the rent with the produce) frequently sinks to two shillings. Thus the Clergy lose, at the best, more than *one-third* of their rights by composition, and, at the worst, (if this be the worst) more than *two-thirds*. Yet the *lowest* (I doubt not) is the "*reasonable composition*" noticed by Mr. Middleton; as "in some [parishes]," he subjoins immediately, "it has been *very little* advanced during the last twenty years," while the value of the tythes themselves has been advanced *very greatly*. "Happily," he observes, in a tone which shews his whole soul at once, "there are farms which pay a modus," and so pay—a penny for a pound, the very essence of a modus being the smallness of its payments. Moduses, indeed, have gone on so far in this scandalous peculation upon the patrimony of the church, that,

if

if Elizabeth had not passed her famous law to prohibit any future *modus*, the church would have had no tythes to be thus *modified* at present; and the work would have been done to Mr. Middleton's hand. But, Elizabeth, I honour her memory for the act, though I detest her conduct in general, stopped the rapacious Middletons then from plundering the parochial clergy any more, and kept only the superior clergy as a kind of royal game for her own plucking. Yet the Middletons of our times shew their eagerness for over-leaping the fences of Elizabeth, for catching hold of the parochial clergy themselves, and for stripping the poor half-naked birds to the very skin. For, as Mr. Middleton goes on with his account of parishes, and from "happily" concerning farms paying a *modus* should in regular assent have added "more happily" for farms paying nothing, there are "others that are entirely tythe-free;" that, therefore, contribute nothing to the worship of God, to the ministeries of Christianity, or to the maintenance of one set apart for that, and ordained for these.

But Mr. Middleton next recites some cases of *oppression*, as he is pleased to call it, in taking up of tithes. Many cases assuredly may be adduced, which, with such a judge as Mr. Middleton, would instantly be condemned as oppressive. Many a land-surveyor might I produce, who has been very honest, yet has been thought to be a knave. In saying this, however, I mean no reflection upon Mr. Middleton. I mean only to shew him, by his own feelings, how easily an invidious intimation may be given, and an honest man be thought to be a knave. But, to come closer to Mr. Middleton's own business and bosom, many a land-surveyor has been considered as very *oppressive* to tenants, merely because he has been honest in himself, and just to his employer. Would Mr. Middleton then wish the clergy to be less just and less honest than land-surveyors? less honest to themselves, and less just to their successors. But Mr. Middleton produces his cases, as he notes expressly, "in order to shew more clearly than I could otherwise do," that *taking tythes in kind* operates, as he should have said, in conformity with all which he had said before, but as he does say, and as he thus exposes the deformity of his designs, "that *tythes*," at large, "operates against the improvement of the soil, and consequently against the interest of the nation," just as all rents, all rates, all taxes equally do. And, if the tythes were not paid to the clergyman, they would be paid to the land-owner; are actually paid to the land-owner, where estates are tythe-free; even pay more to the land-owner, than others pay to the clergyman. Thus religion is deprived of its public maintenance, and agriculture equally, even more, discouraged. Yet Mr. Middleton is one of those mole-eyed writers, who love to work on in darkness, and turn from the smallest glimmer of light. Tythes are an obstruction to agricultural improvements, in the *heavy* hands of the clergy; but are no obstructions in the *heavy* hands of the laity.

"I met with an instance, near Longford, in this county," he tells us, accordingly, "of a farmer having, with great pains, and by an expensive culture, raised large crops. He offered a guinea an acre,"*

* "Which was exactly the rent he paid per acre." J. M.

as a composition for the tythes of his wheat; but it was refused, and was spitefully and maliciously taken in kind." As to the alledged maliciousness and spite in the clergyman, Mr. Middleton must be weak, and wilful indeed, to alledge it. The clergyman had a right to the tythe, and took it. But the whole case carries such incredibilities upon its head, as shew it to be grossly misrepresented. That the farmer should have neglected to secure his intended crops by a composition beforehand for years, that the clergyman should have refused the full rent for the tythes, both circumstances prove some trick to have been intended by the one before, or shew some fraud to have been apprehended by the other in future. The clergyman was probably to have a guinea an acre for that year, and not a shilling for the next. He, therefore, refused to sell his right at all for the one year, in order to make up for the deficiency of the coming years. And, in such a case, he would have been an idiot to sell what he had a right to keep.

"A late Rector," Mr. Middleton should have said Vicar, "of Kensington, in this county, after having for some time harassed his parishioners in the Court of Exchequer," as all appeals even to courts of equity are *harrassing* from clergymen, it seems, though necessary and expedient from laymen, "obtained a *decrêe*," which proved decisively he had not been harrassing, but which Mr. Middleton has yet the boldness to abuse, as he produces the whole case in accusation of the clergyman; "that pine-apples, &c. which are well known," and known therefore to the court itself, "to be raised at the expence of hot-houses, and other considerable expences," just as wheat is raised at the expence of dung, much labour, and even seed corn, "should yield their tythe in kind," as corn pays its tythe in kind. "*I have not heard* how many hot-houses were pulled down on that occasion," and we have not heard, but believe not one was, because Mr. Middleton would certainly have told us if one had been, and because the raisers of pine-apples, &c. were too wordly-wise to throw away a pound for a penny. "But a very exorbitant composition was demanded and received from the inhabitant in lieu of paying their tythes in kind." They had thus a fair alternative presented to them, to pay in kind, or in composition. They made their election. They preferred the composition. If then it was exorbitant, they had only themselves to censure for the exorbitancy. But we may be very sure, that it was *not* exorbitant; since those who were best able to judge, the very inhabitants themselves, preferred this to the payment of tythes in kind. Yet Mr. Middleton interposes wildly between the parties, condemns the clergyman for his share of the bargain when he should condemn the inhabitants for theirs, and would have condemned him ten times more if he had done as the law authorized him to do, not offered them a composition, but taken the tythes in kind. Such a wretched *Minos* here presumes to take the bench of justice in the shades of Erebus!

"Jonathan Tyers, Esq." Mr. Middleton subjoins from the bench, "was at the expence of making a hop-plantation at Denbys, (Surrey). The Vicar refused to compound on any reasonable terms," that is reasonable

reasonable in the judgement of one party only, when a bargain-like this requires the terms to be reasonable in the judgement of both parties, "and insisted on taking the tythes in kind," when the fact is, that Mr. Tyers, on the Vicar's refusal to take his offer, gave notice he *would* set out his tythe, in kind, actually set them out without picking and by the tenth pole; the Vicar therefore refused them, as insisting "also to have them picked," the law had even previously *directed they should be*. "A suit in the court of Exchequer was litigated," *a suit litigated*, Mr. Middleton! "and *the decree going against Mr. Tyers*," which proves demonstrably he was in the wrong, and the Vicar in the right; Mr. Tyers did what even Mr. Middleton is ashamed to tell of him, and therefore very dishonestly suppressed, appealed to the House of Lords against the decree, and *there had it confirmed* into another proof, another demonstration, how much the Vicar was in the right and Mr. Tyers in the wrong. Yet Mr. Middleton has the assurance and the temerity to produce this case as an act of oppression in a Clergyman; when the two highest courts in the kingdom concurred to sanction it, and when the oppression was evidently from Mr. Tyers himself upon the Vicar. Then Mr. Tyers, with the same spirit of oppressiveness continued, as we learn the fact without the reflection from Mr. Middleton, "grubbed up his hops, sowed grass-seeds, and made a pasture of the land. Thus was a produce of upwards of *thirty* pounds an acre" in tythe to the Vicar, when Mr. Tyers actually offered only *twenty* to him, and this Mr. Middleton has called "reasonable terms" before, when he now acknowledges it was merely *two-thirds* of the value, "reduced to three" by the knavish obstinacy of a man, who wanted to *force* twenty pounds upon the Vicar for thirty, who really *forced* him into the Exchequer to gain his thirty, who again *forced* him into the House of Lords, and who, at last, to spite the Vicar, to spite the courts, to spite the whole nation, sacrificed more than three hundred a year to save thirty. Such a tale from Mr. Middleton's pen is not merely,

An idiot's tale told with sound and fury,
Signifying nothing;

but actually turns against the teller, and bewrays the badness of his head to be as great as that of his heart. The whole case was laid long since before the public, and is in that very work, which Mr. Middleton cites in the next page, Burn's Ecclesiastical Law. From this I have corrected his account before. Nor need I to add any more, than that Mr. Tyers, I apprehend, was the man who first formed the gardens of Vauxhall, and who, on having much rain in one or two summers after he had opened them, exclaimed in a paroxysm and frenzy of wickedness against God, "That, had he himself been a hatter, God, he believed, would have made men without heads to spite him."

"The parish of Hutton, in Essex," Mr. Middleton subjoins in his impotent malice against the Clergy, betraying the foulness of his stomach, and even *stepping out of Middlesex* in order to discharge it upon them, "was much occupied by the suckling of calves." The
Clergyman

Clergyman insisted on taking the tythes in kind," or (as the writer really means,) taking the tythe of *milk* in kind, he having the tythe of the calves before. "The inhabitants were willing to set out *one-tenth of every meal's milk*," when the law had *always* ordered *every tenth meal* to be set out, though the other (as Mr. Middleton avers) "was the only means they had of continuing the suckling business." The averment is not true. "The suckling business" was and is "continued" all over the island, under a tythe of the tenth meal, or even of the two meals on the tenth day. But then one-tenth of every meal's milk was more convenient for the knavish farmer, because the frequency of the meals, and the diminutiveness of the quantity, disabled the Clergyman effectually from collecting the milk so tythed. And a tythe, impossible to be collected, is only the shadow of a tythe, an appearance without a reality. "This, however, would not content the Parson—no: he insisted on having *all* the milk of every *tenth day*, though he must know that it would ruin their suckling system;" when Mr. Middleton must know, that "the suckling system," as he ridiculously calls it, is carried on all over the kingdom under this very tythe at present. The Rev. Dr. Bosworth, Rector of Tortworth in Gloucestershire, was compelled, by the oppressiveness of the late Lord Ducie, in putting the tenants to set out their tythe-milk every *fifth evening*, a much fairer mode of tything than Mr. Middleton's tenth of every meal! to sue them in the Exchequer. He there obtained a decree, that milk should be tythed for the future by the whole morning's and the whole evening's meal on the tenth day. An appeal was made, as by Tyers before, to the House of Lords; and, as before, the decree was confirmed; this mode of tything milk being thus established finally for the whole kingdom, on February 2, 1779. This determination the Clergyman of Hutton, in all probability, knew, and demanded accordingly. "They of course resisted; the parties were several years at law; and at last," the parishioners becoming aware what the decree would be, though Mr. Middleton has again suppressed a circumstance so apparent upon his own narration, "*an unreasonable composition was obtained from the farmers.*" So much is Mr. Middleton a traitor to his own purpose, that he produces instances of oppressiveness in the Clergy, which turn out even in his own narrative, to be designs of oppressiveness from the laity, which were sanctioned by every appeal to the law, and which finally appear not even in his own account, to have "ruined," to have injured slightly, to have affected at all, "their suckling system."

Such are the reasonings by which Mr. Middleton has written against taking tythes in kind, or taking any tythe at all, and on which the Monthly Reviewer has pronounced an eulogium! The "clear and decided" sentiments of the author, on examination, appear to be clouded over with confuseness, to be balancing in uncertainty, to be even directed at last *against* the very cause itself. The reproaches peculiarly terminate in one, that nothing but the impotence of malice could consider as a reproach, that "a Vicar of Battersea" was "stimulated" by "the success of these and the like cases" to take "the tythes of that

that parish in kind," to the injury of no man surely, as they were his own property; but then this practice "was continued for two or three years," still to the injury of no man, either real in itself or pretended by our author, as the only wrong pretended by him is, that "during this time nothing was more common," startle not ye readers! "than to meet his carts in the streets retailing his tythes, with a person in each vociferating, 'come buy my asparagus, oh, rare cauliflowers.' Such is the happy satire of Mr. Middleton, upon the poor Clergy! How peculiarly happy then would he have been, could he have served the cause of irreligion as well, to have laughed at the Duke of M. for selling the fish out of his ponds, because he could not, we believe, keep them there from the hands of poachers. Had Mr. Middleton been a poacher, and as much a punster as the late Mr. Thomas Warton, he would have pronounced him a *sell-fish* man. But let us turn from Mr. Middleton's satire to his reasoning. This anecdote of the Vicar of Battersea is the last of "the oppressive cases of tythes," which Mr. Middleton promised us; and shows only, that the Vicar—took his own. Every one but Mr. Middleton will "forgive him this wrong." And at the close of this Mr. Middleton adds, that "a few instances equally oppressive as these," only a *few*, and but *equally* oppressive! when there are only *three* for the whole county of Middlesex, and *one* thrown in as a make-weight from the whole county of Essex; "have happened in every county in England." Had Mr. Middleton known this to be true, he would certainly have ranged into other counties, as he ranges into Essex, to collect them. But the malice of the man is too strong for his intellect. The point of the shaft wounds only the weak hand, that would draw the bow. His four cases all unite to do honour to the Clergy, and to reflect disgrace upon their abuser. This abuser then goes on to inveigh against them, because *some* Clergyman wanted to have *tythes* from new inclosures; and because *another* was willing to *take land* instead of tythes from another inclosure. In both instances the scheme of an inclosure was given up, because the former demand appeared unreasonable, and the latter was thought—unreasonable too; when inclosures are made every year in every part of the kingdom, upon the plan of tythes or the plan of lands given to the Clergy. The former set of Mr. Middleton's inclosures was given up, "rather than the land should be subjected to yield tythes in kind," when, it must already have yielded them, and would only yield them now in greater abundance. Nor does any equivalent appear, from Mr. Middleton, to have been offered the Clergy. So much does he *play booty* with his own cause! In the latter, however, an equivalent would have been accepted by the Clergyman, but was refused by the laity; because he would have "a particular part of the commons, containing 300 acres, allotted to him in one piece, inclosed with a ditch, bank, and park paling, and maintained in good repair for ever at the expence of the other persons who had a right of common." This requisition Mr. Middleton proscribes at once, as an "un—reasonable request," which "could not be complied with;" without pointing out *how* it was unreasonable and

why

why it was not to be complied with, by showing the comparative value of this portion of land with that of the tythes of the whole. Land taken in lieu of tythes, as Mr. Middleton very well knows, must be *much more* than the tenth of the *whole land*; because the tithes are the tenth of the *produce* of the whole, and this produce must make three rents or three and a half. But Mr. Middleton chose to suppress all this, in order to throw a censure upon the Clergy. Yet his very suppression refutes his censure. Had the part demanded been too great for the whole he *would* have shown this at once, and proved the unreasonableness by the vastness of the demand, comparatively with the quantity of land designed to be inclosed and the quantity of tythes intended to be given up. But then he must have *proved*, and founded his reproach upon realities; whereas he chose the easier way to proceed without proof, and to reproach without realities assigned. And he has thus shown himself to every discerning eye, once more a shuffler in arguing, once more a traitor to his own purposes.

"For about 794 years after Christ," adds Mr. Middleton, venturing in his rashness into the region of antiquarianism, and hobbling on the rotten crutches of authority, "tythes had no establishment in this island; and *then* only over a small part of it, till about the year 854, when they were extended to the rest of England." For this he refers to Burn, as Burn refers to Prideaux, and both of them are merely blind guides. To prove they are such, I shall produce only one passage from our ancient records; and this will be sufficient of itself. Boniface Archbishop of Mentz in Germany, but a native of our own island, who was born *so early as the year 670*, testifies TYTHES to have been paid by the English in his time. "Lac, et lanam ovium," he cries in a language that I ought to translate for the sake of Mr. Middleton, but if I did I should throw away my labour, I fear, as it would produce no conviction (I think) upon a mind like Mr. Middleton's, and as I must after all subjoin the original words, "Christi oblationibus cotidianis ac DECIMIS Fidelium, suscipiunt." This he says in an epistle to Cuthbert Archbishop of Canterbury, indirectly blaming him for some disorders among the Clergy in England, who received their tythes but forgot their duty. Tythes were paid, undoubtedly, from the first establishment of Christianity in the island. The nations of Christendom, indeed, all embraced the Christian religion, all revered the Christian Clergy, and all made the Christian provision for them. They all paid tythes. And not a single nation of profelytes appears upon the face of the earth, but what acknowledged the allocation to be the antient establishment of God, and received the appointment as a part of Christianity. (Whitaker's Hist. of Manchester, 11. Quarto. xi. 2. Pp. 438, 439—431).

I have set the origin of tythes in this just light, not for the sake of such men as Mr. Middleton, as I love not to break a fly upon a wheel, but for the sake of the Prideauxes who pronounce without knowledge, and of the Burns who repeat without examination. But I must speedily dismiss Mr. Middleton, to console himself for my chastisement of him in the soothing flatteries of the Monthly Reviewer; flatteries

equally without argument, without reason, as his own assertions themselves. Mr. Middleton *thus* proceeds to prate and to prate against tithes, without once reflecting that all his prate would be equally judicious against rents, against rates, against taxes. The land-tax should be particularly reprobated by him in this ridiculous strain of invective, as being an impost bearing very hard upon the land, although laid on the shoulders of the owner, yet sure to descend upon those of the tenant, and as ready to crush the latter under its enormous weight. But the fact is, and Mr. Middleton must have known it, that the land, which had formerly no tax, had always a tithe and a rent to pay; that to take away the tithe in part or in whole would be only to enhance the rent; and that under rent, tithe, or tax, rising one upon the back of the other, agriculture is *not* discouraged, and the farming tenants *are* rising into opulence all over the kingdom.

Yet the cuckoo goes on with the same dull note, till he becomes hoarse with the exertion, and cracks his voice with his efforts. "Every possible argument in favour of tythes upon land," he exclaims in a rage at last, "in exclusion of houses and other property, is insupportable." Thus all tythe is to be swept away from land, by the gigantic arm of this violent Drawcanfir. Every "argument" for tything land, even every "possible" argument for it, is "insupportable" in itself; unless "houses and other property" are tythed too. There is a tythe upon "other property" beside land, which had always been accustomed to be paid, and which was sanctioned by an express law, the 2d and 3d of Edward VI. cap. 13. the tythe of personal gains; but it was found so difficult to be collected as the payers came to lose sight of principle, that it is now abandoned entirely. There is yet, however, a tythe upon "houses" in London and some other towns, of which Mr. Middleton seems to be wholly ignorant. But such a tythe as this is suitable only to towns, because there is no land to be tythed; and, as the towns can bear no proportion to the lands of the kingdom, land must still be tythed in general or no provision be made for the ministerie of religion. Yet "why tax the land to build churches," he persists in exclaiming when he has forgotten his note entirely, and means not "building" but *endowing* churches. "Why" then "tax the land for endowing churches?" Why tax "houses," why tax "other property?" Such questions are the very impertinence of folly. Yet he continues the impertinence with the folly. "Does the land go to them?" What this question means, I pretend not to understand. "Is it benefitted by them?" Here we see a faint glimmer of a meaning. But in the same strain, in order to expose it more thoroughly, let me ask, "Why tax the land to raise money for the King, does the land go to the King, is it benefitted by the King?" Yet the grin of folly is so broad here, that no imitation can distort the face into worse than it wears. "There is not, nor can there be, any connexion whatever between the land and the church." In such a style is Mr. Middleton raving, from a madman's fancy of some necessary congruity existing between the object that is taxed and the object that receives the tax. Yet he

He is applauded for all his ravings, by his brother of the Monthly Review.

*Nantiscetur enim pretium nomenque poetæ,
Si tribus Anticyris caput insanabile nunquam
Tonfori Lictno commiserit.*

"Religion, in a word," as he persists in using many words, "is a mere *personal* concern, and of course every possible expence relative to it ought to be defrayed by a *personal* tax, without reference to any particular species of property." This is the very *batbos* of French atheism, to which Mr. Middleton has been long tending; and in which he is fairly plunged at last. Those renegadoes from Christianity, those deserters of their God, said, exactly with Mr. Middleton, that "religion is a mere *personal* concern;" and then added, with a consistency which Mr. Middleton dares not yet avow, that therefore those, who chose to have any personal concern with it, must pay personally for it. Such, undoubtedly, would be the result among the ir-religious, the profligate, the atheistical of every nation, if the State did not for its own security, as well as in reverence to motives infinitely higher still, take care to keep up a formal establishment for religious offices, and to make a proper provision for the officiators in them. By what kind of tax this provision is to be made, even God himself has pointed out in his œconomy for the Jewish priesthood; and all the nations of Christendom have adopted his œconomy for the Christian. They have have tythed the land generally, because the produce of the land is most necessary to the support of man, is therefore most permanent in its continuance, and is most easy to be collected by the Clergyman. But for these very reasons, such ravers as Mr. Middleton and the Reviewer condemn the tythe, and in the eccentricity of their ravings produce metaphysical reasons, to show there is no congruity between religion and land, between land and a church, and (as they should have added) between a person and a Priest. For Mr. Middleton, who would just now have had the tythe a merely personal one for the Priest, now finds, in the violence of his paroxysm, that even this would be absurd. Indeed "a greater absurdity can hardly be found," he now tells us, determining to out-herod Herod himself "than to tax land, houses" which he wanted above to be tythed *with* land, "money" which would certainly be a *personal* tax, "stock in trade" which would equally be a *personal* tax, "merchandise" which would be equally *personal*, "shipping" which as private property would be equally *personal* with all, &c. "for the support of the church." Thus nothing is to be taxed for the support of religion, not personalty, not houses, not land, because land, houses, and personalty have no metaphysical relation to religion—

*O ego lævus,
Qui purgo bilem sub verni temporis horam !
Non alius faceret meliora poemata.*

Mr. Middleton, in fact, had fixed his mind upon the improvement of

of agriculture. This object he had contemplated with so much fondness and fancy, that it became at last the only predominating one of his mind. The idea gradually usurped upon his mental powers, and erected a tyranny there on the ruin of them all. This tyranny was so absolute in his knight-errantry over his reason, that he sallied forth to encounter windmills for giants, and now appears before us with his Sancho-Panca attending in the Monthly Review. Tithes were his windmills and his giants. Those he resolved to encounter, though he broke through all the fences of property to do so; fences, indeed, set up *with* Christianity itself in this and every state; fences, therefore, more ancient than those of any other property in the State; even sacred in themselves; and requisite to be kept up if we mean to keep up Christianity itself; though he must have known, if he ever thought at all, that the tythes, when lost to the Clergyman, would be found by the land-owner, and increase the rent; though he must also have seen, unless he is stone-blind, that the lands freed from tythes are not one iota, one atom better cultivated than the lands which pay tythe; are even cultivated worse than these, as laical tythes are always set at a dearer rate than clerical, and lands tithe-free always pay more in rent than they would have paid for tithe.

I have said all this upon the subject of tythe, because I wish to repress that petulance of folly, that conceitedness of ignorance, which is leading us step by step along the down-hill road of the French Revolution, and will certainly (if not checked in time) precipitate us into all the unfathomable abyss of French miseries. We see the same steps now taken, as were taken by the Middletons of France. We see the same measures now pursued, as were pursued by the Reviewers or Pamphleteers of France. And, if we are not upon our guard against both, we deserve to suffer all the horrible calamities that France has been for so many years suffering. I have here contributed my aid, in dashing my gauntlet against the face of men, reviewers or land-surveyors, who are naturally insignificant in themselves, who appear peculiarly insignificant when opposed firmly, and who can never become formidable but from our negligence or our cowardice.

April 7, 1800.

RUMON.

ART. XLI. *Carmen Seculare for the Year 1800.* By Henry James Pye. Poet Laureat. 4to. Wright.

IT has often been our fate to expose the baneful doctrines and insidious machinations of the Jacobin Reviewers. We conceive it our duty also, as guardians of literature, to defend genius from persecution. The Critical Review of last month has attacked the respectable and learned author of the work before us with great asperity, but as he has the honour of enjoying a post under a Monarchical form of government it is easy to account for the spleenetic hostility of a Jacobin Critic. The Reviewer begins his remarks upon Mr. Pye's Ode, with an observation that at once shews the *eloven foot* of malignant democracy. He observes that Annual

Odes

Odes "are secured by their brevity and their insignificance from public criticism." But why must they necessarily be brief or insignificant? It is surely in the power of genius to expand the subject, and to treat that subject in such a way as to render it interesting and important. This truth would, we doubt not, be readily acknowledged if an Annual Ode were dedicated to the *Genius of Democracy*. Though the critic acknowledges that the poet "more deserves to be pitied for labouring at such task-work than to be censured if it should be poorly performed;" yet the composition before him cannot escape the rancour of his condemnation. One discovery, however, the critic makes of which we leave him to the full credit: he sagaciously observes, that an "everlasting *marble* monument cannot be made of "*brick and mortar*." But to the Ode. The Critical Reviewers' first objection is to the image of "the Stream of Time," and no wonder, for his own labours are never likely to float along that stream, but to sink into the gulph of oblivion. The next objection is to the use of the word *and*, instead of the article *the*

Incessant down the stream of time,
And days, and years, and ages roll,

This objection is so trifling that we shall permit him to enjoy the benefit of it. The four first stanzas of the Ode our critic reduces to common-place. But though there may be nothing very novel in those stanzas, yet they are truths interesting to mankind, and they are expressed with poetical energy. To the fifth stanza the critic writes an explanatory note, and is doubtful whether "the Royal Maid and Elfin Knight" are the *UNA* and *ST. GEORGE* of *SPENCER*, though the following stanza, confining the scene to Britain, fully removes all doubt upon the subject. The seventh, eighth, and ninth stanzas, according to our critic, "lead to nothing," though he confesses in the next sentence he shall fall down "the stream of time with fewer interruptions." Surely, then, he must have been interrupted by *something*. The truth is, that the stanzas which he treats as wholly insignificant touch upon the progressive glory of Britain, and pay a suitable compliment to our present virtuous Monarch, predicting future scenes of glory, with an allusion to *Galic shame*. Considering the nature of these stanzas it is some mark of liberality in our critic to deem them *nothing*, for, being an Apostle of Jacobinism, we might rather expect that he would either have pronounced them *absolute nonsense*, or have stigmatized them as marks of *Court-fycophancy*, and a mean devotion to a *crazy old Constitution*, far beneath "*the glorious edifice*" raised by the Revolutionary Regicides of France. The following stanzas to the fifteenth, our critic passes over with frigid indifference, because they recount the victories of Britain over France and her Allies, and the suppression of the rebellion in Scotland, just observing, *that line and divine rhyme well*. It was not to be expected that he would dwell with any satisfaction on such topics, and, therefore, we excuse his torpid brevity. Wonderful to say he pronounces the

fifteenth stanza "good, and its conclusions forcible and fortunate." We should have conceived that our critic admired this stanza because it records the *death of a King*, if the conclusion did not announce his present Majesty's accession. He sees nothing very objectionable in the progress of the Ode till he comes to the twentieth and twenty-first stanzas.

XX.

"Proud o'er the heaving surges of the deep,
See the tall ship in state majestic ride!
Wide spread her swelling sails in ample sweep,
Dread roars the thunder from her lofty side;
Awful she looms, the terror of the main,
And billows rage, and tempests howl in vain—
Yet in the planks unheeded, day by day,
Works the insidious worm his subtle way;
The puny malice of an insect train
Destroys what mountain waves, and winds, assail in vain.

XXI.

Fell Seditious rancorous race,
Treachery, with serpent eye,
Sophistry, whose guileful tongue,
Pleads the specious cause of wrong,
Envy, with her gorgon face,
And smooth hypocrisy;
These dire fiends united bore
Their poison to the Atlantic shore;
All, with silent hate impress'd,
The offspring lur'd from the fond mother's breast—
Betray'd, deceiv'd, the thoughtless brood,
Rear'd, like the pelican, with parent blood,
Turn their wild vengeance 'gainst Britannia's heart,
And aim, with fatal rage, the parricidal dart."

In these stanzas it is contended by our Critic, that the American Revolution is "*falsely described*." He does not, however, shew us where the falsehood lies. The truth, however, is, that certain ambitious men in America were encouraged, by discontented spirits in this country, to excite a revolt against its parent state, though, doubtless, some of the supporters of American revolt had the welfare of the colonies at heart, and might, upon principle, oppose what they considered as the unconstitutional encroachments of Great Britain. The rest of the poem, turning upon the triumphs of Great Britain in the present war, affords our Critic an opportunity of venting a hackneyed satire against the evils of war, without any consideration of the necessity of that war, and the multiplied aggressions of our enemy. The passages in the Ode relative to Egypt, he says, shew that "Mr. Pye chooses to triumph by land as well as by sea," and the poet is reminded of the fable of the Frog and the Ox, with a remark that no *puffing* could swell one to the size of the other. What this remark signifies we know not, for the plain fact

is, that by British valour at the siege of Acra, the renowned plunderer of nations, BONAPARTE, with a great superiority of numbers, was obliged to retire defeated and degraded. Here the Critic concludes his remarks upon the Ode, but in his last paragraph kindly informs the author how he might have made a better composition. Marry how! why, by adverting to the discoveries of SCIENCE, instead of exhorting his countrymen to deeds of valour, and inciting them, by the example of their glorious ancestors, to exert themselves in defence of their country. The discoveries of science, and the names of the distinguished men to whom mankind are indebted for those discoveries, become a period of tranquillity, "but when the blast of war blows in our ears," it is the duty of the national poet to rouse his countrymen into a vindication of their rights and enjoyments, against a presumptuous and imperious foe, who wants to deprive them of every thing dear to mankind: our Critic cannot conclude without a contemptible sneer at Mr. Pye's loyalty, insinuating that he introduced ASTRONOMY for no purpose but to mention the *Georgium Sidus*. By this time our readers must be fully sensible of the malignant disposition, as well as folly, of the Critical Reviewer, and that it is probable Mr. Pye would have been as wantonly praised as he is now malevolently censured, if his muse had employed just the same rate of genius in support of republican France as she has displayed in celebrating the glory of monarchical Britain.

Having already devoted so much to the detection of malignant misrepresentation, it is only necessary that we should add a few lines upon the Ode itself. It is obviously written upon the model of GRAY'S BARD, and his Ode upon the Progress of Poetry. Mr. Pye has warmed his imagination by the fire of that admired Poet, and in some passages has shewn a degree of spirit and vigour that might stand a comparison with the boldest flights of his celebrated archetype. We have not room for extracts, but refer our readers to the Ode, which they will, doubtless, read with much pleasure, and from which we hope they will derive additional motives to animate their loyalty and patriotism.

ART. XLII. *The History of Devonshire*. In Three Volumes, Folio.
By the Reverend R. Polwhele.

(Continued from p. 476. Vol. III.)

HAVING accompanied Mr. Polwhele through the Natural History of Devonshire, we promised to attend him through the History of Man, in that county, from the first settlements in Britain to the present time.

We shall now endeavour to perform our promise, as far as the volumes before us will permit; and we sincerely wish, that the chasm in the work, which we shall soon have occasion to notice, may be filled up to the satisfaction of the public.

The remaining part of the first volume is comprised in one chapter,

divided into eleven sections. In this Chapter, are treated the British Antiquities of Devonshire.

Here terminate (*in print*) our author's Antiquarian Researches. But, in turning over the table of contents, we find, that Mr. P. has (*in manuscripts*) entered diffusely into the Discussion of Roman, Saxon, Norman, and Danish Antiquities; and drawn up an outline of the History of England, as far as it relates to Devonshire, from the Norman period to the present reign.

The table of contents, prefixed to the book, conveys a distinct idea, not only of what Mr. Polwhele has already published, but of what he intends to bring forward, in order to complete the first volume; and we have seldom seen a *bill of fare*, that offers so rich a treat to the *historical epicure*. It comprizes every thing that can interest the judgement or the feelings, respecting the country and its inhabitants. The view is most copious and comprehensive, but, from the specimens which we have already had of the author's ability, we have not a doubt, but that he will fill up the bold outline, which he has sketched out for himself, in a masterly style.

The second volume consists of a view of the diocese, and a parochial survey of the archdeaconry of Exeter. In what manner Mr. P. has performed his part, in this division of the work, may be determined by the large excerpt, which we made in our Review of Mr. Gilpin's *Observations on Picturesque Beauty*. *

To perfect the historical fabrick, there yet remains one volume; which will consist of a parochial survey of the archdeaconries of Barnstaple and Totnes.

Having thus opened to our readers a prospect of the whole composition, we intend to abridge (in three short articles) the critiques which the published parts of it have drawn from the different Reviewers.

In our next article, we shall detach from the Critical Review, those abusive passages relative to the Natural History; in which impertinence and flippancy are exceeded only by a most rancorous spirit; and which, from our numerous and extensive connections, we have authority to say, are considered by men of learning, taste, and candour, as irreparably disgraceful to that corrupted journal.

With these pages, we shall contrast the sentiments of the Monthly Review, the British Critic, and the European Magazine.

Pursuing the same plan (in our two concluding articles) with respect to the antiquities, and the parochial history, we shall sufficiently expose to contempt and detestation, that vulgar jealousy, personal animosity, and lying spirit, which actuate the hypercritics before us.

(To be continued.)

* See in our Review, for March 1800, p. 260, Mr. Polwhele's descriptions of Powderham and Mamhead, as compared with Mr. Gilpin's.

MISCELLANIES.

NECROLOGY.

MALLET DU PAN.

SECURUS MORITUR, QUI SCIT SE MORTE RENASCI;
NON EA MORS DICI, SED NOVA VITA, POTEST.

MR. MALLET DU PAN departed this life, in the fifty-first year of his age, at the house of his friend, the Count DE LALLY-TOLENDAL, in Ormond-place, Richmond, about noon, on Saturday the 10th of May. From his first arrival in England, in the summer of 1798, his health had been in a very indifferent state; towards the close of the last year, strong symptoms of consumption appeared, and the want of that mental relaxation, which the direction of a periodical publication almost necessarily precludes, unquestionably accelerated the moment of his dissolution. The effect of intense and uninterrupted application to literary pursuits on the health can only be appreciated by literary men.

For some weeks, previous to his death, the family of Mr. MALLET had lost all hopes of preserving his life; though his feelings for the objects of his fondest affections led him to encourage in them those expectations which he was far from entertaining himself. In this trying situation, his conduct was exemplary; the serenity of his mind displayed the strength of his understanding, the purity of his conscience, and the firmness of his faith. One only concern seemed to give a momentary interruption to that Christian resignation which marked the close of his existence; the thought of leaving his family exposed to poverty and want. This care being removed, his resignation became perfect, and he was anxious to strengthen it, during the three last days of his life, by an attentive perusal of the Sermons of Romilly on that subject, and on the Immortality of the Soul. He had lived without vice, and he died without pain. Let the *enlightened* patriots of Germany and France, who vainly boast of the *possibility* of man to be derived from an adherence to the tenets of *their* philosophy, contemplate the contrast between the death of their mighty heroes, the fathers and founders of their sect, the VOLTAIRES and the D'ALEMBERTS, and the death of this good Christian, who rejected their doctrines with disdain, and relied wholly for consolation and immortality on the pure Gospel of Christ, which *they* reviled, derided, and blasphemed. The former, in their last moments, had terror and dismay on their countenances, blasphemy and curses on their lips, and agony and despair in their hearts. The vanity which had

suppor

supported them through life forsook them in death; they looked on the past with fear, on the future with horror. Not so, the latter; his face was tranquil and serene; his lips breathed charity to men and gratitude to God; his heart was the seat of confidence and peace; the integrity and piety of his life upheld him in death; and the satisfaction which he derived from the contemplation of the past invigorated his hopes of the future. Here is a practical illustration of the different fruits of philosophism, and Christianity; of the different rewards which, even in *this* life, await the monster who would proudly *crush*, and the Christian who humbly adores, his Redeemer.—Let the WIELANDS and the FICHTES reflect and tremble, or, ere it be too late, repent and retract!

The political productions of Mr. MALLET DU PAN are too well-known throughout Europe, to require either analysis or eulogy from us; suffice it to say, that their uniform object and tendency were, to extirpate Jacobinism, to support social order, to uphold legitimate institutions, to defend national rights, and to preserve public and private property. In all situations and circumstances of life, he was the intrepid champion of religion and truth. In their cause he called forth all the affections of his heart, and all the energies of his mind. Never was he the parasite of power, nor the pander of party; never did he sell his talents to a Court, nor prostitute them to a faction. He invariably preserved the native integrity of his mind, pure and uncontaminated. Hence the respect and attention which his writings obtained and deserved, even from those who could not accede to the justice and propriety of all his positions.

Mr. MALLET DU PAN was descended from an ancient and respectable Swiss family, who had given many worthy magistrates to the Republic of Geneva, and many able writers to the Republic of Letters. His literary career was begun at an early period of his life; and in 1783, he yielded to the pressing solicitations he had received from Paris, to undertake the political department of a celebrated periodical publication, entitled, *La Mercure de France*, the circulation of which exceeded every thing of which, in this country, we have any idea. But before he embarked in this concern, he made an express stipulation, that his writings, so long as they observed that respect for the government which he had, in no instance, violated, should not be subjected to those arbitrary restrictions which were too frequently imposed on publications in themselves innocuous, while others, which called for the most rigorous restraints, were suffered to pass with im-

punity. The condition was accepted, but, unfortunately, not observed; and Mr. MALLET had, not unfrequently, the mortification to find one Censor proscribe what another had approved. He strongly reprobated the interposition of the French in the affairs of Holland; at the memorable epoch of 1787; and his writings, though moderate and circumspect, necessarily bore the complexion of his mind. This rendered his situation uncomfortable; but though he was prevented from saying all that he thought, he disdained to advance a sentiment that did not spring from his heart. The disgust which he could not fail to experience at such an impolitic exertion of power, had not the smallest influence on his conduct, at the dreadful epoch of the revolution; when Europe saw this formidable writer, born a republican, brought up in the Protestant faith, and having, at one period of his life, lived in habits of friendship and intimacy, with VOLTAIRE, stand forth the firm intrepid champion of the lawful monarchy of France, and of the rights of the Roman Catholic Church, and the determined enemy of those senseless and destructive principles which Voltaire and his associates had broached, and which his insatuated disciples now endeavoured to reduce to practice. Amidst the threats of an infuriate and misguided populace, and, in more instances than one, exposed to great personal danger, he boldly promulgated his salutary doctrines, steered clear of the prejudices of party, and defended the people against their own insanity. LOUIS THE SIXTEENTH appreciated his services, rewarded him with his confidence, and entrusted him with a special commission to Germany. When the monarchy was buried in the gulph of Jacobinism, Mr. MALLET escaped from France, with his family, first to Switzerland, and afterwards to Germany. From the former, his native country, then at peace with France, he was expelled by the tyrannical mandate of Bonaparte. During his residence in Germany he carried on a correspondence with some of the first public characters in the empire, and, for a considerable time, regularly wrote to the Emperor himself, at his particular desire. In the summer of 1798, he came to this country, destined to be his last asylum.

He was buried in the New Church-yard at Richmond, on Thursday the 15th of May. Many persons of great respectability and of different countries, attended to pay the last sad tribute of respect to the memory of a man who was entitled to the gratitude of Europe. The funeral procession left Ormond Place, at half past one. Eight ecclesiastics preceded the body. The pall-bearers were Lord SHEFFIELD and the Prince DE POIX, formerly captain of the body-guards to

LOUIS

LOUIS the XVth; Mr. FAGEL, Greffier to the States General of the United Provinces, and the Right Honorable Mr. TREVOR, formerly the British Envoy Extraordinary and Minister Plenipotentiary at the Court of Turin; Sir JOHN MACPHERSON and Mr. WHITFIELD KEENE, members of the House of Commons; the Count de LALLY-TOLENDAL and Mr. MALOUE, both Deputies to the States General of France in 1789, and both distinguished as well for their speeches as publications in defence of the Monarchy. The eldest son of Mr. MALLET DU PAN, and Mr. RIGAUD were the chief mourners. They were followed by two rows of Swiss and Genevese; and by a considerable number of English and French gentlemen, among the former of whom we recognized, Mr. BARON MASERES, Mr. JOHN MASERES, Mr. GRANVILLE PENN, Mr. RYDER, Mr. REEVES, Mr. BOWLES, Mr. JOHN GIFFORD, Mr. CLARK, Mr. FLINT; the Rev. Messieurs SPARROW, WOLLASTON, and YOUNG; and, among the latter, the Marquis DE THUISY, the Chevalier CHARLES DE THUISY, and the Baron DE GILLIERS. Several Swiss gentlemen have declared their intention of erecting a simple monument over the grave of their celebrated and virtuous countryman.

M. MALLET DU PAN has left a widow and five children, who subsisted entirely on the fruits of his labours; for, unhappily, he lost all his property by the revolution, together with his library, and a valuable collection of manuscripts, among which was a work nearly finished on the political State of France and of Europe previous to the revolution. Our ministers, with a generosity that reflects the highest honour on them, because it is perfectly disinterested, have promised to settle a small annuity on Madame MALLET, part of which is to descend to her daughters. And the son, who was educated in England, has been appointed to the situation of a clerk in the office of the Auditors of Accompts. Meanwhile a subscription has been opened by some of the first characters in the kingdom, in order to supply this unfortunate and interesting family with the means of removing existing incumbrances, and of providing for immediate wants.—Subscriptions are received by Messrs. DEVAYNES, Pall-Mall; DRUMMONDS, Charing Cross: and PUGET and BAINBRIDGE, Warwick-Lane.

We trust, that a complete collection of the works of Mr. MALLET DU PAN, with some account of his life, will hereafter be published. They are calculated to outlive the present age, and to afford instruction to posterity.

THE PNEUMATIC REVELLERS.

AN ECLOGUE.

“ ————Trifles, light as air,
Are to the *Theorist* confirmations strong

Some Preliminary Observations.

AMONG the variety of philosophical improvements, that distinguish the eighteenth century, a few of the discoveries in *Aërology*, have a just claim to our admiration. But the dexterity with which AIRS are made subservient to medical purposes, is, really, a matter of astonishment. Dr. Beddoes has lately applied the Gas of Dr. Priestley—the dephlogisticated nitrous Gas—to the uses of medicine: and the success of this experiment, is such as might have been expected from a man who has advanced, in his scientific researches, with an unparalleled velocity; and who, leaving all his contemporaries behind him, has shewn, how far a philosopher may be carried by the force of a flaming imagination.

That Dr. B. hath “contributed to retard the progress of* *aëro medical science*,” is the cry of those only, who feel their incapacity to follow him in his Career, “*per liquidum æthera*,” affect to prefer rational investigations to fanciful theories—a dull experiment to a splendid hypothesis. From the “Medical Pneumatic Institution” of Dr. Beddoes, will probable flow the most substantial benefits to mankind†. In consequence of their intimacy with airs, our modern sages have promised “great things:” but Dr. B. promises greater still. Dr. Darwin thinks‡, that, from our Pneumatic acquirements or accomplishments, we shall soon be able to regulate the winds of Heaven, and the waves of the sea—to “ride in the whirlwind and direct the storm!” Yet the attempt to subjugate the Hellespont was accounted no less than madness in Xerxes.

And even in an English monarch, (apt as he was to give himself *airs*) the poor effort to check a wave or two, was deemed pre-

* See Essays by a Society of Gentlemen at Exeter. p. 282.

† See his “Notice of some Observations made at the Medical Pneumatic institution.” 1799.

‡ With respect to the *wind*, Dr. Darwin says: “we hope that this, or some future, age will learn how to govern or domesticate a monster, which might be rendered of such important service to mankind.” Botanic Garden, Vol. I. p. 90. 3d edit. And, as to the *sea*, he says: “It is probable, in another half century, it may be safer to travel under the ocean than over it, since Dr. Priestley’s discovery of procuring pure air in such great abundance from the calces of metals.” p. 180.

sumptuous. So great is the superiority of the moderns to the ancients—so striking are the advances of man—so rapid his strides, at this illuminated era, towards the perfection of his nature!

In the mean time, Mr. Godwin maintains, that we may put off death to as late a period, as we please, by means, to be sure, of the *vital air*; though the philosopher does not so express himself. Dr. B——s, however, combining in his own great and comprehensive mind, the theories of Darwin and of Godwin; and applying his dephlogisticated nitrous Gas to the purposes of both these philosophers, professes his ability to turn us all into amphibious creatures (as some think, a little out of his own element)—to repair the breaches in our constitutions, whether we have suffered from time or intemperance—to subdue disease and pain—to renovate in the aged, every source of pleasure, and even on earth, to render man immortal. “We shall be sadly disappointed (says Dr. B. in the little tract to which I have just referred my readers) if the Gas do not sometimes prove the most delicious of luxuries, as well as the most salutary of remedies.—That natural or forced decay may be repaired, and the faculty of pleasurable sensation renovated, is no longer a mere conjecture, supported by loose analogies—We see the strongest probabilities daily accumulating in favour of the opinion.”—The doctor thus describes the effects of this Gas, on several of his friends.

The “REV. R——T B——D felt exhilarated, and was compelled to laugh, not by any ludicrous idea, but by an impulse unconnected with thought, lassitude, and languor through the day afterwards.”

“MRS. B——D, the children’s friend. At first, pleasurable sensations, occasioning involuntary laughter; some momentary faintness, afterwards. We now understand the regulation of the dose so as, perhaps, to be able to remove Mr. B——D’s languor, and to give Mrs. B. the pleasure, without the transitory faintness.”

“MR. R——T S——Y could not distinguish between the first effects, and an apprehension of which he was unable to divest himself. His first definite sensations were a fullness and dizziness in the head, such as to induce fear of falling. This was succeeded by a laugh which was involuntary but highly pleasurable, accompanied with a peculiar thrilling in the extremities,—a sensation perfectly new and delightful. He imagined that his taste and smell were more acute, and is certain that he felt unusually strong and cheerful. He has poetically remarked, that he supposes the atmosphere of the highest of all possible Heavens, to be composed of this Gas.”

To Dr. B——s, himself, on trying the effects of the Gas, the first sensations had nothing unpleasant; the succeeding were agreeable beyond conception. He seemed to himself, at the time, to be bathed, all over, with a bucket full of good humour. A constant fine glow, which affects the stomach, led him, one day to take an inconvenient portion of food, and to try the air, afterwards

wards. It very soon removed the sense of distention. Under a certain administration of the Gas, he thinks, sleep might, possibly, be dispensed with. His morning alertness equals that of a healthy boy. Such stores of health and pleasure, has Dr. B. in reserve for his fellow creatures!

And so wild is my wonder, so intense my gratitude, in the contemplation of a philosopher to whom Newton is an ape, and of a philanthropist to whom Howard is a bear, that I can add no more! Expression is lost in sensation!

THE PNEUMATIC REVELLERS.

AN ECOLOGUE.

Dr. B——s; G——B D——r; Rev. R——t B——d;
Mrs. B——d, the Children's Friend; Mr. R——t S——y.

SCENE. *The Medical Pneumatic Chambers.*

* Into the heaven of heavens, I have presum'd,
An earthly guest, and drawn æthereal air."

Dr. B——.

"MY Friends! from a world, where disorders are rife,
I call you, to taste of the liquor of life;
A fluid, to render as nimble and fresh,
And purge from its droffy pollution, the flesh;
To cherish each purified body, the blood in,
The spirit of beef, and the essence of *pudding;
In short, to convey us, ere long, to the portal
Of heaven, and transform us to beings immortal.

"My Comrades, if Priestley discover'd the gas,
He never could bring such a wonder to pass,
As I just have announc'd;—He could never procure,
With all his importance, a gas that was pure.
Indeed, of the Sage though I e'er was a lover, he
Can scarcely be said to have made the *discovery*.
I hold it, my friends, a position unshaken,
That pure vital air was familiar to †Bacon:

* Such was the brown loaf in Swift's Tale of a Tub.

† "The Fable of Proserpine being seized by Pluto, as she was gathering flowers, is explained by Lord Bacon to signify the combination or marriage of æthereal spirit with earthly materials. Bacon's Works, Vol. V. p. 470. edit. 4to. Lond. 1778. This allusion is still more curiously exact, from the late discovery of pure air being given up from vegetables, and that, then, in its unmix'd state, it more readily combines with metallic or inflammable bodies. From these fables, which were, probably, taken from ancient hieroglyphics, there is frequently reason to believe, that the Egyptians possessed much chemical knowledge, which for want of alphabetical writing perished with their philosophers." *Botanic Garden*, Pr. 176, 177.

And

And, I think, it was known to the poets and sages
 Who liv'd in the classic and fabulous ages ;
 While the tale of old Dis and Persiphone shews
 The detection of air in a pink or a rose :
 Nay, the story of Eve and the Devil may teach,
 That * Moses found gas in the bloom of a † peach.
 If so, the discovery of gas, from the maiden
 In Sicily ravish'd, we trace up to Eden :
 So, inciting fond Eve to a spiritual revel,
 The very first chemist in air, was the devil.

“ Yet the substance (alas ! we have cause to be serious !)
 In Eve † effervescing, was damn'd deleterious :
 And the gas, in my hands, is salubrious, alone ;
 By Satan, or Priestley prepar'd, 'tis all one. §

“ Had I been in Eden, perhaps mother Eve
 Would have actually soar'd, as she seem'd to believe :

“ Albeit, as instead of || ascending, she sunk
 Top-heavy, and all her race since, have been drunk ;
 Tho' late, be it mine, the mishap to repair,
 And exhibit my pure preparations of air.

“ But, ere to inhale it, your stomachs I urge,
 I'll tell you, in brief, the effects of the purge.

* This may be proved, indeed, a priori. If the Egyptians were
 such proficient in chemistry, as Dr. Darwin thinks, and if Moses
 received his education at their college of the arts and sciences, as
 some learned men maintain ; it is probable, that he was no stranger
 to vegetable airs.

† The Rabbis have not settled what fruit it was : it might have
 been the *malum Persicum*.

‡ “ As with new wine intoxicated, both,
 They swim in mirth, and fancy that they feel
 Divinity within them breeding wings
 Wherewith to scorn the earth.” Par. Lost. B. ix.

————— “ That fallacious fruit
 That with exhilarating vapour bland
 About their spirit had play'd.” B. ix.

§ “ A deleterious, instead of a salutary fluid may be easily ob-
 tained. Probably Dr. Priestley never procured that which can be
 respired with safety.” See Beddoes's Notice.

|| “ Precious of trees—of operation, blest
 To sapience—dieted by thee
 I grow mature in knowledge, as the Gods.”

————— “ The power, whose presence had infus'd
 Into the plant, scintillating sap, deriv'd
 From nectar.” — “ Opener my eyes,
 Dim erst, dilated spirits, ampler heart,
 And growing up to godhead.” Par. Lost. B. ix.

The patients of Dr. B. describe the effects of the Gas, in almost
 the same words.

“ When

"When I tried it, at first, on a learned society,
 Their giddiness seem'd to betray inebriety,
 Like grave Mandarins, their heads nodding together;
 But afterwards each was as light as a feather:
 And they, every one, cried, 'twas a pleasure extatic;
 To drink * deeper draughts of the mighty pneumatic.
 As if by the wand of a wizard entranc'd,
 How wildly they shouted, and gambol'd, and danc'd:
 And e'en as phosphoric their bellies and backs shone;
 So strong was the force of the muscular action."†

G——R D——R.

[Drinks; and after a short pause, exclaims]

"Flow more briskly, willowy Cam! ‡
 I have drawn the nitrous gas:
 O! I know not where I am!
 Sure, I am not what I was.

"On thy Marge, while erst I lay,
 Like thy rushes was my rhyme:
 Raptur'd now I break away
 With emotions more sublime.

"So the lark that, warbling high,
 Thro' the liquid ether flew:
 B——s! thus, I bathe in sky,
 Saturate with ambrosial dew."§

Rev. Mr. R———T B———D. [Drinks.]

"B——s! thy living beverage whilst I quaff,
 I laugh—ha, ha—yet know not why I laugh.

* "Drink deep or taste not the Pierian spring."

† "The first inspirations of the Gas produced giddiness; and feelings resembling those of incipient intoxication. It was impossible not to recognize the expressions of the most extatic pleasure. I saw and heard shouting, leaping, running, and other gestures." See Beddoes's Notice.

‡ See "the Annual Anthology;" where Geo. Dyer's Ode to the River Cam, makes a conspicuous figure. E. G.

"While yon skylark warbles high,
 While yon rustic whistles gay,
 On thy banks, O Cam, I lie;
 Musing, pour the pensive lay.
 Willowy Cam, thy lingering stream
 Suits too well the thoughtful breast;
 Languor here may love to dream,
 Sorrow here might figh to rest."

§ This is rather Cowper's lark—I beg Mr. Dyer's pardon!
 NO, XXIII. VOL. VI.

Behold,

Behold, from these intoxicating vapours,
 R——t, a pickle-herring, cutting capers!
 "I can't—I can't—O, B——, what an elf!
 Spite of my reverence—can't—contain myself!
 Now I've a strong desire for further quaffing—
 Ha—ha—ha, ha—I cannot drink for laughing.
 Ha, ha!—Yet, somehow, in this merry mood,
 Creeps o'er my body a strange lassitude.
 My frisky spirits are all spent at once,
 And in the sad residuum leave—a dunce!"

Mrs. B———d, the Children's Friend. [*Drinks.*]

"Oh, I feel a fine sensation,*
 Stealing o'er my charmed frame!
 Sweeter far that inhalation,
 Sweeter than the breath of fame.
 "Banish'd every carking care is;
 Sick disgust, and anxious fear:
 This is, sure, the haunt of fairies!
 Pleasure, pleasure, wantons here.
 "Blithe as when I skip'd with Lissy,
 Crown'd with many a blooming flower,
 B——s! how I long to kiss y',
 In my trembling moonlight bower.
 "There, between the opening branches,
 Stars may shed the silent dew;
 But, upon my heels or haunches,
 Nectar will I taste with you.
 "Yet with sudden qualms I languish;
 Struggles in my breast the sigh:
 With my transport there is anguish—
 Doctor! Oh, I faint—I die."

* See Mrs. Barbauld's verses, written in an Alcove.

"Now the moonbeam's trembling lustre
 Silvers o'er the dewy green,
 And, in soft and shadowy colours,
 Sweetly paints the checquer'd scene."
 * * * * *
 "Then, when next the star of evening
 Softly sheds the silent dew,
 Let me, in this rustic temple,
 Lissy! meet the muse and you."

Mr.

Mr. R——— T S——— Y.

" I am all nerve !—As from the cap of Circe,
I shrink, suspicious !—I'm a coward !—

Poh !

'Tis but an ague-fit that shakes a Cæsar, [trambles.]

Gods ! I will drink ! [drinks.]

My head, my head is dizzy !

At my wits end, I totter——* I shall fall !

No—I am rapt beyond myself—I feel

At my extremities delicious thrillings !

My every sense is exquisitely keen !

My taste is so refin'd, I shall henceforth

Disdain all vulgar viands.—So acute

My Smell, I can, for miles around me, catch

The effluvia rolling thro' the shoreless air,

One vast † mephitic sea !—These grosser boches

I cannot brook.—Those, smooth mahogany,

That with surpassing polish seems to shine

A lustrous plane ; and, O ye plates of glass

Sciential, ye are rougher than the ruts

Of waggon wheels ! I tremble, as I touch you ;

E'en from my delicate fingers ends, thro' all

My frame, too sensitive ! I spurn, I spurn

This cumbrous clod of earth ; and borne on wings

Of lady-birds, " all † spirit," I ascend

* See Mr. Southey's English Eclogues written upon a new plan. They suggested the idea of the Eclogue before us. Yet I lament my incompetency to the task of imitation ; though I have endeavoured to bring Mr. S. as near as I could to the standard of his own beautiful originals ; of which the following is a fine specimen :

" Old Friend ! why you seem bent on parish duty,

Breaking the highway stones ! And 'tis a task,

Somewhat too hard, methinks, for age like yours."

" Why, yes ! for one with such a weight of years

Upon his back. I've liv'd here, man and boy,

In this same parish, near the age of man.

I can remember, sixty years ago,

The beautifying of this mansion here,

When my late lady's father, the old 'squire

Came to the estate."

† " Sævamque exhalat opaca Mephitim."

If there be any sublimity in stink, as Mr. Burke maintains, this is certainly sublime ; more so, perhaps, than the Virgilian stench.

‡ ————" From these nutriments, perhaps,

Your bodies may, at last, turn all to spirit,

And wing'd, ascend, ethereal."

PAB. LOST. B. V.

Into the immeasurable space, and cleave
 The clear ethereal azure; and from star
 To star still gliding, to the heaven of heavens
 Aspire, and plunging thro' the sapphire blaze,
 Ingulph the dephlogisticated floods
 Of life, and riot in immortal * Gas !"

Dr. B——s himself [drinks].

" Celestials !——This morning, I own, I was sulky,
 And at dinner I ate, till my body grew bulky.
 If at dinner, indeed, I indulge in much merriment,
 And dispatch a Sirloin, 'tis by way of experiment.

" This, therefore, premising, I now have to tell y',
 That in temper a dove, and a sparrow in belly,
 To the Gas, which in gaining the members of some ache,
 I owe my complacence, and lightness of stomach.
 I float in a manner——so easy and placid——
 The mild milk of kindness absorbs every acid !

" Or rather, of passion subsides the hot tumour,
 As all over, I'm bath'd with a pail of good-humour !
 No languid, no crapular feelings have I——
 But as gay as the morn——I'm a boy, I'm a boy !

" Such, such is my fluid, the grand Panacea ;
 Though the public may form a degrading idea
 Of my science and zeal, of my labour and trouble,
 And judge my fine medical airs but a bubble !

" And, if it be said, that a Doctor and Parson,
 In concert together to carry the farce on,
 Permit all decorum, appearance, and pomp
 To be lost in a Bacchanal Dance, or a romp ;
 If, perchance, it be told, that the smiles and the graces
 Of ladies here languish away in grimaces ;
 My scheme may be spoil'd ; and pneumatics be curst,
 And B——s, in truth, like the bubble, may burst.

" Already 'tis rumour'd, I'm blown up with vanity,
 And give myself airs amid chemic inanity ;
 And (names that destruction is puffing abroad) ;
 I'm, by turns, a chameleon, a moth, and a toad.

" Left, therefore, my friends, as we scamper and hop,
 The report of this meeting go off in a pop ;
 Left the business get wind ;——I shall print, with your privacy,
 An account of the Gas, as no matter of levity ;
 And describe its effects, and their curious congruity
 Experienc'd by authors of rare ingenuity,
 Who never before, I am certain had cause
 (Though long have they liv'd on the breath of applause).

* " Riot in immortal bliss."

To rejoice in an air from corruption so free,
As the Gas, my good Sirs, just emitted by me.

" I am sorry, indeed, that a friend in the groupe, here,
After exhilaration complain'd of a stupor;
And that *she*, in her lessons, for sucklings so clever,
Resembled so much an exhausted receiver.

" Yet, soon shall this potent *Nepenthe*, I trust,
My poor fellow-creatures exalt from the dust;
Inspirit the weary, and banish Ennui,
And rouse from his languor the frail debauchee;
Give muscular power to the palsied and grey,
Nor let trouble ' turn an old man into clay.'

" Perhaps, in my hands, it may shortly preclude
The use or of raiment, of sleep, or of food;
And in me, with loud plaudits, the people shall own
A discovery to shame the Philosopher's Stone;
When, as my *rare* luxury to taste, I exhort all,
I shew what a ninny man is, to be mortal.

" What are ye, Rosicrucians! indeed, with your riches,
If throwing away his light ' thin pair of breeches,'
Thy volatile pupil each country can cross over,
Less cumber'd with rags than the * shipwreck'd philosopher;
If the slumber so fleeting, my fellows may need here,
Discredit mattresses, or couches of Eider;
If the food I create for the palate and paunch
Debar the fond wish for a slice of the haunch,
The gluttons on rich calipashes that revel,
And the soup-meagre cottagers bring to a level;
Discovering the grossness of eating, much shame in,
Quick dissipate every alarm from a famine;
And, as I dispense my pure Gas through the nation,
The corn-business render, a mere speculation!"

[ALL drink again; and dance and sing.]

" Then hail, happy days! when the high and the low,
All nourish'd alike, from this air—hospitality,
Shall together with Gas-born benevolence glow,
And prove, that true bliss must arise from equality.

" When Britons and Gauls! ye shall revel and sing,
Light, lighter than Gossamers twinkle and glance;
Here, thridding a maze, and there link'd in a ring,
And scarcely touch earth, as ye kindle the dance:

" When, finer and finer as waxes your nature;
Each atom terrene shall fly off from your bodies,
Each particle gross; and, all purified matter,
Ye shall smell of Ambrosia or Gas,† like a goddess:

* "Who yet triumphed in the reflexion: *Omnia mea mecum porto.*"

† "Divinum vertice odorem spiraverē."

"Till mounting, as if in balloons, to the sky,
While pleasure with novel sensations shall strike y',
Through the regions of Gas shall ye flutter and fly,
A Mercury each man, and each woman a Psyche!"

TO THE EDITOR.

SIR,
H A V I N G seen, in one of the newspapers, a paragraph stating that the Bishop of London had seen and *approved* the sermon preached by the Lord Mayor's Chaplain at St. Pauls on the late Fast Day, I can take upon myself to contradict the latter part of that assertion. The fact, as I am assured, is that his Lordship saw a *transcript* of the sermon; that he said it was not so offensive as he had heard it represented, but he expressed his disapprobation of some passages in it; and exacted an absolute promise from the chaplain that he would, in future, abstain from every thing political in his sermons; on which condition only, he permitted him to preach the next turn to which he had *before* been appointed.

VERAX.

N. B. We have heard it confidently asserted, that the manuscript, Sermon laid before the Bishop of London, differed materially from the Sermon that was preached at St. Pauls; and if this be the case, which we are strongly disposed to believe, it is not surprizing that his Lordship should not have found it so offensive as it had been represented to him. *Editor.*

TO THE EDITOR.

SIR,
T H E unparalleled filthiness of imagination and expression, which defiles the compositions of the soi-disant Peter Pindar, is well known and generally execrated. The cause of his disgusting propensity is not commonly understood. I therefore beg leave to lay before your readers the origin of this writer's fondness, not for the "sublime and beautiful," but for "the *beasty*."

Peter was but two days old,
When his nurse, old Cornish Dinah,
Let the ill-starr'd bantling tumble
Into vase of Cloacina.

Peter was in such a pickle,
No one e'er could get him clean;
Though they rubb'd him, mopp'd, and scrubb'd him,
Ev'ry effort vain has been.

The foul fumes at his immersion
Straight ascended to his brain;
There they form'd a dirty puddle,
Never to be cleans'd again.

The

The impurity he fell in
Oozes at his fingers' ends :
Hence it comes, that all his writing
Ev'ry thing offensive blends.

Thus his thoughts, by filth infected,
Tainted all his conversation :
From his lips flows nought, but lewdness,
Blasphemy, and defamation.

Nor could Time his foulness lessen ;
Still his odour's strong and rank :
Such was the taint which he contracted,
Each day he liv'd, the more he stank.

From such a wretch, his Theban title
The public voice indignant takes :
No longer *Peter Pindar* call him,
His true name is—*The walking Jakes.*

ANTI-SORDES.

DIRGE TO P. P——R.

To Fair Fiddle's, &c.

O'er Peter's lone deserted tomb ;
Shall wither'd hags and wizards strew
Each pois'nous herb of deadliest bloom,
And rise all the stores of woe ;

There kindred ghosts shall oft appear,
To fill with shrieks the guilty grove,
And fiends of death assemble here,
To hail the Rhymer whom they love :

Gaunt blasphemy shall there be seen,
And slander lead her mighty band ;
Pale terror start with frenzied mien,
And murth'rous drops distain the land.

The raven oft with boding sound,
Shall croak to midnight's lowering shade ;—
And pois'nous dews be shower'd around,
To blast the sod where thou art laid.

When Atheists sap religion's throne,
And faction lights the fires of hell ;
Midst a lost country's dying groan,
The shudd'ring thought on thee shall dwell.

Each scene of guilt shall thee restore,
To thee each impious jest be paid ;
Accurs'd, till virtue charm no more ;
And spurn'd, till scorn herself be dead.

W———
THE

THE summary of politics is once more postponed, on account of the serious indisposition of the Editor. He cannot, however, suffer another Month to elapse without fervently joining in the grateful thanks offered up by his loyal countrymen to Divine Providence for his gracious interposition, in rescuing the life of their beloved Sovereign from the atrocious attempt of a desperate assassin. All comments, however, on that attempt, would, at this time, be highly improper, as they would have a tendency to create a prejudice unfavourable to the impartial administration of justice. It is on this ground that we wish to see the reprehensible practice of the daily prints in publishing the proceedings at the different offices of police wholly suppressed; as it tends to make men prejudge, on *ex parte* evidence, those culprits on whose fate they may afterwards be called upon to decide as jurymen.

TO OUR READERS.

WE had intended to enlarge, in a Preface to our Fifth Volume, on the State of Literature in Germany; but, on reflection, we deemed it most eligible, and most satisfactory to our readers, to give the Letters of our Correspondent at full length. We accordingly have given, in our Appendix, the first of his Letters, and, in our next Number, we propose to give a second which we have already received. The insertion of this Letter precluded the necessity of a Preface.

TO CORRESPONDENTS.

C. D. E's attack upon us for our *presumption* in questioning the infallibility of Dr. Paley requires more notice than we had an opportunity of bestowing on it, in this Number. But in our next we propose to break a lance with our assailant.

Our testy Correspondent, who writes from *Chester*, and who is equally displeased with *Sermons* and *Irish Politics*, is requested, in future, to pay the postage of his letters, or they will be returned to the Post-office.

We have received the valuable little Book sent us by "A Christian," of which we mean to take early notice. But as there is no Title-page to it, where is the public to find it?

The Letter from an English Gentleman at Weimar to Professor Boettiger, (calling on him to retract his false and calumnious abuse of Mr. Windham, Professor Robison, and the English nation in general) transmitted to us by S. R. shall certainly appear in our next. We only regret that Mr. Walker has not inflicted a much severer chastisement on this illuminated Citizen.

The Communication of T. S. is intended for early insertion.

THE
ANTI-JACOBIN
Review and Magazine;

&c. &c. &c.

For JUNE, 1800.

POTERO SCRIPTA TUA MAGIS PROBARE, LAUDARE, QUANTO
ILLA TARDIUS CAUTIUSQUE.

PLIN. EPIST.

ORIGINAL CRITICISM.

ART. I. *Munimenta Antiqua; or Observations on Antient Castles.*

(Concluded from P. 45.)

HAVING in our last treated Mr. King with some severity, however just in itself, and however mingled with high compliments, we think it an act of necessary fairness, to point out particulars in which we consider him as excelling even beyond the ordinary standard of excellence. We shall, therefore, turn to his incidental illustrations of antient authors, and his incidental elucidations of Sacred Scripture, made with a view to British monuments, either real or supposed. But we shall begin with the latter, and then proceed with the former; presenting our readers with one or more citations under each, that they may see both his manner and his matter fully.

“That great stones standing upright,” Mr. King tells us, “were in the most antient times placed occasionally in groups, formed of several standing together, merely by way of memorial; and having their numbers conformable to some particular circumstances relating to the people who placed them, or to the occasion on which they were erected, seems to appear from what we read even in the first informations we have in the world, concerning the history of the Israelites: some of whose methods of recording great events were, perhaps,

NO. XXIV. VOL. VI.

K

permitted

permitted to be in conformity with still more antient usages, in order to have them the more extensively and universally understood.

"Thus, when the law had been delivered to the people of Israel by Moses, at Mount Sinai, and had been written by Moses in a book; we are told, as the translation stands in our copy from the Hebrew,* that '*Moses builded an altar under the hill, and twelve pillars, according to the twelve tribes of Israel.*' And the translation of the seventy expressly calls them *twelve stones*.

"And when Joshua, with his whole army, and all the people, had passed over the river Jordan, whose waters had been dried up on that occasion in a miraculous manner, (probably by means of some earthquake, or convulsion, stopping those from the upper part, while those below ran off, and fell away;) we are told, that in consequence of the express appointment of the Almighty, Joshua commanded *twelve men* † to take up *twelve stones* out of the midst of Jordan;

'And those *twelve stones* which they took out of Jordan did Joshua *pitch* in Gilgal. And he spake unto the children of Israel, saying, when your children shall ask their fathers, in time to come, saying, what mean these stones? Then ye shall let your children know, saying, Israel came over this Jordan on dry land. For the Lord your God dried up the waters of Jordan from before you, until ye were passed over; as the Lord your God did to the Red Sea, which he dried up from before us, until we were gone over: that all the people of the earth might know the hand of the Lord that it is mighty; that ye might fear the Lord your God for ever.' ‡

"Now the word *pitch*, here used in our translation, and the Greek word *stethen*, which we find in the Septuagint, seem plainly to indicate, that these stones were set up as *pillars*. Although, indeed, their being carried upon men's shoulders, shews, that they must, perhaps, have been but small, in comparison of some other pillars set up as memorials. It shews, however, that they were chosen of a shape

* "See Exodus, Chap. xxiv. Ver. 4, 5, 6, 7, 8."

† "Joshua, Chap. iv. Ver. 1, 2, 3, 4, 5."

‡ Mr. King attributes the drying up of Jordan to "some earthquake, or convulsion, stopping those [waters] from the upper part; while those below ran off, and fell away." But this is very incautiously said, as it is very contrary to the inspired narrative, "as the feet of the priests that bare the ark," says that narrative, "were dipped in the brim of the water (for Jordan overfloweth all his banks all the time of harvest,) that the waters which came down from above" were not *stopt* by an earthquake or a convulsion swallowing them up, but "stood and rose up upon an heap,—and those that came down toward the sea of the plain, even the salt sea, failed, and were cut off:—and, when the priests were come up out of the midst of Jordan, and the soles of the priests' feet were lifted up unto the dry land, that the waters of Jordan returned unto their place, and flowed over all his banks, as they did before." Rev.

and form fit for that purpose. And if they were, indeed, *set up*, in a group, *as pillars*; there is no form in which they can be conceived to have been placed so likely as that of a circle. This has been remarked by Dr. Borlase*; who also concluded, that twelve such stone pillars were so placed, by Moses, near Mount Sinai, at the time of the giving of the law, and of Moses's going up into the mountain; because it is said, † that *when he rose up early in the morning, he builded an altar under the hill, and twelve pillars.*

“ In the Septuagint, it must be confessed, the expression is such as not necessarily to imply any thing more than that the altar was built with twelve stones. And it must also be acknowledged, that in the other instance mentioned, with regard to Joshua, we find Josephus saying, ‘ that Joshua built an altar of those stones, - which all the heads of the tribes had taken out of the deep; to be afterwards a memorial of the division of the stream of the river.’ ‡ Which seems, indeed, at first sight, to imply, that the altar was built with those very twelve stones; instead of their being set up as pillars. Yet, when we consider that, even in the Septuagint version of the Scripture, the Greek word used, expressly indicates that the stones were *pitched* (or *set up*) in Gilgal; and not that they were placed to compose or form an altar: and that twelve other stones also are expressly said to have been *set up*, § in Jordan itself, before the waters rose again, in its bed, to their usual height; it is much more reasonable to conclude, that these masses of rock were, in both instances, placed *as pillars*, according to the usage of the times, as a memorial of this great event; rather than that they were so laid upon one another as to form an altar.” ||

We think they were formed into an altar, as they remained *visible* in Jordan even down to the days of Ezra ¶; and could be visible only from lying one upon another: they thus appear to have composed an altar, just as Josephus says the others composed one.

“ The common idea,” notes Mr. King, in a more important passage, “ which the prejudices of education, and of vulgar apprehension, have taught us to form, with regard to what are called *high places*, in the writings of Moses, and the Prophets, is, that they were the summits of hills: but though our *Stone Henge* is, indeed, on the summit of a wide extended hill country; and the Moabitish altars, erected by Balak, were on very elevated spots; and so probably were many others; yet it manifestly appears, from many passages in Scripture, that the word, which we translate *high places*, rather referred [re-

* “ Antiquities of Cornwall, p. 195.” † “ Exodus, Chap. xxiv. Ver. 4.” ‡ “ Antiquities of the Jews, Book v. Chap. 1.”

§ “ Joshua, Chap. iv. Ver. 9.” || “ Ps. 133—135.”

¶ Joshua iv. 9. “ and they are there unto this day.” So Genesis xxii. 14. “ as it is said to this day.” Rev.

ferred rather] to the height, and elevation, and design, of the structure itself, than to the height of its situation: and was generally made use of merely to denote, with peculiar emphasis, its being a *βωμος*, or altar of oblation*: whilst on account of each kind of *high place* being, in reality, applied to such a horrible superstitious use, in the worship of false gods, both the name and thing itself became, in every instance, where it is mentioned in Scripture, so justly an object of sacred abhorrence.

“ That this name does not imply necessarily a place, or structure, *on the top of an hill*, is manifest from the cautious distinction preserved, in the enumeration of the idolatrous compliances of Ahaz, King of Judah; † where it is said, *we sacrificed and burnt incense in the high places, and on the hills, and under every green tree.*

“ And also, ‡ *that in every several city of Judah he made HIGH PLACES to burn incense unto other gods, and provoked to anger the Lord God of his fathers.*

“ And from the manner in which the prophet Ezekiel § reproaches the Jews for building *high places* in streets; and threatens that the enemy shall *break them down*; it is not only obvious that such *high places* were not properly hills, or structures on the summits of hills; but also that they were composed of rude stone, or artificial materials, which might be broken in pieces by violence. This also appears from several other passages of Scripture, even where any of them are spoken of as being in reality situated on hills, or eminences.

“ Thus the same Prophet says, || *Ye mountains of Israel, hear the word of the Lord God—thus saith the LORD GOD TO THE MOUNTAINS and to the HILLS, to the RIVERS and to the VALLEYS, behold, I, even I, will bring a sword upon you, and I will destroy your HIGH PLACES.* Where we may observe *high places* are mentioned, as being on the sides of rivers, and in valleys, as well as on mountains, and hills.

“ Again, it is very remarkable, that in the law, ¶ where the *high places*, according to our translation, are threatened to be destroyed; the version of the Septuagint uses the word *ἑλκας* to describe them; as threatening the destruction of their *pillars*.

“ The command also, in the book of Numbers,** shews that *high*

* There is a passage in Scripture, so peculiarly corroborative of the opinion here, that we wonder Mr. King has not enlisted it into his service. “ Then I said unto them, what is the *high place* whereunto ye go? And the name thereof is called *Bama* unto this day.” Ezekiel xx. 29. The margin reads thus, *I told them what the high place was, or, Bamah.* The Greek *βωμος* thus appears to be merely the Hebrew *Bamah*. REV. † “ 2 Kings, Chap. xvi. Ver. 4.”

‡ “ 2 Chronicles, Chap. xxviii. Ver. 25.” § “ Ezekiel, Chap. xvi. Ver. 31, 39.” || “ Ezekiel, Chap. vi. Ver. 3.”

¶ “ Leviticus, Chap. xxvi. Ver. 30.” ** “ Numbers, Chap. xxxiii. Ver. 52.”

places were artificial fabrics, that might be pulled down, or overturned. *Ye shall quite pluck down all their high places.* In reciting which command, the version of the Septuagint again uses the word *Σηλας, pillars*; thereby implying, that *rude stone pillars* were, at least, a very considerable appendage to, and an important part of, the assemblage of objects in these places of superstition.

“ And it is very remarkable, that, in the account given of the abominations of Jeroboam, we even read, *that he made an house of high places.*” Indicating, perhaps, that a number of them were capable of being contained within one vast inclosure; (as in the instance of Abury, in this country): though here it must be confessed, the Septuagint differs from our translation, by saying only, ‘*that he made dwellings at the high places.*’

“ Further, we read, concerning the *high places*, that they were not removed, or taken away, by *Asa*,† or by *Jebozabab*,‡ or by *Jebozabab* §; ‘*for the people offered, and burnt incense yet in [or on] the high places.*’ Which both implies that they were, in reality, removable; and shews that they were used as *altars of oblation*.|| And we find that, by the good King Hezekiah, they were, at last, actually removed and taken away.

“ Further, we read that, by Manasseh, ¶ the *high places*, which Hezekiah, his father, had destroyed, were again built up.

“ And again we read, that by that faithful prince, *Josiah*, (who had even been foretold by name, by the word of divine prophecy) the *high places*; where the priests had burnt incense, were defiled **; and that he brake down the *high places*; and took away, (or removed) the houses of the *high places*. And the words, in another mention of *high places*, in the conclusion of the history of the ten tribes, are still more explicit: for there it is expressly said, that ‘*the children of Israel built them high places in all their cities.*†† And there they burnt incense, in all the *high places*, as did the *Heathens*, whom the Lord carried away before them.’ And in words to the same purport, the Septuagint has the translation, as well as our version.

“ And, indeed, that their being structures of this sort is the true

* “ 1 Kings, Chap. xii. Ver. 31, 32.” † “ Ibid. Chap. xv. Ver. 14.” ‡ “ Ibid. Chap. xxii. Ver. 43.” § “ 2 Kings, Chap. xii. Ver. 3.” || “ This is confirmed by 2 Kings, Chap. xiv. Ver. 4; Chap. xv. Ver. 4, 35; and by Chap. xviii. Ver. 4, 22; and by 2 Chronicles, Chap. xi. Ver. 15; Chap. xiv. Ver. 3; Chap. xv. Ver. 17; Chap. xvii. Ver. 6; Chap. xx. Ver. 33; Chap. xxi. Ver. 11; Chap. xxviii. Ver. 4, 25; Chap. xxxi. Ver. 1; Chap. xxxiv. Ver. 3.”

¶ “ 2 Kings, Chap. xxi. Ver. 3.”

** “ Ibid. Chap. xxiii. Ver. 8, 19.”

†† “ Ibid. Chap. xvii. Ver. 9, 11.”

idea of *high places*, appears not only from this concluding part of the history of the Israelites, so far as relates to the ten tribes, but also from what is said in the very beginning of the history of the kings of Judah, before the building of the temple.

"For there we read, * *that the people sacrificed in HIGH PLACES, because there was no house built unto the name of the Lord, until those days.*

"And Solomon loved the Lord, walking in the statutes of David, his father: only he sacrificed, and burnt incense in high places.

"And the King went to Gibeon to sacrifice there; for that was the GREAT HIGH PLACE: a thousand burnt offerings did Solomon offer upon that altar.

"And we cannot but observe, that although, indeed, in the Septuagint, only the words *υψηλαις*, *υψηλοτατην*, and *θυσιστηριον*, are used; yet that the altar of sacrifice, at Gibeon, must have been a prodigious large one, to admit of the offering up such a number of burnt offerings, according to any of the observances appointed by the law.

"When Solomon afterwards offered up his magnificent burnt offerings, on the dedication of the Temple, we find it expressly said,† that the altar there was not sufficiently large on that occasion. *The King did hallow the middle of the Court that was before the house of the Lord: for there he offered burnt offerings, and meat offerings, and the fat of the peace offerings: because the brazen altar that was before the Lord was too little to receive the burnt offerings, and meat offerings, and the fat of the peace offerings.*"‡

Mr. King has thus, with some variation of idea, in first calling the High Place of Scripture an Altar, in then representing it as a pillar, and, in finally arguing it to be an altar again, at last refuted the erroneous opinion which has been so generally prevalent among Biblical scholars, which was particularly entertained by the very writer of this article, and proved the high places to have been actually high altars. Having done this, he proceeds to find the same among the classic authors of heathen antiquity.

"We read, in Homer's *Odyssey*," he tells us, "that when Telemachus approached the coast of *Pyle*, he found old *Nestor*, and his *Pylians*, performing sacred rites on the sea shore; and that there were nine *αβαι*, which word may surely much better be translated nine *bases*, or *seats*, or *tables of honour*; or, in other words, nine *high altars*; than by any other expression we can make use of. Pope's translation, in this instance, as in so many other places, is merely a sort of paraphrase, conveying but very imperfectly any thing like the real meaning.

* 1 Kings, Chap. iii. Ver. 2, 3, 4"
viii. Ver. 94."
Lib. iii, Ver 7."

† P. 203—207,

‡ "Ibid. Chap.
§ "Odyssey,

"Now on the coast of *Pyle* the vessel falls,
Before old *Neleus*' venerable walls.
There, suppliant to the monarch of the flood,
At nine green theatres the *Pyliaus* stood;
Each held five hundred, (a deputed train),
At each, nine oxen on the sand lay slain.
They taste the entrails, and the altars load
With smoking thighs, an offering to the God."

"And truly, as there is not the least authority, in the original words of *Homer* for the word *green*; so indeed neither the word *concessus*, *assembly*, or *company*, which our Latin translation uses, nor the expression, *nine green theatres*, which *Pope* uses, do at all agree with what *ιδεας* seems intended to imply, or with what is said in the following verses; the plain import of which seems to be; that there were nine *stations*, with *high altars*, or seats, or *tables of honour*; at every one of which stations a party of five hundred deputed *Pyliaus* were assembled; and at every one of which nine oxen were slain; the thigh parts of them being offered up upon the altars; according to their idolatrous rites and usages. And that this is the true import, seems further confirmed by verse 31.

Ἰδὼν δ' αἰ Πύλαιον ἀνδρῶν ἀρχὴν τε καὶ ἰδέας,

"where it is said *Telemachus* and *Mentor*,

"Came to the *ASSEMBLY*, and *ιδεας* of the *Pyliaus*;

for if, in this verse, *ιδεας* meant either *concessus*, *assembly*, or *green theatres*, the word would then be a mere repetition. But supposing it to mean *high bases*, or *altars*, all is plain, for the words then are

"They came to the *assembly*, and *high altars* of the *Pyliaus*."

"And we find, also, that here, *close by the altars*, sat *Nestor*, and his sons; and here also they were actually *dressing* those other parts of the slain beasts, that were to be feasted upon by the guests."

"Consistently with this whole explanation, we find in another part of the *Odyssey*, *King Alcinous*, with his *Phœacians*, going down to the sea shore, in like manner, to offer his sacrifices. And we read expressly, of his *standing*, with his people, *by the high altar* (βωμῶν) like *Balak*.†

Βωμῶν φαιάκων ἡγήλας, οἳ μὲν δούλῳ,
Εἰλατος περὶ βωμῶν.

"And *Pope* renders the lines not amiss, as to the idea to be conveyed;

"The gather'd tribes before the altars stand,
And chiefs and rulers, a majestic band,

Odyssey, Book xiii. line 216.

"All these instances of the corruptions, and superstitious practices of early ages, though it is painful to enumerate them, yet cast light upon the aboriginal remains of antiquity in our own country; which

* "Odyssey, Book iii. ver. 33, to 40."

† "Ibid. Book xiii. ver. 187."

were unquestionably appendages to blind superstitious observances, derived by the first colonizers of this island, from those primæval ancestors of mankind, from whom they were more immediately descended.

"And one good use, at least, may be made of these informations: which is, that now, in these *latter days*, when the great light afforded to mankind has rendered the *pillars* and *altars* of the superstitious and idolatrous ages so incapable of conveying any longer any corrupt superstitious ideas, that the throwing of them utterly down could hardly more effectually abolish every thing abominable relating to them, than has been done; that *now*, we may be led, by the comparison between these days, and those days, to be rightly and truly sensible of the advantages we enjoy. And when we consider the vast improvements of the arts, and of the conveniences of life, which have attended our emerging from the dreadful chains and fetters of those corrupt times; * that we may become sincerely and heartily thankful to the only true and Almighty God, immortal, eternal, invisible; who (as an Apostle has expressed it) *bath delivered us from darkness, and brought us to his marvellous light*, in his own appointed way, through that Great Deliverer, who was foretold by Balaam, in those remarkable words of prophecy; when, standing by his seven high altars of oblation, following his corrupt observances, he was compelled, even against his will, to utter the most awful and Divine truths." †

Mr. King has here shown his knowledge of Homer to be as accurate as his acquaintance with Scripture. He has happily discovered the high places of the latter, to be equally existent in the former. He has acutely shown them to be altars in both. But his concluding reflections are still stronger proofs of his acuteness and his happiness; *those* doing honour to his head alone, but *these* doing honour infinitely more valuable, even to his heart. We, therefore, proceed to cite another passage from this work, in which the author has explained, from Homer, a monument yet remaining at Stonehenge, that has been hitherto considered to be unexceptionable.

"There stand upon the inner bank," he notes, "two other lesser stones: and there are also, directly opposite to each other, and placed very nearly north, and south, the appearances of two basons, or hollowed excavations, about sixteen feet in diameter, placed on the same bank; or rather hollowed out of it: which cavities were certainly designed for some precise superstitious use; concerning which it is, perhaps, not only difficult, but even not very desirable, to ascertain any thing with certainty."

The author's just abhorrence of idolatry gives at times such a prudish fastidiousness to his mind, as surprizes his reader. It

* To emerge from chains and fetters is a strange incongruity of metaphor, Rev.

† P. 207—209.

does so, in this passage. And the author here shows himself, not only fastidious to prudery, but even contradictory to himself; since he instantly proceeds to ascertain the use as fully as ever he can.

"But most probably they were designed," *not* to be what Dr. Stukeley very vaguely surmised they were, "the places where two great stone vases were set;" and so surmised from a coin of Heliopolis or Balbeck, that has only something like a water-pot near a temple;* but, as a passage immediately cited from Homer shows, "to hold the blood of the victims; or at least as receptacles into which it was to be poured. And it is almost impossible not to bring to mind, on seeing them, the curious description, given by Homer, of the rites performed by Ulysses, undoubtedly, in compliance with ancient superstitious usages, and ideas, with which Homer was acquainted.

"The substance of the whole description, extracted from Pope's translation, is this: when Ulysses had approached the place destined for his sacrifice, he says:

'I from the scabbard drew the shining sword;
And trenching the black earth on every side,
A cavern form'd, a cubit long and wide,
New wine, with honey-temper'd milk, we bring,
Then living waters from the chrystal spring;
O'er these was strow'd the consecrated flour,
And on the surface shone the holy store.

Book xi. line 29.

Then dy'd the sheep; a purple torrent flow'd,
And all the cavern smok'd with streaming blood. 1. 45.
Strait I command the sacrifice to haste,
Straight the dead victims to the flames are cast,
And mutter'd vows, and mystic song apply'd.' 1. 57.

"Thus much for Pope's translation. But the original explains the matter better, for there, describing the excavation made by the sword of Ulysses, it is not spoken of, as describing a *square cavern*, a *cubit long and wide*; but

"Βοθρον ορυζα, οσον τε πυγουςιον, ενθα και ενθα.
I dug a pit, as much as a cubit every way.

"That plainly is, a *circular pit*, a cubit in diameter. And mentioning the daughter of the victims, it is not said, *the cavern smok'd with blood*, but

Τα δε μηλα λαβων απεδειροδωμσα
Ες βοθρον, γεε δ' αιμα κελιανερες.

"That is;—seizing the sheep; I slew them

"*Over the pit*, and the black blood flow'd."†

We think this a decisive illustration of the use, for which the two cavities in the inner bank at Stonehenge were scooped

* Stonehenge, P. 14, and Plate xxiii.

† Pr. 174, 175.
out.

out. But to show the merit of Mr. King more conspicuously in this kind of illustrations, and so balance more evenly the censures which we have been obliged to use before, we add one final citation from his work.

"Homer," Mr. King remarks, "in his fine description of the shield of Achilles, represents the elders of a nation, (when assembled on occasion of a murder, and to decree whether a fine should be allowed in such an instance, or not;) as sitting in a ring, on stones (or at stones) in a sacred place. Which description Pope thus paraphrases, and almost turns into burlesque,

'On seats of stone within the sacred place,
The Rev'rend Elders nodded o'er the case;
Alternate, each th' attesting sceptre took,
And rising solemn each his sentence spoke.
Two golden talents lay amidst, in sight,
The prize of him who best adjudged the right.'

Iliad, Book xviii. l. 585.

"But whoever takes the trouble to consult the original, will find a much more dignified description; which, whilst it agrees with the use of the circle of stones on these occasions, on the one hand; agrees, also on the other, with an antient custom that has passed over into America, and is preserved among several of the Indian nations, of delivering a sort of sacred sceptre, in regular order, to him who was to speak in council: for the literal translation * of the lines in Homer is,

Κεῖντες δ' ἀρα λαόν τε κληῖον* οἱ δὲ γερῶντες
ἔαλ' ἐπὶ ξυστοῖσι λίθοις, ἔκθω ἐνὶ κυκλῶ.
Σκηπτέρα δὲ κηρυκῶν ἐν χερσὶ ἔχον παραφώνων,
τοῖσιν ἐπὶ ἡσσοῖν, ἀμειβόμενός δ' ἐδικάζων.
Κεῖλο δ' ἀρ' ἐν μέσσοισι δύο χρυσοῖο ταλάλια,
τῷ δομένῳ, ὅς μιν αἰεὶ τοῖσι δίκην ἰσθλάει ἱππῃ.

"The heralds at length appeased the populace. And the Elders sat ON (or at) ROUGH HEWN STONES, within a SACRED CIRCLE. And held in their hands the sceptral rods of the loud proclaiming heralds."

"To which (or on receiving which) they then rose from their seats; and in alternate order gave judgment: whilst in the midst lay two talents of gold, to be bestowed on him, who, WITH THESE, should pronounce the rightest sentence."

"That is, who, on receiving the sceptral rod, should propose the best decree."

"And, as to the Americans, Cadwalladar Colden † tells, that, at a conference, the Sachem, or Indian Chief who presides, has a bundle of small sticks in his hand: and, as soon as the speaker has

* "Iliad, lib. xviii. ver. 503, &c."

† "See his curious Account of the Five Indian Nations of Canada, p. 100."

finished any one article of his speech, he gives a stick to another Sachem, who is particularly to remember that article; and so when another article is finished, he gives a stick to another, to take care of that other; and so on.

"Exactly similar to which, is the account given by Hennepin of the Iroquois; * amongst whom their President, or Speaker, in the midst of an assembly consisting of forty-two old Indians, having several little pieces of wood laid on the ground before him, took up each of them in due order, and held it in his hand, as long as he was answering to each particular article of the proposals that had been made.

"This holding of the sticks, surely seems exactly conformable to Homer's Elders receiving the herald's sceptral rods, and then, with them in the hand, beginning each to pronounce judgment.

"I must add, that all these assemblies seem to have been held by the Chieftains sitting in a circle.

"To return to other proofs of Elders, and Senators sitting on stones (or *at stones*) in council, or to decree justice, in the most ancient times, we have still another most remarkable one in Homer:

"When Alcinous assembled his council, they sat, we are told, by the sea-side; (and, therefore, manifestly in the open air,) *ἐπὶ ξέθουσιν λίθοις*, † which I should translate, *on plain hewn stones* (or rather *at † plain hewn stones*); though Pope is pleased to translate it,

'Then to the Council seat they bend their way,
And fill the shining thrones along the bay.'

This is the first attempt that ever was made, we believe, to illustrate usages in Homer from the customs of America. Yet the attempt, we think, to have been very successful. The sticks of the Indians are the very scepters of the Greeks. And "the sacred circle of stones," these, indeed, not "rough hewn" or "plain hewn," as Mr. King describes them, and much less formed into "shining thrones," as Mr. Pope makes them, but stones literally *shaved* or *drest*, therefore no *stations* but all *seats*; answers with a sufficient exactness to the circles of stone in Britain, and proves these (in union with what we have seen before concerning Nestor and Alcinous) to have been as well the Council-rooms as the Temples of our British ancestors.

On the whole, then, though we have found many faults in the present work, though Mr. King has certainly com-

* "Hennepin's New Discovery of a vast Country in America, p. 58."

† "Odyssey, Book viii, line 6."

‡ "That the proposition *ἐπὶ* with a dative case signifies full as properly *at*, answering to a certain station; as *on*, or *upon*; is obvious from a variety of passages that might be cited, as *ἐπὶ πόλει*, and *ἐπὶ θαλάσσει*—and *ἐπὶ θυγασί*, and *ἐπὶ θυγατρί*—."

mitted many mistakes in it ; though his language, as we have seen, is never exalted into dignity, never refined into elegance, and is hardly correct at times ; yet we consider him in this work as a writer, who has much more usefully investigated the remains of the Britons among us, than any, or than all, since the days of Dr. Stukeley.

ART. II. *T. Lucretii Cari de rerum Naturâ libros Sex, &c. &c.*

(Concluded from P. 241. Vol. V.)

AFTER our various remarks on Didactic Poetry, and our observations on the poem of Lucretius, especially as edited by Mr. Wakefield, we descend to an examination of the merits of the present editor, who (as we have already intimated) appears to claim our approbation and applause.

In the three quarto volumes before us, the six books of Lucretius are printed in a style of peculiar elegance : the paper and the types are fine and clear. The annotations occupy a very large part of almost every page. We have perused the text, and found it often differing from the vulgar editions, but printed in exact conformity with Mr. Wakefield's notions of the genuine MS. We have looked into the notes with a view to their Latinity ; and, generally speaking, we recognize in them, the nerve of a Warton, and the precision of a Toupé.

Whether Mr. W. may be classed with his learned countrymen, as a verbal or a sentimental critic ; whether he possesses their sagacity in detecting erroneous readings ; their ingenuity in discussing obscurities ; their industry in disentangling from its perplexity the puzzled work of others, in restoring a corrupted place to its original purity, or, where MSS. and all external aids desert him, their judgment in pursuing analogies and their temper in forming conjectures ; whether he display their taste in pointing out beauties and defects, or their extensive learning ; their memory and agreeable fancy in illustrating the text by quotations from the writers of almost every age ; these are points which can only be determined by a diligent perusal of the volumes ; though our readers may conceive an idea of some particulars by an attention to a few excerpts.

In proceeding to select specimens for this purpose we hesitate. In so long a poem, we know not where to fix our choice : we shall suffer, therefore, the intrinsic beauty of a passage to determine it ; and thus, whilst we exhibit the editor, in his readings, to critics and commentators, shall display the poet, in his descriptions, to men of taste and fancy.

Citing

Citing the passage, we shall anatomize it in the notes, with Wakefield; and translate it in the text, though not with Creech.

INVOCATION TO VENUS.

* * * * *

" Alma Venus! (1) cœli subter (2) latentia signa
 Quæ mare navigerum, quæ terras frugiferentis,
 Concelebras; per te quoniam genus omne animantum
 Concipitur, visitque exortum lumina solis:
 Te, Dea, te fugiunt venti; te nubila cœli,
 Adventumque tuum: tibi suavis Dædala (3) tellus
 Submittit flores; (4) tibi (5) rident æquora ponti,
 Placatumque nitet diffuso lumine cœlum.
 Nam, simul ac species patefacta est verna diei,
 Et referata viget genitabilis aura (6) Favonii;
 Aëriæ primum volucres, te, Diva, tuumque
 Significant initum, (7) percussæ corda tuâ vi.
 Inde feræ pecudes persaltant pabula læta,
 Et rapidos tranant amneis." Lib. i. vers. 1—15.

" Benignant Venus!—whose creative sway
 All, all beneath the gliding stars obey!
 Those, to whose smile the freighted ocean flows,
 And earth, fast-kindling into fruitage, glows!—
 For lo, through thee, each joyous creature born;
 Leaps with new life, and meets the balmy morn.*
 Thee, goddess, thee the winds, the tempests fly—
 Thee, the dark meteors of the troubled sky;
 The painted earth its flowers submits to thee; †
 And, flashing liquid silver, laughs the sea!

(1) The note on this word, we think, might have been spared: it is no other than learned trifling.

(2) Mr. W. would read *sub te* for *subter*. We prefer the present reading.

(3) "Omni artificio florum, frugum, et arborum, se pingens et exornans."

(4) This passage is pleasingly illustrated by various quotations from the Greek and Latin poets. A mode of illustration truly *Wartonian*.

(5) Mr. W. here cites a bold expression of Æschylus:

Ποῦλον τε κυμάτων Ἀντρίθμον ΓΕΛΑΣΜΑ.

(6) We prefer *aura* to *ora*, and certainly, to *cura*.

(7) Creech and others read *percussæ*; but Mr. W. adopts the reading of the MSS. He misquotes Thomson on this place:

"And shiver every feather with *delight*."—Read "*desire*."

* "*Salutes, with mantling blood, the balmy morn.*"

Or thus: "*Leaps, warm with life, and hails the breathing morn.*"

† It is impossible to convey, in our language, the full sense of the word *Dædala*. *Bloom-tintured, pictur'd*, &c. &c. must fall short of it. A more free translation might run thus:

"*Its bloom and fragrance earth pours forth [devotes] to thee.*"

Heaven

Heaven, in a wider arch serenely bright,
 Spreads, at thy glance, and streams unspotted light.
 Lo, where, amidst the vernal bloom of day,
 Soft airs, unseal'd, on genial pinions play;
 The ærial birds confess thy thrilling fire,
 Chaunt their fond loves, and 'shiver with desire.*
 Wild at thy touch, the herds, with boiling blood,
 Bound o'er the pastures gay, and stem the flood."

PICTURE OF VENUS AND MARS.

" Armipotens—in gremium—sæpe tuum se
 (1) Rejecit, æterno (2) devictus vulnere amoris:
 Atque ita, suspiciens tereti cervice reposita,
 (3) Pascit amore avidos, inhians in te, Dea, visus;
 (4) Equæ tuo (5) pendet resupini spiritus ore."

Lib. i. v. 34—38.

" Lo Mars,† the terrors of his helm unbound,
 Sinks on thy breast, from love's eternal wound;
 Looks up and languishes in beauty's arms;
 Feeds his fond eyes,‡ devouring all thy charms;
 Hangs on thy glowing lips, inhales thy breath,
 And sucks the poison of delicious death." §

PICTURE OF SUPERSTITION.

" Humana ante oculos fede quom vita jaceret
 In terris, obpressa gravi sub Religione;
 Quæ caput a coeli (1) regionibus obtendebat,
 Horribili super adspectu mortalibus instans;
 Primum (2) Graius homo mortaleis tollere contra
 Est oculos ausus, primusque obfistere contra:
 Quem neque (3) fana Deam, nec fulmina, nec minitanti
 Murmure compressit coelum; sed eo magis acrem

* Or thus:

" The plumed pairs thy genial power attest,
 And thrilling rapture fires each little breast."

(1) *Rejecit* and (2) *devictus* are preferable to *rejecit* and *devinctus*.

(3) Passages very much to the purpose are here quoted.

(4) We here again approve Mr. Wakefield's readings. *Atque* and (5) *pendent* are clearly corruptions.

† Not in the original. But, in every poetical version, such an image or idea may, here and there, be added with propriety.

‡ *Inhians* (and all this admirable verse) is untranslatable!

§ Or thus:

" Looks up, and with thy beauties feeds his eyes,
 Hangs on thy lips, and sucks [*drinks*] thy soul in sighs."

(1) *Religionibus* was an obvious corruption.(2) So was *gnarus* for *Graius*.(3) *Fana* for *fama*, is a very happy emendation of Bentley.

Inritæ

(1) *Inritât* animi virtutem, ecfingere ut arta
Naturæ primus portarum claustra cupiret.
Ergo vivida vis animi pervicit, et extra
Proccit longe (2) flammantia moenia mundi."

Lib. i. v. 63—74.

" Long human life, opprefs'd on earth, a prey
To the fell tyrant, SUPERSTITION, lay—
Dire monster, that, his head from heaven thrust down,
Pursued pale mortals with a withering frown :—
When, first, a daring Greek his visage view'd,
With irretorted eye untrembling stood ;
Uncheck'd by gods or muttering thunder, burn'd,
And at the bars of nature proudly spurn'd ;
The flaming walls that gird the world, o'erpass'd,
And plung'd into the unfathomable VAST."

SACRIFICE OF IPHIGENIA.

* * * * *
" Quoi simul insula, virgineos circumdata comptus,
Ex utraque pari malarum parte profusa est ;
Et mœstum simul ante aras adstare parentem
Sensit, et hunc propter ferrum (1) celerare ministros,
Adspectuque suo lacrimas ecfundere civeis ;
Muta metu, terram, genibus (2) submissa, petebat :
Nec miseræ prodesse in tali tempore quibat,
Quod patrio princeps donarat nomine regem :
Nam, sublata virum manibus, tremebundaque, ad aras
Deducta est ; non ut, solemni more sacrorum
Perfecto, posset claro comitari hymenæo ;
Sed, casta incestu, nubendi tempore in ipso,
Hostia concideret." Lib. i. v. 88—100.

" When the pale daughter of the godlike Greek,
Her snow-white ribbons shading either cheek,
And loosely floating round her virgin vest,
Stood at the shrine, by superstition dress'd,
In speechless sorrow plung'd her fire survey'd,
Saw the fell priests prepare the murderous blade,
And view'd the crowd in anguish gathering nigh,
And tears spontaneous drop from every eye ;
Through terror mute, sunk down the hapless fair,
With shivering knees and supplicating air !

(1) *Inritât*, a contraction for *Inritavit*.

(2) " *Flammarum vallo naturæ mœnia fecit*."

* Or thus :

And rush'd amidst the immeasurable VAST.

(1) For *celare*, *celerare*, from the Bologna edition.

(2) *Genibus subnixâ*, a more elegant reading.

Nor, in such dire distress, so stern an hour,
 Could ought avail her parent's kingly power :
 For, trembling, from her chamber was she torn,
 The nuptial pomp, ah, never to adorn,
 But, a chaste maid, in all the bridal bloom,
 To stain, with victim-blood, the temple-gloom." *

A VERNAL SHOWER.

— " Pereunt imbres, ubi eos pater æther
 In gremium Matris Terræ præcipitavit :
 At (1) nitidæ surgunt fruges, rameique virescunt
 Arboribus ; crescunt ipsæ, fetæque gravantur.
 Hinc alitur porro nostrum genus, atque ferarum :
 Hinc lætas urbeis puerum florere videmus,
 Frondiferasque novis avibus canere undique sylvas ;
 Hinc, (2) fessæ pecudes, pingues per pabula læta,
 Corpora deponunt ; et candens lacteus humor
 Uberibus manat diffentis : hinc nova proles
 Artubus infirmis teneras lasciva per herbas
 Ludit, lacte mero mentes percussa novellas."

Lib. i. v. 251—262.

— " When paternal ether pours
 On mother earth his kind prolific showers,
 The rain-drops perish, to our mortal eyes ;
 Yet the neat [*glad*] furrows, veild'd with verdure, rise :
 The trees, instinct with living colours, shoot,
 And spread their vigorous boughs, and bend with fruit.†
 Hence man, and hence the beasts derive their food :
 Hence boys the city crowd, and birds, the wood ;
 Those, in the bloom of new existence gay,
 These, sprung to life, on every warbling spray :
 Hence, fat in flowery meads, the herds repose ;
 And from full udders, rich the nectar flows :
 Hence the weak young, with fresh exertion brisk,
 Sport o'er the grass, and totter as they frisk,
 Tug at each teat, and draw nutritious rills ;
 And, warm with transport, every bosom thrills."

* Or thus :

To stain, with victim-blood, the *untimely tomb*.
 To give new horrors to the *priestly gloom*.

† Or thus : *Sprinkled with vernal hues, the glowing trees*
Their embryo fruitage bend, at every breeze.

(1) Virgil has *nitentia culta*—Ovid, *ruris opes nitent*—and
 Ausonius, *nitent*, Pangæa l. xæo.

(2) Bentley would read *fetæ*, and Wakefield, *fusæ* : the latter is
 the most picturesque. We prefer either of these readings to *fessæ*—
 notwithstanding Gray's—"The *panting* herds repose." See the beau-
 tiful "*Ode to Spring*."

PICTURE

PICTURE OF A FLOCK OF SHEEP FEEDING ON A DISTANT MOUNTAIN.

" Nam sœpe in colli, (1) tondentes pabula læta,
 Lanigeræ (2) reptant pecudes, quò quamque vocantes
 (3) Invitant herbæ; gemmantes rore recenti;
 Et satiatei agnèi ludunt, blandeque (4) coruscant:
 Omnia quæ nobis longe confusa videntur,
 Et veluti in viridi candor consiftere (5) colli."

Lib. ii. v. 317—322.

Oft as, a pleasing grouse, the fleecy sheep
 Up the soft verdure of a mountain creep,
 Where the sweet blade invites, the blade pursue,
 And crop the herbage gemm'd with recent dew;
 And, as the full-fed lambs, in wanton play
 Glance their young horns, and wake the mimic fray;
 Far off descried, it seems no busy scene;
 But one broad white, that crests the mountain green.*

THE TRANQUILLITY OF THE GODS.

—————" Moenia mundi
 Discedunt, totum video per inane geri res:
 Adparet divùm numen, sedesque quietæ; (1)
 Quas neque concutiunt ventei, nec nubila nimbi
 Adspargunt; neque nix, acri concreta (2) pruinâ."

(1) (2) These, we have no doubt, are the genuine readings.

(3) Infinitely preferable to *immutant*.

(4) Thus Juvénal, Sat. xli. 6.

" Sed procul extantum petulans quatit hostia funem,
 Tarpeio servata Jovi, frontemque coruscat."

And Virgil, *Geor.* iv. 73.

" Tum trepide inter se coeunt, pennifqu' coruscant."

(5) " Haud procul hinc Tarcho et Tyrrheni tuta tenebant
 Castra locis; celsoque omnis de colle videri
 Jam poterat legio, et latis tendebat in arvis."

Æn. viii. 663.

Whether Virgil had an eye to Lucretius or not, may be difficult to decide: but we are fond of this mode of illustration; and, therefore, will not quarrel with our commentator for his supposition. *Rev.*

* But one broad *whiteness* on the mountain green.

Or thus,

*Dim from the sight retires the moving scene,
 And whiteness settles on the mountain-green.*

(1) ————— " Aliena quid æquora remis
 Et sacras violamus aquas, divûmque quietas
 Turbamus sedes?" —————

Pædo Albinov. *Anth. Lat.* ii. 121.

(2) " Frigora nec tantum, canâ concreta pruinâ."

Virg. Geo. ii. 376.

*Cana cadens, violat : semper sine nubibus æther
Integer, et large diffuso lumine, ridit."*

Lib. iii. v. 16—23.

———Lo, the world's walls asunder fly ;
The vast void opens to my gazing eye !
I see the Gods !—I see their tranquil seats
That no rude wind assails—no rain-drop beats ;
Where never the keen frost, or hoary snows
Mar the pure scene, or * pierce the soft repose ;
But one unclouded ether, azure-bright,
Laughs thro' the boundless fields of living light.

JEALOUSY.

* * * * *
Aut quod in ambiguo verbum jaculata reliquit ;
Quod, cupido (1) adfixum cordi, (2) vivefcit, ut ignis :
Aut nimium jactare oculos, aliumve tueri,
Quod putat ; in voltuque videt vestigia rifts."

Lib. iv. v. 1130—1134.

* * * * *
Or, from her lips, a too unerring dart,
One weetlefs word flies, instant, to his heart—
Some dubious phrase, half-utter'd by the fair,
That, like a torch adhesive, blazes [kindles] there ;
The fancied glance, that speaks her amorous wile,
Or the faint traces of too fond a smile."

RURAL FELICITY.

" Propter aquæ rivum, sub ramis arboris altæ,
Non magnis opibus jocunde corpora habebant : (3)
Præsertim, quom tempeftas ridebat, et anni
Tempora (4) pingebant viridanteis floribus herbas.
Tum joca, tum fermo, tum dulces effe cachtincci
Confuerant : agreftis enim tum mufa vigebat.

* Mar the pure scene, or fir the soft repose.

Or thus,

Sully the spotless scene, the soft repose ;

- (1) " Princeps ardentem coniecit lampada Turnus,
Et flammam adfixit lateri." — *Æn.* ix. 536.
(2) " Quos sancta fovet illa manu, bene vivitis ignes :
Vivite inextincti, flammaque, duxque, precor."

Ovid. *Fast.* iii. 427.

(3) This verse is well restored to its purity by our ingenious commentator.

(4) " Sic mea flaventem pingunt vineta garumnam."

Auson. *Mosell.* 160.

" *Pisæque dissimili flore virebat humus.*"

Ovid. *Fast.* iv. 430.

Tum

Tum caput, atque humeros, plexis redimire coronis,
Floribus, et foliis, lascivia lecta monebat."

Lib. v. v. 1392—1399.

Near a cool stream, beneath the towering shade,
No wealth had they; but laugh'd, at leisure laid.*
How sweet, when joyous spring relum'd their bowers,
And pencil'd their green meads with purple flowers.
Then quips, and cranks, and tales, would mirth effuse;
For then, how honour'd was the rural muse! †
Then leafy girlonds grac'd the neck, the head, ‡
As pleasure prompted, or as humour led."

SYMPTOMS AND EFFECTS OF THE PLAGUE AT ATHENS.

* * * * *

Perturbata animi mens, in mœrore, mœtuque;
Solicite porro, pleneque sonoris, aures:
Creber spiritus, aut ingens, raroque coortus.

* * * * *

Nec tamen omnino temere illis solibus ulla
Comparebat avis, neque noxia secla ferarum
Exibant sylvis; languabantque pleraque morbo."

Lib. vi. v. 1181, 1217.

* * * * *

" Their spirits, all perturb'd with griefs, with fears,
With a thick murmur buzz'd their deafening ears,
And quick and short their suffocative breath—
Dite every symptom of approaching death.

* * * * *

There hover'd not a bird that feasts on blood;
And no beast wander'd from the silent wood;
Or, thro' the pale night stirr'd, to prowl for prey,
But, gasping, in his poison'd thicket, lay."

In translating the above fine specimens of Lucretius into English verse, we do not pretend to say that we have completely succeeded in our Essay; but, by these hasty gratuitous effusions—these *en passant* pleasantries of critics, condemned, in general, to graver studies, we would wish to excite some poet of our own country to the task of translating the more beautiful parts of the poem. Lucretius is disgraced in his version Creech.—Creech is poor and jejune: Lucretius is rich and adorned.

* ————— "beneath a towering tree,
————— but laugh'd, in frolic glee.

† "Then many a tale, and many a jest had they;
For, then, how honour'd was the sylvan lay!"

‡ "Then fresh the bloomy wreath its fragrance shed."

With the promise of such a *partial* version from Dr. Warton, the literary world has long been flattered. Whether the Doctor ever proceeded to the work, is a question which we cannot answer. From *his* taste and abilities we might reasonably have expected a version worthy of being printed in the style of Mr. Wakefield's original; and, from the variety of Philological illustration, and philological disquisition, which we should expect to see, in preliminary dissertations and accompanying notes, worthy of being extended to two quarto volumes. In this manner might the competitors for the new edition of Pope be united in a work of uniform splendour.

But, if Dr. Warton declined the task, we have only to propose it to some congenial poet. Whether the style of Darwin, (which we have not *professedly* imitated) or that of Milton, be preferable, is a point that merits his consideration. It is our opinion, that, for a few brilliant pictures, Darwin claims some degree of attention. In the exhibition of little portraits, pleasing in themselves, but unconnected with each other, the Botanic Garden has pretensions to excellence; but, in this light only. Our *Lucretian* portraits have almost as much connection as the *Darwinian*. In the mean time, the style and versification of Milton seem better suited to the hoary antiqueness, the gravity, and the scope of the Lucretian poetry and philosophy. In the Miltonian phraseology may be preserved the characteristic traits of "Rome's earliest bard:" and, in Milton's free diffusive verse, the scientific axioms, and definitions, and abstract reasoning of the poem may be expressed without embarrassment. But we must repress ourselves; it was enchanted ground, and we had "eaten Lotus." Whilst we take leave of Mr. Wakefield, as a commentator and a critic, it would be almost superfluous to say, that, on a general view, and from a minute examination of his Lucretius, we approve and applaud his labours.

We are sorry that we cannot quit him here; since we would thus bid adieu to him, with sentiments such as all should feel, who, consociated in the same liberal pursuits, are members of the republic of literature. But Mr. Wakefield would burst the barriers of this republic, and extend the liberty and equality which are its boast over the whole political world. And, unfortunately, the verses to Mr. Fox, which Mr. W. has prefixed to the poem, forcibly bring us back to this most exceptionable part of his demeanor, and connect his political with his editorial character. We scruple not to declare, that Mr. Fox, as a classical scholar and a man of taste and genius, deserves all the homage of his encomiast; but we are not of the number of those who admire him as a politician!!

"Mille

"Mille diem videt fletu, noctemque fatigant ;
 Plangit amatorem multa puella suum.
 Quas Strages Stygiis nigra mors amplectitur alis !
 Tam largâ nunquam luxuriata dape.
 Pars mutilos plorant artes ; pars vulnera sæva,
 Quæ cum corporibus commorientur, alunt !
 Undique fata volant : putrique cadavere fultum,
 Polluit innumeros putre cadaver agros.
 Scilicet hæc placidum non dedecorasse putatur
 Christicolam feritas sanguinolenta gregem :
 Quosque sine clemens fovit, pavitque, magister,
 Hos bene discipuli dextra trucidat oves !"

What connection hath all this common-place declamation with Lucretius de natura rerum ? Besides, this address to Mr. Fox is a very heavy performance. Had we leisure to descend to particular criticisms we could point out many expressions which appear to be unsanctioned by the classic writers. We should not, however, have noticed the thing but for its Jacobinical aspect. Still we have every inclination to part in peace with our editor.

Heartily do we wish that Mr. Wakefield would, in future, devote his fine talents and learning to *pure* poetry and criticism. And, as the ferment of his republicanism may, ere this, perhaps, be cooled like that of * Priestley, we hope to see the day, when both the one and the other, again reposing in the bosom of their country, shall recant their dangerous errors ; when they shall both prove eminently useful as well as ornamental to society, and derive new honours on philosophy by happy discoveries, and on philology by elegant research.

* * This critique has been long in our hands. We have just noticed, in the Critical Review for March 1800, some specimens of *two rival versions* of the first book of Lucretius ; the one in *blank verse*, the other in *rhyme*. "It is a remarkable circumstance (says the Critical Reviewer) that, after the long and unmerited silence in which Lucretius was suffered to sleep, two translators of his poem should start up at the same time, and appear before the public with specimens of their respective abilities." True ; and it is still more remarkable, that our poetical coadjutor, unconscious of the existence of either of these two rival translations, should have been employed at the very moment of their appearance, not only in translating select passages of Lucretius, and proposing them as specimens of a new translation, but in balancing the respective merits of *blank verse* and *rhyme*. *Editor*.

* See Gentleman's Magazine for October 1799, Pr. 841—843.

ART. III. *General Biography; or Lives, Critical and Historical, of the most eminent Persons of all Ages, Countries, Conditions, and Professions, arranged according to Alphabetical Order.* Chiefly composed by John Aikin, M. D. and the late Rev. William Enfield, L. L. D. Vol. I. Pp. 360. 4to. 11. 5s. Robinsons. London. 1799.

THE present period of our literature is strongly marked to the surveying eye, with an expansion of view in authors, and with an ambition of *generalizing* in publications. Knowledge is now combined, by our writers, into large masses, which were lately too unwieldy for the mind to manage, and too expensive for the purse to purchase. The diffusion of reading, and the augmentation of wealth, have lent a patronage to publications which has invigorated the spirits, and enlarged the aims of writers. Hence we have seen the *Encyclopædia* of Scotland in so many volumes, the *Universal History* in so many more, and the system of *General Biography* now before us. These, and other publications, are honourable proofs of the taste and the generosity of the present times.

Yet how shall a system of *General Biography* be so managed, as not to be too cumbrous in its own bulk, or too vast for any generosity? The authors of this system have considered the subject, and have determined upon their conduct in this manner.

"*Selection*," they tell us in their Preface, "is the most important point, and, at the same time, the most difficult to adjust, in a design of this nature. For though our work bears the name of *general*, and is essentially meant to sustain that character, still selection is a necessary task. In the long lapse of ages from the first records of history, the names of those who have left behind them some memorials of their existence, have become so numerous, that to give an account, however slight, of every person who has obtained temporary distinction in every walk of life, would foil the industry of any writer, as well as the patience of any reader. *Fame*, or *celebrity*, is the grand principle upon which the choice of subjects for a general biography must be founded; for this, on the whole, will be found to coincide with the two chief reasons that make us desirous of information concerning an individual, curiosity, and the wish of enlarging our knowledge of mankind."

The authors then enter upon some subordinate considerations, which should come under the general notion of celebrity. They specify persons, who conduct the affairs of the world with no other title to distinction, than merely as they are accidentally associated with those affairs.

But "that interesting class which lays claim to the remembrance

* Propriety requires the language to have run thus, "the most difficult to be admitted,"

of posterity on account of distinction in art, science, or literature, depending solely on personal qualifications, and commonly acting individually, might seem to admit of an easier estimate of relative merit than the preceding. But the number of claimants is so great, that, in the impossibility of commemorating all, many names must be rejected, which, on the first glance, may seem as worthy of insertion as their preferred rivals. The difficult work of selection ought, in these cases, to be regulated by some fixed principles; and the circumstances, which appear to be most worthy of guiding the decision, are those of *invention* and *improvement*." Yet of these "the class, known by the general term of *writers*, has presented to us difficulties of selection more embarrassing than any of those hitherto mentioned. It comprehends many whose claims on the biographer are surpassed by none; for where is the celebrity which takes place of that of a Homer and Virgil, a Livy and a Thucydides, a Swift and a Voltaire? But from such great names there are all the shades of literary distinction down to the author of a pamphlet; and where must the line be drawn? Desirous of rendering our work as well a book of reference for the use of men of letters, as a store of biographical reading, we have extended our notices of authors much beyond what the single circumstance of remaining celebrity would warrant; and it has been our purpose to include *some* account of all those persons whose works still form part of the stock of general literature, though perhaps now rather occasionally quoted than perused. We are sensible, however, that, with respect to the individuals who come under this description, infinite differences of opinion must prevail; and we can only assert that we have, in our several departments, exercised our judgment on this head with all the intelligence and impartiality of which we were capable."

These are principles of selection that are judicious in *general*. But is the *practice* of selection as judicious? In our opinion it is not. An instance of a departure from these principles was noted by a correspondent in our Review, p. 231, Vol. V. who alluded to the introduction of an obscure Presbyterian of the name of Alfop, and the exclusion of a dignitary of the established church of the same name.

We think that both should have been omitted. We think *all* should have been omitted who had not a sufficient basis of celebrity, to attract more than a solitary, a cursory, or a slight attention to their statues. This severity of selection is absolutely requisite to be practised, if biography, however general in designation, is to be contracted within any compass of possibility for either writers or readers. Very indiscreetly, therefore, in our opinion, do our authors avow their "purpose, to include *some* account of *all* those persons whose works still form part of the stock of general literature." They have already precluded themselves from so acting, except in contradiction to their own principles, by saying, "the number of

claimants," in *every* way, "is so great that, in the impossibility of commemorating all, many names must be rejected." By departing from this principle, they have actually accumulated such a mass of biography, as shews little selection, piles Pelion upon Ossa, and lifts both upon Olympus. They have thus expended 498 pages on names under the first letter of the alphabet. And as, on this estimate of the whole, it will fill nearly TWELVE THOUSAND PAGES, or FOUR AND TWENTY VOLUMES, quarto; we think it will defeat its purposes by its size, and *rush to the ground with its own bigness of bulk.*

"Two other circumstances by which selection may be affected," the Preface proceeds to remark, "are *country* and *age*. We have seen no general biographical work which is free from a decisive stamp of *nationality*; that is, which does not include a greater number of names of natives of the country in which they were [it was] composed, than the fair proportion of relative fame and excellence can justify. Perhaps this fault is, in some measure, excusable, on account of the superior interest taken by all nations in eminence of their own growth; and if readers are gratified by such a deference to their feelings, writers will not fail to comply with their wishes. We do not pretend to have made no sacrifices of this sort; but being sensible that disproportion is a real blemish in a work, and that in this instance it partakes of the nature of injustice, we hope we shall be found not to have exceeded the bounds of moderation in this particular. The circumstance of *age* or *period*, in which the claimants have lived, has an operation similar to that of country. We are much more impressed with the relative consequence of persons who have trod the stage of life within our own memory, than of those whose scene of action has long been closed; though equally eminent in their day, of course curiosity is more active respecting the former; and to this natural predilection it may be proper for the biographer to pay some deference, provided he does not too much infringe the principle of equitable proportion, which ought essentially to regulate a work, professing to comprehend every age of the world, as well as every country."

The leading principle in all this, however it may approve itself to the *ear* of reason, can never be admitted by the *judgment* of it. Authors write for readers. They write not however for readers abroad, but at home; for readers not in France, in Germany, or in China, but in Britain. They write not even for future generations of readers in Britain, half so much as for the present. They write therefore for their cotemporaries principally, and for their countrymen almost entirely. In this just position of the views of authorship, all reasoning upon abstract principles of propriety for authors is mere impertinence. It holds up principles of action, which cannot in common sense be acted upon. It mistakes the aim, and it misdirects the effort. This conduct,

duct, indeed, produces some inequalities and irregularities, in the general system of Biography. But these are corrected on the whole, by irregularities and inequalities of a contrary nature among other nations. And the system is maintained in its full vigour, not by parts pretending to challenge the perfection of the whole, but by parts counteracting parts, and combining all with reciprocal resistance into a complete union.

"If we have faithfully observed the rules of composition above suggested," as the authors add in their preface, "it is evident we cannot have been mere copyists or translators; since we may venture to assert, that no model exists of a work of this species, executed with any degree of uniformity, upon such principles."

We believe none exists, especially upon the principle last mentioned, of writing for readers in China, Monomotapa, or the Moon.—We say not this, however, from any ill-will to the authors. We respect the memory of the dead and the genius of the living, too strongly for harbouring any ill-will against either. But we say so in order to correct that pedantry of philosophy, which is the fashion of the times, and frequently, as here, luxuriates in folly. In the better philosophy of common-sense, biographers have generally warped with the warmth of nationality, and bent before "the very pressure of the time in which they lived. As they wrote for readers, they wrote to the taste and tempers of all who they expected or hoped would read them.

"For our materials," the Preface finally adds; "it is true, we must in general have been indebted to the researches of former historians and biographers. The acknowledged accuracy and impartiality of many of these will justify a liberal confidence in their sentiments of fact, especially when confirmed by mutual agreement. But, in melting down the substance of different narrations into one, in proportioning the several parts, in marking out the characteristic features of the portrait, and in deducing suitable lessons and examples of human life, we have freely exercised our own judgments, and have aspired, at least, to the rank of original writers."

An advertisement, subjoined to the preface, tells us, that "the future volumes will be conducted as nearly as possible, in the same spirit with that now presented to the public," and that "the new literary assistance which the death of Dr. Enfield has rendered necessary, has already been in part secured, and will, in due time, be made known to the encouragers of the undertaking."

Each article exhibits, at the end, the names of the publications from which the facts in it are extracted, and the initial letter of the name of him who extracted them. The initials are thus E and A almost solely through the whole volume,

E closing

E closing with Barbaro, Ermolao, and J. coming in with N, merely a few times. Each page is printed in a double column and a small type.

Having stated these preliminary points, we shall, in our next Number, advert to the work itself, and consider the manner in which it is executed.

[To be then concluded.]

ART. IV. *Symes's Account of an Embassy to the Kingdom of Ava, &c.*

(Concluded from p. 372. Vol. V.)

THE Governor-General of India could not possibly have fixed on a person better qualified for transacting the delicate business of such an Embassy to such a Court than Major Symes. This officer appears to be endued with every requisite for such an enterprize; an active and intelligent mind; a conciliating disposition, with a proper mixture of pliancy and firmness, directed by a sound judgement, and influenced by the most upright principles; without the smallest particle of that foolish vanity, which so strongly marks the conduct of the majority of tourists and travellers, betraying them into expressions of disgust at all manners and customs which do not immediately coincide with their own ideas of propriety, and so leading them to give just cause of offence to the inhabitants of the countries which they visit.

The Major embarked at Calcutta, on the 21st of February, 1795, and, on the 19th of the following month, arrived at the Birman Port of Rangoon, in the river of that name. There he was detained upwards of two months through the extreme jealousy of the Birman government, and the insidious machinations of some of the inferior officers, before he was permitted to proceed to the capital of the empire. At length, all preliminaries being arranged, he sailed, with his suite, from Rangoon, on the 30th of May, in boats provided for the purpose, preceded by the Maywoon (or Viceroy) of Pegue; and, after a tedious passage up the river Irrawaddy, reached Umerapoora, the metropolis of the Birman empire, on the 18th of June. He gives an interesting description of the country on either side of this noble river, for which nature appears to have done more than man. Long desolated by war it has not yet recovered itself from that fatal scourge, though, no doubt, under the wise and active Prince, who now fills the Birman throne, this sober, industrious, and ingenious people will soon recover their ancient energy, and, under the auspices of peace, increase the wealth and fertility of the country.

The

The Major (now promoted, as he richly deserves, to the rank of Lieutenant Colonel) on his arrival at the capital, had houses (constructed for the purpose, according to the custom of the country, of Bamboos, matting, and dried grass for thatch) on the opposite side of the lake, formed by the rise of the river, at the time of the Monsoons, to that on which the city is situated. And, owing to the strange jealousy, caution, and suspicion, of the Birman Ministers, a considerable time elapsed, before the ceremonials could be adjusted for his public reception at Court. And even when this reception took place, the King, contrary to the usual practice, did not make his appearance. This conduct, which had so much the appearance of a studied insult, was properly resented by the Major, who delivered a firm but respectful remonstrance to the senior Woongee, or Prime Minister, on the subject. An explanation was the consequence, and the embassy ended, by a specific grant from the King of those commercial privileges, which it was its principal object to obtain. A man of less prudence, judgment, and firmness than the Major could not have brought it to so successful an issue.

In the interval which elapsed between the Major's arrival and his formal introduction at Court, he had sufficient leisure to make enquiries into the religion, laws, and manners of the Birmans. And the result of this enquiry is given in the 13th Chapter, from which we shall make some extracts. Of their religious tenets, the author says

"It may be sufficient to observe, that the Birmans believe in the Metempsychosis, and that, after having undergone a certain number of transmigrations, their souls will at last either be received into their Olympus on the mountain Meru,* or be sent to suffer torments in a place of Divine punishments. Mercy they hold to be the first attribute of the Divinity; 'Reverence be to thee, O God, in the form of mercy;' and they worship God by extending mercy unto all his creatures.

"The laws of the Birmans, like their religion, are Hindoo: in fact there is no separating their laws from their religion: Divine authority revealed to Menu the sacred principles in a hundred thousand slokas, or verses; Menu promulgated the code; numerous commentaries † on Menu were composed by the Munis, or old philo-

* "Meru properly denotes the pole, and, according to the learned Captain Wilford, it is the celestial north pole of the Hindoos, round which they place the garden of Indra, and describe it as the seat of delights."

† "The code of Gentoo laws, translated by Mr. Halhed, I am informed, is a compilation from the different commentaries on Menu, who was 'the grandson of Bramah, the first of created beings,' and whose work, as translated by Sir William Jones, is the ground of all Hindoo jurisprudence."

sophers, whose treatises constitute the Dherma Sashtra, or body of law.

"The Birmans generally call their code Derma Sath, or Sashtra; it is one among the many commentaries on Menu: I was so fortunate as to procure a translation of the most remarkable passages, which were rendered into Latin by Padre Vincentius Sangermano, and, to my great surprise, I found it to correspond closely with a Persian version of the Arracan code, which is now in my possession. From the inquiries, to which this circumstance gave rise, I learned that the laws, as well as the religion of the Birmans had found their way into the Ava country from Arracan, and came originally from Ceylon.* The Birman system of jurisprudence is replete with sound morality, and, in my opinion, is distinguished above any other Hindoo commentary for perspicuity and good sense; it provides specifically for almost every species of crime that can be committed, and adds a copious chapter of precedents, and decisions to guide the inexperienced, in cases where there is doubt and difficulty. Trial by ordeal and imprecation are the only absurd passages in the book; but on the subject of women it is, to an European, offensively indecent; like the immortal Menu, it tells the Prince and the Magistrate their duty, in language austere, manly, and energetic; and the exhortation at the close is at once noble and pious; the following extracts will serve as a specimen:

'A country may be said to resemble milk, in which oppression is like to water; when water is mingled with milk, its sweetness immediately vanishes; in the same manner oppression destroys a fair and flourishing country. The royal Surkaab† will only inhabit the clearest stream; so a Prince can never prosper in a distracted empire. By drinking pure milk, the body is strengthened and the palate is gratified, but when mingled with water, pleasure no longer is found, and the springs of health gradually decline.

'A wise Prince resembles a sharp sword, which, at a single stroke, cuts through a pillar with such keenness that the fabric still remains unshaken; with equal keenness his discernment will penetrate advice.

'A wise Prince is dear to his people, as the physician is to the sick man, as light to those that are in darkness, as unexpected sight to the eyes of the blind; as is the full moon on a wintry night, and milk to the infant from the breast of his mother.'

"The commentator then proceeds to denounce tremendous judge-

* "As an incontestible proof that the Birmans acknowledge the superior antiquity of the Cingaleze, and the reception of their religion and laws from that quarter, the King of Ava has sent, within these few years, at separate times, two messengers, persons of learning and respectability, to Ceylon, to procure the original books on which their tenets are founded; and, in one instance, the Birman Minister made an official application to the Governor-General of India, to protect and assist the person charged with the commission."

† "Bittern. This is a Persian term, used by the Mahomedan translator."

ments against an oppressive Prince and a corrupt judge; the latter is thus curiously menaced :

‘ The punishment of his crimes, who judges iniquitously, and decides falsely, shall be greater than though he had slain one thousand women, one hundred priests, or one thousand horses.’

‘ The book concludes as follows : ‘ Thus have the learned spoken, and thus have the wise decreed, that litigation may cease among men, and contention be banished the land ; and let all magistrates and judges expound the laws, as they are herein written ; and to the extent of their understanding, and according to the dictates of their conscience, pronounce judgment agreeably to the tenor of this book : let the welfare of their country, and the benefit of their fellow-creatures, be their continual study, and the sole object of their attention : let them ever be mindful of the supremedignity of the Roukah* and the Bramins, and pay them that reverence which is due to their sacred characters : let them observe becoming respect towards all men, and they shall shield the weak from oppression, support the helpless, and, in particular cases, mitigate the severity of avenging justice.

‘ It shall be the duty of a Prince, and the magistrates of a Prince, wisely to regulate the internal police of the empire, to assist and befriend the peasants, merchants, and farmers, and those who follow trades, that they may daily increase in worldly wealth and happiness ; they shall promote all works of charity, encourage the opulent to relieve the poor, and liberally contribute to pious and laudable purposes ; and whatsoever good works shall be promoted by their influence and example, whatsoever shall be given in charity, and whatsoever benefit shall accrue to mankind from their endeavours, it shall all be preserved in the records of heaven, one-sixth part of which, though the deeds be the deeds of others, yet shall it be ascribed unto them ; and, at the last day, at the solemn and awful hour of judgment, the recording spirit shall produce them, inscribed on the adamantine tablet of human actions. But, on the other hand, if the prosperity of the nation be neglected, if justice be suffered to lie dormant, if tumults arise, and robberies are committed, if rapine and foul assassination stalk along the plains, all crimes that shall be thus perpetrated through their remissness, one-sixth part shall be brought to their account, and fall with weighty vengeance on their heads ; the dreadful consequences of which surpass the power of tongue to utter, or of pen to express.’

‘ Laws, thus dictated by religion, are, I believe, in general conscientiously administered. The criminal jurisprudence of the Birman is lenient in particular cases, but rigorous in others ; whoever is found guilty of an undue assumption of power, or of any crime that indicates a treasonable intent, is punished by the severest tortures. The first commission of theft does not incur the penalty of death, unless the amount stolen be above 800 kiat, or tackal, about 100*l.* or attended with circumstances of atrocity, such as murder, or mutilation. In the

* “ The Arracan name for Rhahaan.”

former case the culprit has a round mark imprinted on each cheek by gunpowder and punctuation, and on his breast the word thief, with the article stolen; for the second offence he is deprived of an arm, but the third inevitably produces capital punishment: decapitation is the mode by which criminals suffer, in the performance of which the Birman executioners are exceeding skilful."

"Marriages among the Birmans are not contracted until the parties attain the age of puberty: the contract is purely civil; the ecclesiastical jurisdiction having nothing to do with it. The law prohibits polygamy, and recognizes but one wife, who is denominated Mica. Concubinage, however, is admitted to an unlimited extent. A man may repudiate his wife under particular circumstances; but the process is attended with a heavy expence. Concubines, living in the same house with the legitimate wife, are, by law, obliged to perform menial services for her, and when she goes abroad they attend her, bearing her water-flaggon, beetle-box, fan, &c. When a husband dies, his concubines, if bound in servitude to him, become the property of the surviving widow, unless he shall have emancipated them, by a specific act, previous to his decease. When a young man is desirous to espouse a girl, his mother, or nearest female relation, first makes the proposal in private; if the suit be well received, a party of his friends proceed to the house of the parents of the maiden, with whom they adjust the dotal portion. On the morning of the bridal day the bridegroom sends to the lady three loongees, or lower garments, three tubbecks, or sashes, and three pieces of white muslin; such jewels also, ear-rings, and bracelets, as his circumstances will admit: a feast is prepared by the parents of the bride, and formal writings are executed: the new-married couple eat out of the same dish, the bridegroom presents the bride with some lapack, or pickled tea, which she accepts, and returns the compliment. Thus ends the ceremony, without any of that subsequent riot * and resistance on the part of the young lady and her female friends, with which the Sumatran damsels oppose the privileges of an ardent bridegroom."

"Of the population of the Birman dominions I could only form a conclusion, from the information I received of the number of cities, towns, and villages, in the empire; these, I was assured, by a person who might be supposed to know, and had no motive to deceive me, amount to eight thousand, not including the recent addition of Arracan. If this be true, which I have no reason to doubt, and we suppose each town, on an average, to contain three hundred houses, and each house six persons, the result will determine the population at fourteen millions four hundred thousand. Few of the inhabitants live in solitary habitations; they mostly form themselves into small societies, and their dwellings thus collected compose their ruas, or villages; if therefore, we reckon their numbers, including Arracan, at 17 millions, the calculation may not be widely erroneous; I believe it rather falls short of than exceeds the truth. After all, however, it is mere

* See Marsden's Account of Sumatra, p. 230.

conjecture, as I have no better data for my guidance than what has been related.

"With regard to the revenue of the Birman state, I confess myself to be without the means of forming even a rude estimate of the amount. According to the sacred law, in the chapter which treats of the duties of a Monarch, Dhafameda,* or a tenth of all produce, is the proportion which is to be exacted as the authorized due of the government: and one-tenth is the amount of the King's duty on all foreign goods imported into his dominions. The revenue arising from the customs on imports, and from internal produce is mostly taken in kind, a small part of which is converted into cash, the rest is distributed, as received, in lieu of salaries, to the various dependants of the Court. Princes of the blood, high officers of state, and provincial governors, receive grants of provinces, cities, villages, and farms, to support their dignity, and as a remuneration of their services: the rents of these assignments they collect for their own benefit. Money, except on pressing emergency, is never disbursed from the royal coffers; to one man the fees of an office are allotted: to another station where certain imposts are collected: a third has land: each in proportion to the importance of his respective employment: by these donations, they are not only bound in their own personal servitude, but likewise in that of all their dependants: they are called slaves of the King, and in turn their vassals are denominated slaves to them: the condition of these grants include also services of war, as well as the duties of office. Thus the Birman government exhibits almost a faithful picture of Europe in the darker ages, when, on the decline of the Roman empire, the principles of feudal dependance were established by barbarians from the north.

"Although it seems difficult, and perhaps impossible, under such a system, to ascertain, in any standard currency, the amount of the royal revenue, yet the riches, which the Birman monarch is said to possess, are immense. A supposition that may readily be admitted, when it is considered that a very small share of what enters his exchequer, returns into circulation. The hoarding of money is a favourite maxim of oriental state policy: an eastern potentate cannot be brought to comprehend, that the diffusion of property among his subjects is a surer source of wealth to himself, and of security to his throne, than the possession of Lydian treasures, locked up in vaults, and concealed in secret recesses, contrived by sordid avarice and foolish cunning."

Of the general disposition of this people we have the following account:

"It has already been noticed, that the general disposition of the Birmans is strikingly contrasted with that of the natives of India, from whom they are separated only by a narrow range of mountains, in many places admitting of an easy intercourse. Notwithstanding the

* See Appendix.

small extent of this barrier, the physical difference between the nations could scarcely be greater, had they been situated at the opposite extremities of the globe: the Birmans are a lively, inquisitive race, active, irascible, and impatient: the character of their Bengal neighbours is too well known, as the reverse, to need any delineation: the unworthy passion of jealousy, which prompts most nations of the east to immure their women within the walls of an haram, and surround them with guards, seems to have scarcely any influence over the minds of this extraordinary and more liberal people. Birman wives and daughters are not concealed from the sight of men, and are suffered to have as free intercourse with each other as the rules of European society admit; but in other respects women have just reason to complain of their treatment: they are considered as not belonging to the same scale of the creation as men, and even the law stands a degrading distinction between the sexes: the evidence of a woman is not received as of equal weight with that of a man, and a woman is not suffered to ascend the steps of a court of justice, but is obliged to deliver her testimony on the outside of the roof.

“ The custom of selling their women to strangers, which has before been adverted to, is confined to the lowest classes of society, and is, perhaps, oftner the consequence of heavy pecuniary embarrassment than an act of inclination: it is not, however, considered as shameful, nor is the female dishonoured: partly, perhaps, from this cause, and partly from their habits of education, women surrender themselves the victims of this barbarous custom with apparent resignation; it is also said that they are very seldom unfaithful to their foreign masters; indeed they are often essentially useful, particularly to those who trade, by keeping their accounts and transacting their business: but when a man departs from the country, he is not suffered to carry his temporary wife along with him: on that point the law is exceedingly rigorous: every ship, before she receives her clearance, is diligently searched by the officers of the custom-house: even if their vigilance were to be eluded, the women would be quickly missed: and it would be soon discovered in what vessel she had gone, nor could that ship ever return to a Birman port but under penalty of confiscation of the property, and the infliction of a heavy fine and imprisonment on the master: female children also, born of a Birman mother, are not suffered to be taken away, men are permitted to emigrate: but they think that the expatriation of women would impoverish the state by diminishing the sources of its population.

“ One vice is usually the parent of another: the Birmans, being exempt from that of jealousy, do not resort to the diabolical practice of emasculating male children, to educate them as spies over their women. Chastity, they know, is more safely guarded by principles of honour and attachment than by moats or castles. When Arracan was conquered by the Birmans, several eunuchs were made prisoners belonging to the prince of the country, who had adopted that degenerate custom of Mahomedan growth. These people are maintained by the Birman monarch rather as memorials of his conquest, than for any services

vices they are required to perform. Infidelity is not a characteristic of Birman wives : in general they have too much employment to leave leisure for the corruption of their minds. A woman of the highest rank seldom sits in idleness at home : her female servants, like those of Grecian dames of antiquity, ply ' the various labours of the loom,' whilst the mistress superintends and directs their industry. On the occasion of a former visit to the mother of the present Queen, we observed, in one of the galleries of her palace, three or four looms at work, wrought by the damsels of her household. Weaving is chiefly a female occupation. Most Birman families make all the cotton and silk cloth that is required for their domestic consumption.

" The Birmans, in some points of their disposition, display the ferocity of barbarians, and in others, all the humanity and tenderness of polished life : they inflict the most savage vengeance on their enemies ; as invaders desolation marks their track, for they spare neither sex nor age ; but at home they assume a different character ; there they manifest benevolence, by extending aid to the infirm, the aged, and the sick : filial piety is inculcated as a sacred precept, and its duties are religiously observed. A common beggar is no where to be seen ; every individual is certain of receiving sustenance, which, if he cannot procure by his own labour, is provided for him by others."

There is one prominent trait in the character of the Birmans, which is highly honourable to them, their hospitality and attention to strangers. Of the extent of their territory no accurate calculation has been made.

" It is difficult to ascertain with precision the exact limits of the Birman empire. Dr. Buchanan, who accompanied me, sought for geographical information with the most diligent inquiry : he procured, but not without considerable trouble and expence, sketches of every part of the Birman territories ; and he has transmitted the materials which he thus collected to the East-India Company. Those sketches, however, being contained in various and detached pièces, not forming any connected body, nor yet reduced to a graduated scale, can hardly be brought into the shape of a regular map without the aid of some further communications : they are, nevertheless, documents of much intrinsic value and importance : it is, therefore, to be hoped that, with the aid of some additional lights, a vacuum on the terrestrial globe will, ere long, be filled up, and a portion of the earth delineated, which heretofore has been very imperfectly known. On a probable calculation, from Dr. Buchanan's papers, of the extent of the present Birman empire, it appears to include the space between the 9th and 26th degrees of north latitude, and between the 92d and 107th degrees of longitude, east of Greenwich, about 1050 geographical miles in length, and 600 in breadth : these are the ascertainable limits, taken from the Birman accounts ; but it is probable that their dominions

stretch still farther to the north. It should, however, be remarked, that the breadth often varies, and is, in many places, very inconsiderable, on what is called the eastern Peninsula."

Major Symes had occasion to observe, that the mischievous spirit of the French had extended its baneful influence even to this distant country, where it had made unfavourable and false impressions respecting England in the minds of the Birman ministers. This appeared in some questions which were put to him from authority at his public reception.

"I had afterwards occasion to know, that the unremitting and restless industry of French propagators had prevailed even this remote region, and though, in such a country, they dare not avow their equalizing principles, they left no art unpractised."

The trial by ordeal is still in use in the Birman empire, as it is, to a certain extent, in all other countries of the east where the Hindoo religion prevails.

"During the time that the English deputation was at Ummerapoorra, Captain Thomas witnessed, at Rangoon, a remarkable instance of a trial by the ordeal of water; the circumstances of which he thus related to me: two women of the middling class litigated a small property before the Court of Justice, and as the Judges found great difficulty in deciding the question of right, it was, at length, agreed, by mutual consent, to put the matter to the issue of an ordeal. The parties, attended by the officers of the Court, several Rhahaans, or priests, and a vast concourse of people, repaired to a tank, or pond, in the vicinity of the town. After praying to the Rhahaans for some time, and performing certain purificatory ceremonials, the litigants entered the pond, and waded in it, till the water reached their breasts; they were accompanied by two or three men, one of whom placing the women close to each other, and putting a board on their heads, at a signal given, pressed upon the board till he immersed them both at the same instant. They remained out of sight about a minute and a half, when one of them, nearly suffocated, raised her head, whilst the other continued to sit upon her hams at the bottom, but was immediately lifted up by the men; after which an officer of the Court solemnly pronounced judgement in her favour, and of the justice of this decision none of the bye-standers appeared to entertain the smallest doubt, from the infallibility of the proof which had been given."

The game of chess, it seems, is understood and played by the Birmans.

"I had an opportunity, at Rangoon, of observing that the Birmans of distinction played at chess, a circumstance which, from our secluded situation at the capital, had escaped my notice. This game is held in high estimation among the superior ranks: the board they use is exactly similar to ours, containing 64 squares, and their number of troops
the

the same, 16 on each side, but the names, the power, and disposal of them differ essentially: the king and his minister (a queen is never introduced by the orientals) are mounted on elephants; these are defended by two castles or yettay, two knights on horseback, mène, two officers on foot, one called Meem, the other Chekéy, and eight maundelay, or foot soldiers: the forces of each party are arranged on three lines, by which eight squares remain unoccupied; none of the pieces possess equal force with our queen; and this restricted operation renders the Birman mode of playing more complex and difficult than ours. The Birmans affirm that it is a game of high antiquity, and that it is acknowledged and authorized by their sacred writings, although every play of chance is prohibited. This testimony confirms the opinion of the late Sir William Jones, that chess was invented in India, and is not, as generally imagined, of Persian origin: the Birmans call it Chedreen, a word that bears some resemblance to the name which is given to the game in most other parts of the world."

We shall conclude our account of this highly amusing, interesting, and instructive volume, with the author's statement of the importance of a good understanding between the British and Birman governments.

"British India is more deeply concerned in her commerce and connection with that part of the Birman empire called Pegue, than many persons, in other respects intimately versed in the affairs of India, seem to be aware. This interest points to three distinct objects; first, to secure from that quarter regular supplies of timber for ship building, without which the British marine of India could exist but on a very contracted scale; secondly, to introduce into that country as much of our manufactures as its consumption may require, and to endeavour to find a mart in the south-west dominions of China, by means of the great river of Ava; thirdly, to guard with vigilance against every encroachment or advance, which may be made by foreign nations to divert the trade into other channels, and obtain a permanent settlement in a country so contiguous to the capital of our possessions. This last consideration supercedes all others in the magnitude of the consequences that might ultimately result from it.

"It is impossible to impress my reader by any stronger proof with the vast importance of Pegue trade than briefly to state, that a durable vessel of burthen cannot be built in the river of Bengal, except by the aid of teak plank, which is procurable from Pegue alone; and that if the timber trade with that country should by any act of power be wrested from us, if it should be lost by misfortune, or forfeited through misconduct, the marine of Calcutta, which of late years has proved a source of unexampled prosperity to our principal settlement, essentially benefited the parent country, and given honourable affluence to individuals, must be reduced nearly to annihilation, without the possibility of our being able to find any adequate substitute for the material of which we should be deprived. Within the last six years,

Some of the finest merchant ships, ever seen in the river Thames, have arrived from Calcutta, where they were built of teak timber; and, after delivering valuable cargoes in London, were usefully employed in the service of the State; nor would the destruction of the Pegue trade be confined solely, in its effects, to Bengal: the other settlements would sensibly share in the loss. Madras is supplied from Rangoon with timber for all the common purposes of domestic use; and even Bombay, although the coast of Malabar is its principal store-house, finds it worth while, annually to import a large quantity of planks from Pegue."

Major Symes returned to Calcutta on the 22d of December, after an absence of ten months.

ART. V. *Philosophy of Mineralogy*. By Robert Townson, L. L. D. 8vo. Pp. 219. White. 1798.

IT appears, from the author's preface, that this little performance is the outline of a larger work which he had proposed to publish, and which was to have been accompanied with a descriptive catalogue of fossils.

"The proposal (says Dr. Townson) perfectly disinterested on my part, probably on account of its expence, met with too little encouragement to be executed. I am, therefore, free from my engagement; vexed, indeed, to see my favourite study neglected, and my project not attended to; but rejoiced at being free from the care and trouble which must have attended it. I have by no means altered my opinion of the great utility of the plan I proposed to the public; but still think, that, had it been properly executed, it would have greatly promoted mineralogical knowledge amongst us, by facilitating the study of it, and by fixing the nomenclature and terminology. Many useful plans besides this have failed, from having been offered in unfavourable times, through the want of some patron to recommend them, or from their proposers not being advantageously known to the public. Concerning the present work, I think it proper to mention, lest I should be censured for treating some of the articles in too light a manner, that it was written in a country-town, where I could neither consult collections, books, or men.* I have only ventured to print a small edition at my own expence; and intend, should it be well received, to improve and reprint it."

After such confessions as the last two paragraphs contain, we shall not, at all, wonder at the failure of Dr. Townson's plans. His vanity may suggest to him, that "his proposal meets with

* "I have just been informed that some late analyses have shown that there are no such earths as the Adamantine and Sydnian earths, though mentioned by me in the list of simple substances."

little encouragement on account of the expence." But how can that proposer be advantageously known to the public, who treats several of his topics superficially or defectively; who publishes his essays, slight or imperfect as they are; and presumes to plead in apology for them, that they were written in a country-town, where he could neither consult collections, books, nor men? We may ask him, with Pope's friend, "Why then publish?"

To Dr. Townson's merits the public, if we may judge from his own report, is extremely indifferent: and, with respect to philosophical friends, he had none, it seems, to advise him on the subject. We are warranted, therefore, in concluding that, had the *Philosophy and Mineralogy* been doomed to share the fate of his *Adamantine and Sydnean Earths*, not a sigh (except from his own bosom) would have lamented its annihilation.

The last sentence, which we quoted from the preface, is still more extraordinary. Dr. Townson there intimates that, if we think proper to purchase the present impression of his work, he intends to reprint it with improvements. Thus, we are expected to throw away our money in buying the five hundred copies (perhaps) now edited, "with all their imperfections on their heads," in order to pave the way for the new—the finished edition, promised to our neighbours who shall, more wisely keep their money in their purses! Such crudities in a preface, will, often, greatly operate to the prejudice even of learned or ingenious performances.

The introductory chapter is written with elegance and precision. We shall quote a large part of it for the entertainment of the *general* reader.

"Mineralogy, the subject of our present consideration, concerns the solid part of this globe which we inhabit. The field of enquiry at first sight is immense; but various circumstances bring it within much smaller limits. The greater part of the globe is covered by the immense expanse of water, the seas; and of the remainder, the vegetable soil, gravel, and other loose materials conceal so much, that the rocks appear but in a few places: and as our deepest mines are but mere scratches, and our highest alps but little excrescences; * when persevering science shall have extended her researches from pole to pole, we must still humbly acknowledge, that we are acquainted but with a small part of its surface. Thus has nature here, as every where else, opposed an insuperable barrier to human curiosity.

* "This is literally true. The deepest mines have not reached the six thousandth part of the distance to the centre of the earth; and the Chimborasso, in South America, the highest mountain in the world, though 3,217 French toises, is but about the two-thousandth part of the earth's diameter."

" If we take a general view of the surface of the earth, we find it diversified by more or less extensive and deep valleys, by plains, by gentle swells and hills, and by immense ridges and clusters of mountains; and thus diversified, without any apparent order, and without any seeming respect to utility. A further chaos appears upon a nearer examination, and the spirit of confusion seems to have presided at the creation of this part of nature. The strata are broken and misplaced; the rocks are separated from their beds, and accumulated in heaps; and indubitable marks of the dominion of the ocean and of subterranean fires appear in many parts, which from time immemorial have been the natural birthright of the human race.

" On a closer examination of the materials of our globe, we find them to be very various. Some rocks are simple and homogeneous, some are composed of the broken fragments of others, and some are a mere congeries of indeterminate crystals. Many bear the marks of having been for a length of time the sport of the waters; others, of having been formed in the bosom of the deep; and an immense quantity of marine organic bodies are found enveloped in solid rock, and even constituting rocks themselves. Not only the productions of the sea are found at immense depths inclosed in solid stone, but the vegetable productions of the tropics are frequent in our northern climates. One kind of rock covers another, and strata are superincumbent to strata. This announces that our globe, or rather its surface, *is not the simultaneous formation of the omnipotent fiat*, but the work of successive formation and subsequent changes.

" These strong hints, or rather indubitable proofs, of great revolutions which our globe has undergone, must raise curiosity in the most indolent minds; and philosophers must have lost their spirit of speculation, to behold this state of things without inquiring into its causes. They have not been indifferent; nor have they been deterred by the difficulty of the enquiry, but rather spurred on to exertion. But observation without discernment forms but a chaos in the mind; and enthusiasm without judgment flies from error to error. It is to science that we must look for instruction. What are the primitive materials of this globe; what the produce of their destruction and decay; what agents have contributed to form, and what to destroy; on what occasions water has been employed, and where fire has acted, are to those who are unacquainted with the general doctrines of mineralogy beyond even conjecture. The first step in this science is the knowledge of the different elementary substances which belong to the mineral world; the compounds they can form; and the power and modes of action of the great laws of attraction of aggregation and combination. However numerous mineral bodies are, their elementary substances are few; and much fewer those which contribute to form the great mass of rocks and mountains. For though there are about forty in all, by far the greater part of these are but seldom found; they are rather curiosities belonging to this part of nature than constituents of it, and only about twelve can be considered as component parts of materials employed in the fabric of the globe."

The

The *second* chapter treats of the elementary substances of which mineral bodies are composed; the *third*, of the laws of attraction, aggregation, and combination, which govern the mineral kingdom; the *fourth*, of the different kinds of minerals; the *fifth*, of stratification; the *sixth*, (a very well written chapter) of mountains, hills, and the irregularities on the surface of the earth; the *seventh*, of veins; the *eighth*, of petrifications; the *ninth*, of the exterior characters of minerals; the *tenth*, of classification, description, and investigation; the *eleventh*, of collecting specimens forming cabinets, &c. and the *twelfth*, exhibits a catalogue of works in mineralogy. Dr. Townson is, evidently, familiar with his subject: and, though men of science will deem this little essay a mere sketch, yet they must acknowledge it to be a sketch by the hand of a master.

ART. VI. *Mordaunt. Sketches of Life, Characters, and Manners, in various Countries; including the Memoirs of a French Lady of Quality.* By the Author of *Zeluco* and *Edward*. 8vo. 3 Vols. 11. 1s. Robinsons. 1800.

THE novels of *Zeluco* and *Edward* were given to the world before the commencement of our critical labours. And the quarter from whence they were acknowledged to proceed, could not fail to procure them a numerous body of readers, among which class we then stood, and reading at that time only for amusement or instruction, and not with the view of offering our opinions to the public, we confess ourselves to have been pleased with some parts of those works, although as a whole they might be subject to the objections of a critic. But, being unwilling to recollect any thing more than the gratification we received from the perusal of them, we will, not at this time, recur to their censurable parts, when our duty does not require it, but proceed immediately to the work before us.

The story of this novel, if it may be so called, is, unlike the former productions of the same writer, given in a series of letters—The first volume contains letters from the hero of the work, “the Honourable John Mordaunt,” to his friend Colonel Sommers. They are principally written from a small town in Switzerland, where he was confined by an accident, which detained him there for some weeks. In these are contained a variety of anecdotes and circumstances which occurred to him in different parts of Europe, after his friend had left the Continent to return to England. Among these are certain

events which passed at Paris during his residence there, which appears to have been during the very heat of the Revolution, and which, although curious in themselves, we still forbear to extract, as we doubt not, they must in one way or other, at different times, have fallen under the eye of most readers. After having finished his Paris narrative, he proceeds to give his friend some account of a tour through Portugal and Spain, which affords the author an opportunity of making many farcical observations *in his own way* on the superstition of the inhabitants, the ignorance and bigotry of the priests, and the formality and stupidity of the Court. We would extract his account of the present King and Queen of Spain, were it not that it would occupy more space in our Number, than we generally allow to works of this description. The uxoriousness of the one, and the profligacy of the other, are delineated in a light sufficiently strong to make them objects of pity and detestation. From Gibraltar he proceeds to Corsica, and was present at the siege of Calvi; his account of that event is animated and interesting. There is, in this relation, an implied censure of the Viceroy, for the dismissal of an Officer, which, if well-founded, requires, in our opinion, something like an explanation; if otherwise, it should not have found its way to public notice, even in the shape of a romance; for when places and persons are so described as not to be misunderstood, veracity should never be sacrificed at the shrine of amusement. From Corsica he embarked for Italy, and served, with distinguished reputation, as a volunteer in the Austrian army, against Bonaparte; passing afterwards through Vienna and Munich, he arrived at the place from whence these letters were written. The remainder of Mordaunt's letters in the first volume consist of various events which occurred to him in Germany, and of his discovery of an emigrant lady, flying from her persecutors in France, whom he gallantly assists in her escape to England. To this point we are led by Mordaunt without interruption; but we are now to expect other performers to be brought forward who take their parts in the general business. The person, from whom La Marquise hoped for protection in this country, is a Lady Diana Franklin, who is represented as possessing an assemblage of admirable qualities, and who, at the time of the Marchioness's arrival in London, was on a visit to a friend in Devonshire. The few letters, which conclude the volume, are between this lady and her friend Miss Clifford, containing an account of the visit of the latter to la Marquise, at the request of Lady Diana, and her subsequent settlement with her countrywomen at Richmond.

The

The second volume opens with the memoirs of the Marchioness, which occupy 143 pages; that they are in a high degree affecting and characteristic it must be allowed; but from the length of time this revolution has endured, and the innumerable and extraordinary events of every description, public as well as private, to which it has given rise, the human mind has been so amply occupied, that the sufferings of an individual, however keen, have ceased to obtain that sympathy which, in the common course of things, would have been most liberally bestowed. Had the narrative here given been offered to us in the year 1789; it would have excited the tenderest sensations; but there is no reader, in the year 1800, who is not acquainted with numberless instances of deeper affliction, and of more dire distress occasioned by the same means. We do not, by these observations, intend to impute the smallest deficiency to the author in the art of interesting the passions; we only mean to say that the materials he had to work upon were become too common to produce an object that should demand universal admiration. The author now proceeds to introduce to us a character on which he seems to have bestowed his best attention, and not to have bestowed it in vain; for, taking it altogether, we are not acquainted with more exquisite painting. It is of a Countess of Deaneport, a selfish, interested, and unprincipled woman of quality; possessing pride, understanding, dignity, and elegant manners, but degraded by treachery, malignity, meanness, and profligacy. The letter, which follows the Marchioness's history, is from this lady to her friend and counsellor, James Grindill, Esq. who is attending the sick-bed of a relation in Wales, by whose death he expects to be enriched. We are induced to give the following extract as eminently characteristic.

"In one of your letters from the Continent, there is a hint which shews that you had some idea of my having a scheme to promote a marriage between my son and Miss Moyton. I do not give you credit for a vast deal of penetration on that account. You must naturally have imagined that I could have no other design the moment you heard that I cultivated an acquaintance with her and her aunt. On what other account could I have submitted to the penance of visiting and being visited by such women? You can have no notion of their vulgarity"—She proceeds to tell him, that having invited them to her box at the opera—"you who know my aversion to be seen in public with any one of an unfashionable appearance, and have been witness to my shrinking from my own relations and old companions for no other reason, may have an idea of what I suffered from the ostentatious familiarity of this woman; for she continued smiling, and nodding, and whispering

whispering to me during the whole performance. The truth is, that while she seemed to be delighted with her situation, and eager to catch the eyes of the spectators I was in agonies; yet I endeavoured to support my spirits with the thought, that through my sufferings, my son might obtain for his wife the greatest heiress in England. Little do children consider what a tender and affectionate mother is capable of enduring for the lasting good of her offspring."

Our readers will not be surprized to find that this maternal anxiety for the advantage of her son, arises principally from the hope that by such an accumulation of wealth her own annuity would be increased, and her influence over her son's purse be retained for the gratification of her own vicious propensities. We shall not pretend to give an accurate account of the whole story of this very interesting novel; suffice it to say, that we conceive the moral of it to be excellent. Vice, meanness, hypocrisy, and pride, are properly punished, and the appropriate reward is given to virtue, honour, and excellence of every kind. Instead of detailing the tale itself, we will, as doing mere justice to the author, give some specimens of his characters. The following extracts from the letter from Cindill to the Countess, on the death of his kinsman who disappointed him, by bequeathing his fortune to a distant relation, evince an admirable knowledge of character.

"Why should I expatiate on the cruel disappointment I have met with, when I can give you a complete idea of it in three words—the man is dead!—his whole fortune is left to another, with the exception of a few legacies to poor relations, and one hundred pounds to me, to purchase a mourning ring. Curse the legacy and the legator! did you ever hear of any thing so perfidious? I never had the least suspicion of the fellow whom he has appointed his heir.—How could I? He is but a very distant relation, of the name of Evans, a young artist, as poor as Job—said to have genius; that alone would have prevented me from suspecting him? Whoever knew fortune so very bountiful to genius?"

After a kind of history of this young painter, and an instance of his relation's caprice in rewarding another painter handsomely for giving him an excellent resemblance of a favourite Welch poney, he thus continues,

"Did your ladyship ever hear of any thing so inconsistent? That the same man, who could behave with such generosity to a vagrant dauber, and showed so much regard for the memory of an old horse, should be capable of the blackest ingratitude to his nearest male relation; one who had hurried from the Continent on the first rumour of his danger; who had attended him with much assiduity during a tedious illness; who on his account had been agitated

gitated between hope and fear for months together—and, after all, to be thus treated! I hope, from the bottom of my soul, that the old villain is now suffering in the other world for all his —. No, no, I will not carry my resentment that length. I have strong reasons for hoping there is no such place; it is best, on the whole, that he should remain without feeling—Hang him! he never had either feeling or natural affection, otherwise he would not have blasted my expectations in this manner. To maintain the appearance of genuine sorrow, when the heart overflows with joy is a very difficult attempt. We see it tried every day by heirs, widows, and others, without imposing on any mortal. I do not believe it was ever executed in a more exquisite manner than by your ladyship after my lord's death. I have reason to believe that my attempts have been less successful. I remember, one time in particular, a little before Philips (his relation) died, I stood at his bed-side, sighing very boisterously, and making every effort to muster affliction or despair (if possible) into my countenance: I shall never forget the expressive ironical glance he threw on me. It made a transient impression at the moment; it makes a *deeper* on recollection. I believe, in my conscience, that the unrelenting o'd villain meant to say—"sigh and sob as you please, Cousin Grindill, you do not deceive me; and with all your hypocrisy, you will be confoundedly bit"—

This adverse event, having destroyed all the hopes and expectations of Mr. Grindill, we find the Countess gradually "dropping him," to use a fashionable phrase. She had before expressed her impatience at his long detention at the sick-bed of his cousin, and her apprehensions of eventual disappointment.

"I heartily wish," she writes, "that this cousin of yours would conclude the business one way or other: I sympathize with you very sincerely. I know what horrible constraint it is to attend a dying relation, from whom one has expectations, during a tedious illness; to be obliged to wear the most melancholy aspect, to speak in a sympathizing accent, to raise his head, to smooth his pillow—ah! how disgusting! I went through the whole nauseous process in the very flower of my youth, in the last illness of my grandfather; and, after all, the ungrateful dotard left his whole fortune to my brother, who never handed him a cup of water gruel!"

She now, therefore, gives him his dismissal, in a manner truly consistent with her general character. He had been obliged to quit the kingdom, in consequence of his pecuniary difficulties, and, after the failure of some unlucky attempts upon the purse of Lord Deanport, the Countess thus concludes her last letter to him.

"I must say, however, that your recantation never could have come at a more unlucky moment; though, indeed, all moments seem

seem to be equally unlucky for you. I should be sorry to be thought superstitious; but it cannot be called superstition to make observations on events as they occur; this is the only way in which we can profit by experience. Now, one observation which I cannot avoid making, is, that I began to lose my money at play, precisely after your arrival in England, and my ill fortune continued without interruption, all the time I corresponded with you while you were in Wales.

"A second observation, equally true, is, that I won a considerable sum the very day after your sailing from Portsmouth, and I continued to win until the night of the day on which I received your last letter, and then my ill luck returned. What inference can be drawn from these remarks, but that some fatality attends you, which comprehends not only your personal concerns, but also extends to all those with whom you are in correspondence.

"You will ask, no doubt, what connection can there be, between your being in England, or your corresponding with me, and my losses at cards.

"This is a question which I do not attempt to answer:—the fact is, that *I do* lose my money when you come to England, and I win as soon as you sail away. I have heard you yourself remark, that experience was a surer guide than theory. Here is a long-continued experience all going to warn me against any communication with you, for a considerable period at least. You are too reasonable, therefore, to condemn the resolution I have formed of interrupting all correspondence with you, until there shall be cause to think that this malignant influence, fatality, or whatever else it may be called, has entirely left you; and, if you should attempt to transmit any letter to me before that period, you will be justly thought as criminal as if knowing yourself to have the plague, you should thrust yourself into the company of uninfected persons; for really, I know little difference between one who is the cause of my losing every sixpence I have in the world, and one who sends me out of the world altogether.

"You are at some pains to prove that your misfortunes may, perhaps, be owing to some extraordinary spite that the demon, who distributes good and bad fortune, has against *you* in particular. I confess I do not think that conjecture at all probable: why should you suspect, my dear Sir, that the devil should have a particular spite against you? I know nothing you have ever done to offend him. Yet after all, if that should be the case, you must admit that it forms an additional reason for my interrupting all further correspondence with you; for although I do not wish to cultivate an acquaintance with him, yet I will avoid every thing that can have the appearance of braving him; for as it is impossible to know what may happen, it would be the height of imprudence to make enemies unnecessarily."

After the hint contained in the above, we conceive the faro ladies of the West, will want no precedent for "dropping,"
in

in the genteelest way possible, any unfortunate being who has had the ill luck to be reckoned among their dear friends, until his lack of cash has enabled them to discover that he had a certain "fatality" attending him.

Although our extracts have been confined to the character of Lady Deaneport and her friend, we do not esteem the other personages of this work, deficient in interest or in justness of delineation. Mrs. Demure, Lady Mango, Miss Clifford, and Lady Diana, are all extremely well depicted; as are Mordaunt, Sommers, Clifford, and Mr. Proctor, among the men; indeed, upon the whole, we look upon this publication as by far the best of the author's productions in the novel way. As a traveller, we do not think Mordaunt equal to "Dr. Moore;" but that, *possibly*, (for we know not whether it be the case or not) may arise from the former describing persons and things by his fire side, and the other from his own observation. The tour through Spain and Portugal is certainly the least entertaining part of the work; little is said there, that has not been as well, or better said before; and is no more to be compared with "Travels through Germany, &c. &c. than the "Tour" of Henry Wigstead is to the Tour of Mr. Gray.

We were surprized at a little want of *attention* in the author, when he makes Grindill go to *Portsmouth* to take shipping for Hamburg. Surely it is not usual for single passengers to sail from that port to Germany! The Marchioness, too, sails from *Plymouth* to go to Russia. A Frenchman might with equal propriety send his hero from Paris to Marseilles to embark for England. We hope not to be thought fastidious by this observation; but when authors chuse to be particular in their names of places, we wish to see them somewhat attentive to the probability of the thing.

We must here conclude our notice of this work; but we will not do it without offering to the author, our thanks for the amusement and instruction we have received from it, as well as for the moral it inculcates; which we cannot explain better than in his own words.

"It requires no penetration to perceive that uprightness, integrity, and somewhat of an independent spirit, lead with more certainty, even to *worldly* prosperity, than hypocrisy, fraud, and fawning. Independent, therefore, of what will most *assuredly* take place in a future state, no person of a cultivated understanding, and thorough good sense, will chuse the three latter for his guides."

ART. VII. *Observations on the Produce of the Income Tax, and on its Proportion to the Whole Income of Great Britain. A new and corrected Edition, with considerable Additions respecting the Extent, Commerce, Population, Division of Income, and Capital of this Kingdom.* By the Rev. H. Beeke, B. D. 8vo. Pr. 185. 3s. Wright. 1800.

MR. Beeke here enters into a very laborious and deep investigation of a very intricate, but very important, and interesting subject, which he discusses with equal ability and temper. The difficulty of such a discussion consists chiefly in the impediments which subsist to the acquisition of data sufficiently fixed and accurate to give a degree of certainty and stability to the conclusions deduced from them. Of this difficulty no political arithmetician has been more aware than Mr. Beeke, who, therefore, with an honourable diffidence, rather proposes considerations for the decision of others, than comes to any positive decision himself, even on those points where his ground of calculation is most tenable and firm. The main object of this tract is to shew that Mr. Pitt had over-rated the amount of taxable income, in the kingdom, and, consequently, the produce of the income-tax, which, according to the calculations of Mr. Beeke, cannot, if fairly paid, yield much more than six millions and a half. This defalcation of the original estimate of the Premier, our author supposes to proceed, first, from the abatements allowed after the bill was brought into the House of Commons, and secondly, from an inattention to the general diffusion and division of property, which tend considerably to enlarge the number of individuals, either wholly exempt from the operation of the act, or subject only to a smaller rate of contribution than that to which the Minister had supposed them to be subject. How far this is really the case, must depend on the accuracy of the data on which our author's calculations are founded, and of those we have not the means of forming a correct judgement.

But though Mr. B. reduces the supposed amount of taxable income, it must not be imagined that he disagrees with the Minister as to the extent of the national wealth, and of the national resources; so far from it, that he carries these, in many instances, even farther than Mr. Pitt himself; and the picture which he presents, a picture not hastily sketched by the pencil of caprice, but drawn by the deliberate hand of judgement, cannot be contemplated without the most grateful emotions by any true Briton.

A very gross error of Mr. Arthur Young on the subject of
tithes

tithes (a subject which seems to have led all the agents of the Board of Agriculture *out of their depth*) is detected and corrected in the author's consideration of Mr. Pitt's estimate.

"In the third article of this estimate, the income derived from tithes is estimated at 5,000,000*l.* on the authority of Mr. A. Young; who, more than twenty years ago, stated this as their annual produce.

"By what conjectures, or computations, Mr. Arthur Young was induced to assert that the annual produce of tithes amounted to 5,000,000*l.* I confess I am utterly at a loss to imagine; and the more so, because I shall bring proofs little short of demonstration, that, even now, the *gross* income derived from them by both clergy and lay impropriators is not at most more than 2,850,000*l.**; and that, after deducting taxes, and other disbursements, the clear income scarcely exceeds *one half* of Mr. A. Young's very exaggerated estimate."

The gross exaggerations and extreme ignorance of Mr. Middleton, as displayed in his "View of the Agriculture of Middlesex," are next exposed, and holden up to that mixture of indignation and contempt which they are so well calculated to excite. We are truly concerned to be reduced to the necessity of reminding so respectable a society as the Board of Agriculture of the old admonition—*Ne futor ultra Crepidam*; but really when they bestow *gold medals* on such writers as Mr. Middleton, such an admonition is highly requisite. Mr. Middleton had estimated the income, derived by landlords from their lands, at no less than 42,000,000*l.*; Mr. Beeke shews the gross absurdity of this estimation, and reduces the sum to 20,000,000*l.* which is certainly much nearer the truth. Mr. M. had estimated the whole of England and Wales at 46,916,000 acres, whereas Mr. B. clearly shews that they contain no more than 38,500,000. Again Mr. M. rates the population of London and Middlesex at 650,000 souls; but Mr. B. states it at 1,000,000; and we much question whether even this estimate is not too low. In short, never did

* "This income is almost equally divided between the clergy and laity; for, on an investigation of various facts respecting the state of this property, I find it very probable that the parochial clergy derive at present from tithes, still payable, an income of about 1,350,000*l.*; that lay impropriators receive about 1,200,000*l.*; and the lessees of tithes belonging to the superior clergy and the universities, about 300,000*l.* a year, of which they pay for reserved rents, and fines to the lessors, about a third part; that is, 100,000 a year. Deductions must be made for taxes, poor-rates, and other assessments, which collectively will take off at least 12 per cent."

we meet with a more inaccurate writer than this self-sufficient land-surveyor; never was a man more confident in assertion, nor more deficient in proof!

On the subject of population Mr. Beeke appears to have bestowed very great attention, and the result of his enquiries is highly satisfactory. He concludes that England and Wales contained no less than 220,000 labouring families, or 1,100,000 individuals, more, in the period from 1794 to 1798 than in the period from 1779 to 1783; and he conceives, that our population in England and Wales is at present encreasing at the rate of about 120,000 annually subject to no other abatement than a proportion of the military and seafaring loss, which, both together, so far as they affect this kingdom only, cannot have exceeded ten or fifteen thousand a year. But on this interesting topic we shall suffer the author to speak for himself.

"In attempting to calculate from data, which had never before been made use of, I could not hope to escape some errors, which fuller information and repeated consideration of the subject have enabled me to detect. But it is no small gratification to me to be able to say that I was not betrayed into any exaggeration. I have since collected a considerable body of evidence, which, when properly examined, uniformly confirms my assertion, that the population of England and Wales is really not much less than 11,000,000; and shows that a greater portion of it is *agricultural* than I even ventured to suppose; and that it has been, and *still* is, increasing with a rapidity which far exceeds the opinions that are generally entertained respecting it.

"I shall not detain the reader from the immediate object of inquiry by any minute detail of the facts on which these assertions are founded; because I hope that a short time will enable me to offer to the public, a "View of the Progress and present State of the Population of England and Wales," which will contain authentic documents that confirm all I have said on this subject in its fullest extent.

"From these documents, it will appear probable that the population of England and Wales (which is generally admitted to have been about 6,500,000 in the year 1700, and which rather diminished till after the peace of Utrecht), had, in the year 1757, when the militia was first raised by ballot, increased to rather more than eight millions. From that time to the end of the American war, the increase amounted to about one million; and since the conclusion of that war, has amounted to almost two millions more, making the present number between 10,500,000 and 11,000,000. It is also probable that this increase is now continuing at the rate of considerably more than 100,000 annually, after deducting all commercial and military waste.

"The causes of this rapid increase are not at all difficult to explain;

plain; and the proofs of it rest on the militia lists and others of a similar kind; on parochial registers; on the proportion of houses assessed to the whole number; on the distribution and employments of the people; and on a comparison of those documents with actual enumerations.

"If it had occurred to Dr. Price to refer to the militia lists, or even only to state his argument from assessed houses, by separate counties, instead of reasoning from the aggregate number, there can be little doubt but that he would immediately have discovered the causes of his mistake, in calculating the population at little more than half the true number when he wrote; and the general prejudices on this subject would long since have been removed.

"In the premises on which he founded his calculation of the population of Middlesex and London, there are three very important and demonstrable mistakes, by which the number depending on that calculation is reduced more than one-fifth.

"London and Middlesex increased very rapidly during the early part of the present century, but diminished for a considerable space of time after the ruinous South Sea year, and have again very remarkably increased since 1770.

"The population of both together was
in 1700 about 620,000
in 1722 - - 800,000
in 1748 - - 750,000
in 1799 - 1,000,000."

In estimating the salaries and fees of individuals employed by Government, he introduces the following very pertinent remark, which we strenuously recommend to all the admirers of the French Revolution, and of Thomas Paine's "*cheap form of government*."

"In almost every other country but Great Britain a far greater sum, in proportion to the general income, ought to be allowed for those personal services than is necessary in the present computation.

"How much these expences would be increased, by adopting the principle of general *political equality*, may be judged by the following instance. Among other popular measures of the consular government of France, there is one which has been very recently adopted, and by which there will be a great saving of the public money. In lieu of an enormous departmental establishment, which for nine or ten years has wasted the wealth of France, the old system of Intendants is restored under the new name of Prefects, who, together with Sub-prefects, &c. &c. transact the principal business with respect to public works, &c. and act as commissioners for directing the assessment of taxes, and hearing appeals respecting them. All this business is, hereafter, to cost the French nation no more than the comparatively moderate sum of about *one million sterling* annually. In Great Britain the whole of this service is

done by persons of the higher classes : and, in almost every instance, is done without *any pecuniary recompence* at all—without even an indemnification for their necessary expences.”

Towards the conclusion of this tract, there are some very judicious remarks on the unequal operation of the income tax, arising from the rate of payment not being duly proportioned to the ability to pay. It always appeared to us that the exaction of the tenth part of a man's income who had less than 400 or 500*l.* per annum, must subject him to greater inconvenience than any to which the exaction of a similar proportion of the higher rates of income could possibly subject their possessors. We always, too, were of opinion, that no individual in the kingdom should be exempted from some contribution (however trifling) to the public exigencies, in order that he might feel that he had an interest in the country, and a duty to discharge towards her. So far, then, we agree with Mr. B. “ that as the scale begins too late, so it stops too soon ;” though with him we are aware of the extreme difficulty of providing a remedy for such inequalities.

“ For obvious reasons, resulting from these remarks, the progression of the scale, in point of common equity, ought to be more *equable* than it now is. A family of 105*l.* a year income, is probably not so well able to pay the same sum to this tax as one of 90*l.* a year, if the former keep a maid-servant, and the latter do not keep one ; a difference which generally exists between their ways of living. And for many similar reasons, on a fair analysis of the expenditure of different classes, it will be found that even if the tax were equally levied from its commencement, there would no families on whom it would bear so heavily as those between 3 and 400*l.* a year, because there are none whose incomes are so inadequate to their stations and general habits of life.

“ I could therefore very much wish that the scale should be extended from 50 to 500*l.* a year ; and, if the progression of it were altered, this might not only be done without diminution of the total produce ; but the scale would become more equitable, and far more productive.

“ It appears to me that by some inadvertence, or misapprehension, the present progression of the scale is exactly the reverse of what in theory it ought to be. The principle of an abatement is, I presume, adopted upon an idea, that in proportion as the incomes are smaller, there is less ability to pay. In that case the rate of abatement, instead of being *greatest* at the point where it commences, that is, between 200 and 195*l.* a year, ought, beyond a doubt, to be *least* there ; and to increase as the incomes diminish, instead of being in its present form.

“ But if the rate of increase in the scale, instead of being reversed, were only made equal through its whole present extent, then

then the same income which now pays only 1,857,000*l.* would pay no less than 2,814,000; and if the scale were reversed, it would pay almost 5,000,000*l.* which if added to the 4,690,000*l.* paid by those who are assessed at full 10 per cent: would be about 9,690,000*l.* *, subject to expences of collection. But a more equitable scale, though less productive, would for many reasons be far more eligible."

We shall finish our account of this highly useful and meritorious work with some of the author's concluding reflections, which will prove him to be as loyal a subject, as the extracts which we have made have shown him to be an able writer. After stating that having, with the aid of the same data and the same reasoning, as he has now employed, been enabled to predict the result of the triple assessment; and having been equally successful in some other calculations of a similar nature, he was emboldened to stand forward with more confidence on the present occasion.

"In both instances the chief cause of the mistake has been precisely the same: in both it has originated in very exaggerated notions of the wealth and incomes of the *higher* classes, when compared with those of the whole community. Such mistakes are at all times mischievous, because in the best times they have a tendency to introduce political regulations, founded on an erroneous hypothesis; but they must be peculiarly mischievous so long as the spirit of speculative anarchy retains any portion of its recent activity, and endeavours to exert its malignant influence over the minds of the populace.

"A part of the first edition of this pamphlet was printed before Mr. Pitt's speech in June 1799, in which he took credit for the produce at 7,500,000*l.* By that speech I was confirmed in my own calculations on this subject, and the event has proved that they were not greatly erroneous. If my opinion had been founded on any circumstances tending to depress the national spirit; to represent us as exhausted, enfeebled, impoverished, and unable to persevere in the glorious struggle which we have hitherto made with so much energy, for our own political existence, and for the general liberty of Europe; if it were not, on the contrary, founded on a conviction that we have been chiefly involved in this contest from the general ignorance on the continent of our real strength; from a belief that our system of finance was founded on a basis

* "It is, I think, very evident that the produce of the tax would not have fallen much below Mr. Pitt's original statement, if the scale of abatement had not decreased so rapidly in the upper part of it, and if the modifications respecting timber, assessed taxes, agricultural incomes, and children, had not been subsequently introduced."

little more real than the gold-mines of Mississippi; and that the smallness of our numbers made it presumption in us to aspire to more than a very subaltern place among the nations of Europe; if I were not convinced, and able to demonstrate, that these notions, respecting us, are in every respect false, I should probably have refrained from publishing my sentiments, and silently lamented the approaching miseries of my country.

"Europe still looks to *us* for help; notwithstanding the military successes which have so wonderfully changed the scene, she still depends on us; and an idea that we have even a slowly-diminishing ability to carry on the war, might, even now, occasion a very mischievous dependence on one part, and obstinacy on the other. I rejoice to see the self-confiding energy of Britons!—to see that we are triumphant because we dare be so;

——Ego me nunc denique natum
Gratulor!

"If ever there was a season for glorying in the national character, it is now. We have resisted violence with firmness; we have heard without dismay the threats of a nation which was sweeping mankind from the earth; we have seen powerful kingdoms hiding their heads like the ostrich, and yet leaving themselves exposed to destruction; we have been deserted, left alone to fight against the enemy of laws and of religion; yet *we* have never meanly shrunk from the contest!

"To the intrinsic power of the nation; to its morals; to the administration of public affairs; to the exalted character placed by Providence on the throne of this country, and protected by his care, we owe these unparalleled blessings.

"If, in the course of this pamphlet, I have expressed opinions contradicting those which have been sanctioned by great authority; yet I hope I have not done it in a captious or contentious manner. It cannot be the lot of any one man, however great his talents, to act every part in the drama of social life; and much must be left to others who may neither be equally able, nor equally diligent. Next in point of merit to the important measure of providing for the gradual extinction of the old public debt, which Mr. Pitt proposed with so much good sense, and has persevered in with so much honour, is his present plan for preventing, as much as possible, the dangerous accumulation of a new one. The income tax is founded in moral equity, and political wisdom; and heavy as it is, the people do not murmur at it, because they see its necessity; and I should be more sorry that it has failed (and must, under *any prudent* modifications still fail) of being so productive as was expected, if I did not know that this failure, instead of being a reason for despondency, is chiefly occasioned by circumstances which ought to give additional confidence—by more general diffusion of wealth among a greater number of inhabitants. It has been too much the fashion of late to magnify, either from malignity or from ignorance, the disparity of human conditions. If the
division

division of income among us were really so unequal as it is continually represented by declaimers, where would those myriads of the middle class have been found; who have armed at their own expense for the general protection? If the inequality of income has been increasing, how is it that all taxes on articles of universal consumption are hourly more productive, while those of an opposite kind are many of them diminishing? that, with respect to new taxes, those which bear on the general population usually exceed, or at least, equal expectation; while those which bear on articles of limited use, or, like this, are founded on a speculation of greatly concentrated income, almost always fall short of the first calculations?"

ART. VIII. *Irish Pursuits of Literature, in A. D. 1798, and 1799. Consisting of Translations, Second Thoughts, Rival Translations, The Monstrous Republic, Indexes.* 8vo. Wright, 1799.

THIS is a desultory, but a very ingenious performance. As the title-page gives us to understand, it consists of a variety of scraps; scraps, however, which we have examined with pleasure and satisfaction, and from which we have derived much information. The author hath observed little or no method in the arrangement of his materials; and we cannot be expected to reduce them to order: we shall at once, therefore, and without ceremony, cite such passages as may instruct or entertain our readers.

“ POSTSCRIPT TO THE ADVERTISEMENT.

“ It was not my intention to have entered into any discussion of the momentous question of an Union, in the present publication, reserving that for a more elaborate work, now in considerable forwardness, intitled, *Quæries Political and Philosophical*, in which I have endeavoured to ascend to first principles, and original writers, respecting the constitution of human nature, and the foundation of political regimen or civil government; the following anecdote, however, is so curious, that I should think myself culpable were I to withhold it from the public, until that work shall be submitted to their cognizance.

“ The late EDMOND BURKE, that celebrated orator and statesman, to whose influence principally, with the British Cabinet, may be ascribed the grant of the Elective Franchise to the Roman Catholics of Ireland, in the memorable year 1793; (see *Rival Translations*) at an earlier period, appears to have been a well-wisher to the Parliamentary Union of the sister kingdoms of Great Britain and Ireland. In the year 1761, he came over to Ireland, in the train of Lord Halifax, then Viceroy, and in a confidential letter, written by him to the Rev. William Dennis, the friend and companion of his youth, when through

his interest he had been appointed 'Master of the Free School of Naas,' in the Diocese of Kildare, (who was afterwards made chaplain to Lord Townshend, during his administration in Ireland, and benefited by government) after detailing the steps he had taken to procure Mr. D. that appointment, and the patronage of the Bishop of Kildare, through the mediation of 'Mr. O'Hara,' Mr. Burke concludes with the following remarkable expression of his sentiments respecting Irish public affairs :—

' Dear Dennis,

' I must defer, for the present, the account you desire of *public affairs*, as I have something more interesting to you about *your own*,' —' as to public affairs, I have very little to say. Before *your country politicians* are so angry about an *Union*, they ought to be sure that it will be a *prejudice* to them, and that it will be *offered* to them. It is an odd dread of a beggar, that a rich merchant intends to enter into partnership with him! What the *effect of a Union* would be, is a matter of deep and difficult enquiry; but you may depend upon it, that, at *present*, there is not the least thought of it entertained, either *here*, (*Dublin Castle*) or in *England*.

' Dr. Lucas makes a wretched figure in the *House*, (*of Commons*); he cannot speak, and he will not be silent; mean time his physical reputation seems to decline nearly as fast as his political.

' My eyes are still very fore.—I hope by this time, I may congratulate Mrs. Dennis on the birth of a son.

' I am, yours most affectionately,

Nov. 7, (1761.)

E. BURKE.

' Your friend Garret (*Burke*, his brother,) desires to be remembered,'

" This letter was directed to Mr. Dennis, at Clonmell, where he had been for several years, usher of the Latin School;—it is copied by another hand, but the *corrections* throughout, the *signature* E. BURKE, the *date*, and the *postscript*, are in his own hand-writing.—It is a curious and valuable document indeed, and must surely have great weight, at the present momentous crisis, in conciliating the minds of the Irish Catholics especially, towards the grand imperial measure of Union, when coming so unequivocally recommended, from so steady a friend, and so powerful a solicitor for their emancipation as Mr. BURKE.

" The authenticity of this document is vouched by the original letter itself, now returned to the proprietor, my respected friend, William Smyth, Esq. No. 7, Granby-Row, Dublin."

August 20, 1799.

" THE SIGN OF THE PROPHET DANIEL, As the sign of the prophet JONAH was given in wrath; so the sign of the prophet DANIEL was given in mercy, for the preservation of the *apostles*, *disciples*, and *christian converts* among the Jews; and according y, amidst the general havoc,—' *not a hair of their heads perished*,

perished,'—according to their divine MASTER's comfortable prediction, in whom they trusted, and whom they obeyed.

"This sign is called 'the abomination of desolation, standing in the holy place' or precincts of the temple—Matt. xxiv. 15. Signifying 'the Roman encampments' (σκαυονιδω Luke xxi. 20) whose ensigns, were called, *propria legionum numina*,—'the proper divinities of the legions'—by which they swore, and to which they sacrificed. And, accordingly, the christians instantly fled from the devoted city, on the first coming of Titus, and before he had surrounded the city, with his immense lines of *circumvallation*; (begun on Saturday June 2d. and finished on the third day, to the wonder of the world—for the LORD wrought for Titus) and saved themselves 'in the mountains,' as directed. Matt. xxiv. 16.

"The prophecy of Daniel, which our LORD thus sanctioned, by his quotation and explanation; (and whose whole book Professor Eichorn still more daringly wishes to expunge from the Hebrew canon 'as a legend' 'useful only to those who practice divination by the scriptures,'—and for those who pray in private,' see Monthly Review, 1797, Aug. Appendix, p. 494, &c.) is to be found in that most celebrated prophecy of the *Seventy Weeks* near its close." Dan. ix. 27. and again, xii. 11.

GRIESBACH'S GREEK TESTAMENT.

"The second edition, I understand, is published: unless considerably amended, from the first, it should by no means, be considered as a standard text; however useful in other respects. See his unskilful corruption of the famous text, of 1 Tim. iv. 16. introducing an alteration of the punctuation, which makes downright nonsense of the passage:—referring 'ΟΣ to ΣΤΥΓ as an antecedent; but ΣΤΥΓ refers to Timothy, (See also P. L. 350.) as one of the pillars and bulwarks of the Church, Gal. ii. 9. See also, his most injudicious desecrations of the text, Acts xxiii. 9. where θεομαχωμεν is dropped; though required by the sense, and by Acts v. 39. And by a still more unwarrantable license, Col. ii. 2. και πατρος και τε χριστ are all excluded; leaving, εν ω to refer to 'GOD the FATHER;' whereas it plainly relates to the Son, JESUS CHRIST, 'in whom are deposited all the treasures of revealed knowledge.'

"Such is the pruriency of editorial criticism, or rather hyper-criticism."

WAKEFIELD.

"N. B. ο κοσμος της αδικιας is justly and elegantly rendered 'the varnisher of injustice,' by Wakefield; but he should have acknowledged his obligations, in this and numberless instances, to that mine of erudition, Wetstein's Greek Testament, 2 vols. 4to. from which he has pilfered, and given untranslated,—in the present ostentatious fashion, and as a cloak for ignorance, or crude and indigested common place, (the Satirist always excepted) the following most apposite passage, Euripid, Ion. 850.

Οἱμοι κακωγεῖς ἀνδρας ὡς ἐγὼ,
 Ὅι συνιθόντες τὰδ' ἰκ' ἐτα' μηχαναῖς
 Κοσμησὶ !
 ' Woe is me ! how I always abhor those *malignants*;
 Who compose *injustice*, and then, with glosses
Varnish !'

" And I shall add another and no less apposite quotation from Wetstein, which he ought to have adduced and translated.

Προς καλὴν ὑπόθεσιν καὶ δίκαιαν ἀγωνί' ἔομενοι λόγῳ,
 Καὶ φανλοτέρα κοσμησάμενοι δυνάμεναι πράγματα.
 ' For purpose fair and *just* in shew, contending
 With an eloquence, able to *varnish* even the worst measures.'

Plut. Gracchi.

" How admirably is this expressed in the language of Milton :

" ——— His Tongue,
 Dropt Mana, and could *make the worse appear*
The better reason, to perplex and dash
Maturest Counsels !'

" If we proceed to the sequel :—

Τὸν τροχὸν τῆς Γενέσεως. ' *The wheel of human life*,'
 Is not the *chariot wheel*, at the olympic games, as
 In *Wakefield's* school-boy quotation :

—— *metaque fervidis*
Evitata rotis." —

MONTHLY REVIEWERS.

Little " credit do the M. Reviewers reflect on themselves and on their principles, by stiling (the author of the Pursuits of Literature) " this very ingenious and learned writer," (as they acknowledge him to be)—" a literary alarmist—and a [political] *Mesmer*,"—for noticing the Titular Bishop of Waterford's—" *obscure Pastoral Letter*"—but which the present *rebellion*, bursting forth from his *diocese* and *district* in the very first instance, last May,—fully justifies the *Satirist's* description thereof—" *Darkness* mixed with *fire*." Still more exceptionable, perhaps, is their unworthy palliation of the guilt of an *obscene Novel*—whose author most deservedly incurred the lash,— " When a *young* SENATOR amused himself with writing a *loose* Novel," and when an ECCLESIASTIC dares to introduce *ribaldry* into a translation of the Hebrew Scriptures, and to vilify and reject the *inspiration* of the Sacred historians ; are *such*, to be represented as " *Goblins* ?" and " *our frightful Satirist*," as a " *Ghost-jeer*," exercising " the craft and mystery of alarm," upon these supposed phantoms of his own imagination ? " as if *national* morals were at end, public turpitude patronized by the *law-giver*, and the worship of the *Lingam* about to be established at St. Paul's"—" magnetising his readers, by this obvious *trick* of hyperbole, into a perpetual hysterical ; and convulsing them with the *titillatory* spasms of ever-varying fears."— Surely such *lingo*, and such sentiments, are a disgrace to their *Review*, and an insult on the public ; of which, the *Satirist* has evinced him-

self

self a faithful and a vigilant guardian and physician.—“ And surely, (as excellently remarked by the *Brit. Crit.*) in describing the progress of vices, in that pernicious effusion of youthful intemperance—“ *the Monk*”—1. *It is most vicious, and always unnecessary, to give lascivious and seducing descriptions of the acts pretended to be censured.* And 2. *In speaking of a SACRED BOOK, no person who has a spark of religion, or regard for it, will or can use such expressions as evidently tend to depreciate it below the most trivial and contemptible works.*”

“ And when the MONTHLY Reviewers venture to assert, that “ GERMANY has found a long awaited Rational Commentator in her EICHORN, and BRITAIN in her GRDDER,” of whom, the former treats the Book of JONAH as “ a pious Romance, and “ the work ascribed to DANIEL, as “ a popular legend,”—these main pillars of Christianity, and of the most awful signs of the times—to Gentiles, Jews, and Christians—let them beware, lest they be ranked themselves among the proselytes of German Illuminism, and English Unitarianism; and draw down the United scourges of British and Irish Hebreans; of that “ Priethood,”—the suppression of whose far from “ opulent revenues,” they represent as a “ very Evangelical work of reform.”

From these excerpts, our readers may judge of the contents of the volume; a farrago, but composed of “ excellent stuff! It is the production of that learned and sound Divine of the Irish establishment, Dr. Hales, the author of the Inspector!

NATURAL HISTORY, PHYSIOLOGY, MEDICINE.

ART. IX. *A Treatise on Sugar, with Miscellaneous Medical Observations.* By Benjamin Moseley, M. D. Author of a Treatise on Tropical Diseases; Military Operations; and the Climate of the West Indies; and a Treatise on Coffee: Physician to Chelsea Hospital, Member of the College of Physicians of London, of the University of Leyden, of the American Philosophical Society at Philadelphia, &c. &c. The Second Edition, with considerable Additions. Robinsons. London. 1800.

THE subject of this treatise must be interesting to almost every reader: for sugar is not only an article of luxury but a necessary of life; forming a part of the food of almost every individual. The treatise is divided into three parts. 1. *History of Sugar Cane.* 2. *History of Sugar.* 3. *On the properties and use of Sugar.* We shall lay an abstract of these before our readers.

The first Greek writer, who is supposed to mention the sugar-cane, is Theophrastus who lived 321 years before the commencement of the Christian era. He mentions a species of honey obtained from canes: and says that the reed, which grows in Egypt, has sweet roots. Varro, who lived 68 years before Christ, is supposed in the following verses to allude to the sugar-cane.

“ Indica non magna nimis arbore crescit arundo;
Illius e lentis premitur radicibus humor,
Dulcia cui nequeant succo contendere mella.”

Allusions

Allusions to the sugar-cane are also made by Dionysius Afer, Strabo, Seneca, and Lucan. But none of these writers seem to have seen it, or to have had the smallest notion how sugar was obtained from it. Hence it is evident that the sugar-cane was neither cultivated by the Greeks and Romans, nor by any of the nations with which they were intimately connected. By the Saracens it was transplanted from Arabia, where it seems to have been cultivated pretty early, into Cyprus, Crete, Rhodes, and Sicily. From Sicily it was introduced into Italy: the Moors brought it from Africa into Spain. Sugar was made in these countries long before the discovery of America.

In Spain the sugar-cane was planted first in Valencia, and afterwards in Granada and Mexico. In which provinces it was still cultivated, in 1664, as Mr. Francis Willoughby informs us in his travels. The Portuguese began to cultivate the sugar-cane in Madeira in 1420; and the Spaniards carried it to the Canaries somewhat later in the same century. The sugar-cane was found indigenous in many parts of America and the West Indies, as it has been found more lately in Otaheite and other South-Sea islands. Sugar, according to Herrera, was first cultivated in St. Domingo in 1506, and in 1518, as Peter Martyr informs us, there were twenty-eight sugar works on the island. Oviedus, who lived in St. Domingo, in 1515, and who was governor of St. Maria in Darien, in 1522, mentions, in his History of the West Indies, that there was such abundance of sugar in Mexico that certain Spanish ships were yearly loaded with it. Now as Mexico was not entirely reduced before the year 1521, our author concludes, from this passage, that sugar must have been made by the Mexicans before the arrival of the Spaniards. But surely the passage warrants no such conclusion. Between 1533 and 1550 the sugar-cane was cultivated to a considerable extent in Peru. The Portuguese first established sugar works in 1580. The Dutch carried on the manufacture of sugar in Brazil to a very great extent, and when they were dispossessed of that country, in 1655, many of them fled to the West Indian islands and taught the inhabitants the proper method of making sugar. The English made sugar in Barbadoes and St. Kitts in 1643; the French in Guadaloupe in 1648. The sugar-cane was planted in Jamaica by the English in 1660, and sugar made from it in 1664. Our author begins his *history of sugar*, as he calls the second part of his treatise, with proving, from the Arabian writers, that the sugar of the Greeks was not the same substance with the *sacarmambu* of the Indians. Dioscorides, who lived in the first century of the Christian æra, is the first Greek writer who mentions sugar. He says that it is *a sort of concreted honey found upon canes in India and Arabia Felix, of the consistence of salt, and brittle between the teeth like salt.*—Pliny also mentions it in the following passage: *Sugar is brought from Arabia, but the better sort from India. It is a honey collected from canes, like a gum, white, brittle between the teeth. The largest pieces of it are of the size of an hazle nut. It is used only in medicine.* Lib. xii. c. 8.

Our author is of opinion that the sugar, made in Arabia, was only the

the coarse or Muscovado sugar; and he infers from Avicenna that the kind described as white like salt, brittle between the teeth and sweet as honey, was all brought from India. This last species our author considers as the same with what we call *white sugar candy*. *White sugar candy* then is the real *μελι καλαμινον*, *als indicos* and *σακχαρον* of the ancients. He supposes that the sugar cane was first cultivated, and the method of making sugar candy first discovered, in China, from which country the art gradually spread over India. Sugar candy is still the only species of sugar used in the east, at least, for purposes of luxury. The art of making loaf-sugar is a modern and European invention, discovered by a Venetian about the end of the 15th century.

Some derive the term *candy* from the island Candia, others from an Arabian word signifying sugar, others from the Latin word *can-didum*; and Salmatius derives it from *καρτι*, a corrupt Greek word which signifies angular. Our author supposes that it comes from the Indian word *Kband*, a common appellation for sugar. He supposes also that the word *sugar* is derived from the Indian term *shukur*, *sugar*. The Venetians, even before 1148, brought sugar from India by the way of the Red Sea and supplied all Europe with it. The art of refining sugar was first practised in England in 1544. Sugar was at first employed only in medicine. Actuarius first substituted it for honey in medicinal compositions. Dioscorides recommended it as a laxative, a strengthener of the stomach, and as useful for removing pains of the bowels and kidneys. He seems also to have used it in powder to take off the opaque spots which are sometimes formed on the cornea in cases of the ophthalmia. Galen recommended it in fevers to allay the thirst of the patient. The use of sugar, which had been constantly gaining ground in Europe, was, in the 16th century, reprobated by Garencieres and Willis, who affirmed that it was exceedingly prejudicial to the health, and ascribed the prevalence of consumption and scurvy to the general employment of it as an article of food. But though these physicians were joined by Mr. Ray, their opinions never gained many converts. The prevailing opinions, as our author has shown by a profusion of quotations, were that sugar has a tendency to preserve our bodies from putrefaction, that it is useful in the cure of wounds, coughs, asthmas, &c. but that it is prejudicial to the teeth. According to our author, sugar is nourishing in the highest degree. Milk, by the addition of sugar, is made to agree with all stomachs. Sugar is so far from being prejudicial to the teeth, that it is the basis of many teeth-powders; it is very easily digested; it does not create but destroy worms in children; a friend of the author's was cured of a consumption by living upon sugar—he took to the amount of eight ounces in the day. Sugar resists putrefaction, and preserves *all substances*, flesh, fruits, and vegetables from corruption. It has a great solvent power, and helps the solution of fat, oily, and incongruous food. It promotes digestion; it is an excellent vehicle for medicines; it has cured many diseases from impoverished blood, rickets, and scrofula, which have baffled the most skilful physicians; it is an excellent food for aged persons. Our author concludes his treatise with an account

count of the yearly consumption of sugar, which has been constantly on the increase. The average quantity consumed in Britain annually, between 1787 and 1790, was 185,389,792 pounds; 166,373,340 pounds of which were consumed in England, and 18,816,448 pounds in Scotland. Ireland consumes annually about 31,360,746 pounds. Such is an abstract of Dr. Mosely's Treatise on Sugar. We ought to proceed now to give our opinion concerning its excellencies and defects. But as our author has, in his preface, given the title of blundering illiterate purveyors & dullness to some persons who presumed to criticise his first edition, he would, no doubt, honour us with the same name if we were to use the same liberty. We shall, therefore, leave the task of deciding upon the merits of the book entirely to our readers, or to such of them as have no such dislike to the name *block-head* as we have. It is but fair, however, that we should put it in their power to decide the question, by laying the whole of the evidence before them. We shall, therefore, proceed to examine the witnesses in their presence, and when they have heard all, they may either return their verdict *guilty*, or *not guilty*, as they think proper.

The merit of a book (works of imagination excluded) depends entirely upon the absence or presence of the following requisites.

1. New facts. 2. New inferences from established facts. 3. A better arrangement. 4. A more complete collection of facts. 5. Entertainment. When a book is destitute of these requisites it is to be condemned, without mercy, as of no use whatever, and immediately sold by weight to the cheesemonger, or consigned to any other more *base* and *ignoble* purpose which the purchaser chuses.* When it is not destitute of them all, it is to be reprieved, acquitted, or applauded, according to the number and importance of the requisites which it possesses, and the degree of perfection in which it possesses them. Let us see how far, and in what degree of perfection, the work before us possesses these requisites. As for the two first, we have no right to expect them in the two first parts of the Treatise. For these two parts are historical, and contain, too, the history of past events, and, therefore, every fact must of necessity be taken from preceding writers. We are not to blame our author for this, nor to impute it to him as a fault, that he has omitted what he ought not to have inserted. The business of the historian is to weigh opposite accounts, and to shew which ought to be believed, and which disregarded. Now our author is not deficient in this respect. He has shewn that the sugar-cane was indigenous in America, and rendered it probable that the sugar of the ancients was the same with our sugar-candy. He has also refuted the opinion of Salmasius about the identity of sugar and *saccharum*. Some of his attempts of this kind have, indeed, failed. He has not rendered it even probable that the Mexicans understood how to make sugar before the arrival of the Spaniards. In page 16, he says, "that if we except Mexico, it cannot be doubted that the method of making sugar was unknown in every part of America and

* See the author's preface,

its islands, until the arrival of the Spaniards." Yet in page 36, he says, "that it is probable that the art of making sugar was known to the Peruvians before the Spaniards appeared among them." It is highly probable that our readers will consider these passages as contradicting each other.

Let us proceed to the third part *on the nature and use of sugar*, where we have a better chance of finding the two first requisites. But as the commencement of that part also is historical, we may pass on to the chemical analysis of sugar.

"Sugar," says he, in page 108, "analytically examined, demonstrates phlegm, spirit, acid, and oil." Here may be a new fact, for any thing we know to the contrary; for we do not pretend to understand the meaning of the terms. What is to be understood by *spirit* in this passage? If the author mean alcohol, the assertion is not true; if pyromucous acid, it is absurd. The language wants precision. Such was the language of chemistry, before Bergman introduced into it that accuracy in the use of words which has since been productive of such advantages.

"Two pounds of refined sugar produced 1 oz. 36 gr. of a limpid, inodorous, insipid phlegm; 12 oz. 6 dr. of a liquor at first limpid, then brownish and empyreumatic, then acid, and then urinous; and 6 dr. of them brownish oil. The residuum weighed 8 oz. 2 dr. and 3 gr. &c." p. 108.

This analysis is at least 40 years old, and was performed by one perfectly ignorant of the experiments of Schrickel, Morveau, Scheele, Lavoisier, Cruikshank, &c. by which so many new facts have been discovered, and so much light thrown on the nature and composition of sugar.

"Sugar," continues our author, "is an essential salt, consisting of an acid salt, oil, and earth." This was the opinion of Macquer when he published the first edition of his Dictionary. It was afterwards improved by Cartheuser, Bucquet, and Schrickel; and, by the experiments of Scheele, Bergman, and Lavoisier, refuted so completely, more than 15 years ago, that no person acquainted with the subject can maintain it. The next part of the chemical analysis of sugar is Bergman's *Treatise on the oxalic acid parts*, published in 1776, which our author has inserted verbatim from the English translation. We do not see what connection it has with the subject. At any rate malic, citric, and acetic acids, and even alcohol and ether, which may be obtained from sugar by certain processes, had an equal right to be admitted. In a note, our author expresses his approbation of Bergman's opinion, that the use of lime in refining sugar is to separate a quantity of oxalic acid which unrefined sugar contains, and he shews a good deal of contempt for those who are of a contrary opinion. Doubtless, he did not know that this opinion of Bergman was refuted about 17 years ago, by Morveau, in one of the volumes of the *Dijon Memoires*, so completely, that, if we recollect right, Bergman himself, with his usual candour, gave up the point.

Our author finishes his account of the analysis of sugar by quoting what

what Fourcroy says on the subject in his *Chemistry*. But it will surprise our readers, as it did us, when we inform them, that the quotation is made from one of the first editions of that book, and that, therefore, it contains scarcely any of the later experiments on the subject. Thus we have examined the chemical analysis of sugar, without finding a single new fact or new observation. We come now to the dietetic and medical properties of sugar, as our author expresses himself. He begins by observing, that "every earthly production is nutritious in proportion to the saccharine principle it contains. Nothing nourishes that is entirely free from this saccharine principle." p. 140. This assertion is not true, provided by *saccharine principle* our author means *sugar*; for many of the most nourishing species of food do not contain a particle of sugar. Not to mention animal food, which our author perhaps tacitly excludes, there is very little sugar in wheat flour, or in any of the farinaceous substances of which bread is formed. Yet no body ever supposed that bread was not nourishing. There is very little sugar in potatoes, and many other of the most valuable bulbous roots. Yet we find persons living upon them for a long time without discovering that they contain no nourishment. The next observation of our author is, that "milk is nutritious on the same account; and that milk is most nutritious which most abounds with saccharine sweetness." The first of these assertions is evidently a mistake; unless we admit that the curd and the cream of milk are entirely destitute of nutritive matter; for neither of these contain sugar. The second assertion is not proved; and we suspect that it will not be an easy matter to prove it. The proportion of sugar in different milks, as we know from the analysis of Parmentier and Deyeux, differs very little. The sweet taste of some milks is not owing so much to the quantity of sugar they contain as to the want of curdy matter. Our author next affirms, that milk may be made to agree with all stomachs by mixing sugar with it; and he mentions one fact in support of his assertion. This is a curious observation, and, if it were to hold, would be a very valuable one. But we doubt whether it will be found so generally true as our author supposes. His next observation is, that sugar does not injure the teeth. This we believe to be well founded.

As to the next observation that sugar does not produce worms in children, but on the contrary destroys them, we do not hesitate to consider the first part of it as true; but the second, which he infers from the effect that eating a great deal of sugar has upon the negro children, is not so certain. The next observation is, that sugar restores wasted habits, and even cures consumption; of this last effect the author gives an instance from his own knowledge. This opinion has been supported by different physicians. We do not say that it is entirely without foundation, but we are afraid that, upon trial, it will be found that sugar, as well as every thing else with which we are at present acquainted, will be of little avail in curing that common and fatal disease,

" Sugar

"Sugar has a great solvent power; and helps the solution of fat, oily, and incongruous foods and mixtures." p. 148. Of this observation it would be improper for us to say any thing, as we have not the smallest notion of the meaning of the author. But it may be a very wise observation notwithstanding. These are the most important remarks which occur in the third part, the rest are either observations with which every body is acquainted or assertions unsupported by evidence. We now know how far the treatise before us is possessed of the two first requisites. As for the third requisite, namely, *arrangement*, no enquiry is necessary: the book is completely destitute of it. The author seems to have kept a common place-book and to have written down under the titles, *sugar-cane, sugar, uses, and properties of sugar*, every observation which occurred to him in the course of his reading; and to have published this common place-book with scarcely any alteration or amendment. He has even sometimes mistaken the proper head under which his observations ought to have been introduced. For instance, when treating of the use of sugar he stops short to give us a long dissertation concerning the meaning of the Hebrew words שוכר and שוכר.

With respect to the fourth requisite, *a collection of facts*, the author has been more successful. The two first parts contain a greater number of facts relative to the history of sugar than we have seen collected together any where else, and, therefore, may be useful to those who are engaged in similar researches. The book indeed, properly speaking, consists of a string of quotations from different authors. So fond is Dr. Mosely of displaying the extent of his reading, that he introduces a profusion of quotations, of which some are of no value, whilst others are mere repetitions of former quotations. He digresses too so frequently from his subject that the extraneous matter forms, by far, the greatest portion of his book. Of these digressions we shall content ourselves with quoting a single instance. In page 152, our author mentions that sugar never produces bad effects as is the case sometimes with honey. In some cases "honey produces as deleterious effects as some of the *vegetable fungi*,"* some kinds of fishes, muscles, and poisonous plants." No sooner is the word *muscle* mentioned than our author leaves his subject in order to descant upon the cause of the bad effects of muscles. After this he returns to his subject again, and repeats what he had said about the poisonous effects of honey, and adds, that some persons have an antipathy to honey. The word *antipathy* was too good to let it pass. Accordingly our author lays hold of it immediately, and gives us a discussion about antipathy in general, and antipathy in children, and the cause of death in children. In this manner is the whole book conducted; and sometimes we even find three or four digressions growing out of one gigantic digression.

As for the fifth requisite, *entertainment*, the book is by no means deficient in it. At least we read it with pleasure, and were a good

* Query are there any *animal fungi* used as food?

deal amused by it. This partly proceeds from the nature of the facts which it contains, and partly from the style, which, though neither accurate nor elegant, is very lively. The author has sometimes attempted wit or rather sarcasm, and he has succeeded in being petulant. Our readers will now see how far the fifth requisites, abovementioned, are contained in this treatise. They may, therefore, pass what sentence upon it they think proper. For our part we are determined to give no opinion; as we are not ambitious of meriting the epithets which the author has bestowed so liberally upon his other critics. At the end of the treatise on sugar there are seven small dissertations, written precisely in the same manner, and possessed of the same excellencies and defects with the treatise on sugar, of which we have just given so full an account. Little, therefore, need be said upon these dissertations. The first is on the Cow-pox. Our author considers the plan for substituting it for the small-pox as absurd, and dreads some new unheard of *bestial* disease, from the project. The second is on yaws, which our author considers as of *bestial* origin. But from what beast it originated, or whether he considers the negroes as *beasts*, he has not informed us.

His third dissertation is on the *obi* a particular kind of charm employed by the negroes to cure diseases, &c. Here he introduces an account of three fingered Jack and his *obi*. As the story is very well told, we would have given it here had we not already gone too far beyond our limits. The author, both in this dissertation and in different parts of his treatise on sugar, indulges himself in putting several passages of the Old Testament in a ridiculous point of view. The whole of his ridicule proceeds, as indeed is generally the case, from his not understanding the passages on which he chuses to employ his wit. But we shall not enter upon this subject, as he appears to be as little acquainted with these matters as with the facts and doctrines of modern chemistry.

His fourth dissertation is on the plague which he considers as not contagious.

The fifth dissertation is on hospitals, the sixth on bronchocele, and the seventh on prisons. In this we have a very striking account of the Venetian prison, which our author visited in 1787. The exquisite refinement of cruelty, which was there practised, is scarcely to be conceived by us who live in Britain.

ART. X. *Medical Cases and Remarks.* Part I. *On the good Effects of Salivation in Jaundice arising from Calculi.* Part II. *On the free use of Hæmorrhagy.* By Thomas Gibbons, M. D. 8vo. Pr. 108. 3s. Murray. 1799.

DR. Gibbons states, in his preface, that he formerly inserted, in the annals of medicine, an account of "twelve cases of biliary obstructions from calculi, successfully treated by salivation; since that time, he has been favoured with some communications on the subject from his medical correspondents, which further confirm the usefulness

usefulness of the practice, and which he has here related for the consideration of medical men."

Although calomel, soap, aloes, rhubarb, &c. have long been exhibited in obstructions of the liver, we believe it has not been usual to pursue the mercury to the extent this writer has done, in cases of biliary calculi; and as such affections often prove unyielding to the ordinary means, Dr. G.'s practice, which he has published from very commendable motives, is likely to receive attention from practical men, those, who are not unwilling to profit by the observations and experience of others. The author is inclined to suppose that mercury acts as a solvent; but whether this be the case, or that it produces its good effects by relaxing the ducts, so as to facilitate the passage of the obstructing matter, it would appear, that the disease is more effectually carried off by mercury, thus exhibited, than it has been, by a more moderate use of it, aided by other means.

The second part treats of the use of nitre in Hæmorrhage, in much fuller doses, than have generally been administered, and the cases here related, bear testimony to its safety and efficacy. This is a remedy that has been long used to check arterial action, but in a more limited way than by Dr. G. who has directed a drachm, every four hours, with decided benefit, and without disordering the stomach.

Dr. G.'s remarks on flannel waistcoats relate rather to the abuse of the thing than to the use. We are ready to agree with him, that to wear one a month, without washing might prove, in the course of time, injurious to health, but what person, with any pretensions to cleanliness, could be so negligent? A discerning practitioner will easily determine when flannel may be useful to defend a delicate or sickly frame against cold or a variable season, to keep up the warmth and powers of the system, and when it may be in danger of debilitating and consequently becoming hurtful.

ART. XI. The Efficacy of Perkins's Patent Metallic Tractors, in Topical Diseases, on the Human Body and Animals; exemplified by 250 Cases, from the first Literary Characters in Europe and America. To which is prefixed, a preliminary Discourse, in which, the fallacious Attempts of Dr. Haygarth, to detract from the Merits of the Tractors, are detected, and fully confuted. By Benjamin Douglas Perkins, A.M. 12mo. Pp. 136. 1s. Johnson, St. Paul's Church-Yard; Cadell and Davies, Strand; Wright, Piccadilly, &c. 1800.

THE utility of Metallic Tractors could only be fairly appreciated by experiment; with a view to establish their credit by such a test, Mr. P. has collected, in this volume, a variety of cases in favour of their supposed efficacy.—The first part consists of a translation of a Danish work on Perkinism, in which an account is given of the use of the Tractors in many cases, where they proved unsuccessful, and the failure is imputed to "a want of the necessary instructions for using them."—The second part includes a hundred and fifty cases that have occurred in England, and the author observes "the applications here were made by persons better acquainted with the Tractors, and consequently were attended with greater success."—In the third part are introduced several experiments on brutes, as horses, &c. upon which species it is, according to Mr.

Perkins, fully ascertained, the Tractors are as efficacious as on the human body. Some observations are added, under the head "Conclusion," which the author conceives would be useful and interesting to those in possession of the Tractors; and to assist the reader in discovering, in what particular diseases they have been used, and what their effects, an index is given at the end of the volume, with a reference to the cases which have been related. He intimates, also, an intention of establishing an "institute for relieving the poor," to be opened at the approach of cold weather, to afford a remedy to them under their sufferings from rheumatism and other acute diseases, and thereby to render this discovery more useful.

Such are the outlines. On perusing this volume, it might reasonably be supposed that we are in possession of a remedy at once easy in its application and generally efficacious, in abating or removing certain diseases of a painful and inflammatory nature; but the suspicions, which we have long entertained, of some delusion in the practice, which carries with it the air of magic, and is well designed to work upon the imagination, have recently been confirmed; and it will appear, respecting the Tractors, what has been found on many other occasions, how much fancy has influenced opinion, and how hastily conclusions have been drawn, without sufficient investigation.

After what has passed at the Bath and Bristol infirmaries, at the suggestion of Dr. Haygarth, to determine the merit of this boasted remedy, we can no longer suffer ourselves to be misled by any specious representations; for it is now proved, by some ingenious experiments, that by impressing the mind of patients with expectations of relief, and displaying a degree of mystery and solemnity in the proceeding, Tractors, resembling Mr. Perkins's, made of wood, or any kind of metal, will accomplish precisely the same effects. After this result, it were unnecessary to offer any further remarks, except to express our regret, that, in the present impatience for novelty, and in the prevailing enthusiasm of research, on subjects so important as all medical pursuits, enquiries should not be more deliberately conducted, and experience more calmly resorted to.—On the credit to be given to Metallic Tractors, the public must now decide for themselves.

ART. XII. *Tracts and Observations in Natural History and Physiology. With Seven Plates.* By Robert Townson. L.L.D. Svo. Pp. 232. White. 1799.

"THE* two first Tracts in this volume (says the author) were published in Germany, a few years ago, in Latin; the third was written about the same time, but not published. It is these three papers that have principally induced me to give this volume to the public, for I found, when I wished to lay before

* Read "the first two."

them

them merely these physiological observations, that the booksellers were unwilling to have any concern with such a trifle; I was, therefore, almost compelled to make up a volume."

This is book-making, with a vengeance! A great part of these "observations" are trifling and frivolous in the extreme: and, (maugre the booksellers) Dr. T. ought to have withheld them from the public, from the principle of self-love, to say nothing of any other motive.

In the first sentence of his first tract, Dr. T. is guilty of an inaccuracy: it is an inaccuracy of every hour's occurrence: we are more concerned, therefore, in noticing it. "The necessity of respiration to the support of life, and the evident injuries arising from any impediment in this function, induced the *earliest* medical philosophers, to make it a subject of enquiry; and from *that time* to this, it has afforded a continued subject of admiration"—What time? No time is grammatically specified.

In this manner, Dr. T. opens his lecture, if such it may be called, on the respiration of the Amphibia. With regard to its subject matter, he was anticipated (as he says himself) by Swammerdam and others. His notion is, that the respiration of amphibious animals is, in a great measure, voluntary; and that it depends on the action of the muscles on the throat. From the respiration, the author passes, abruptly, to the absorption of the Amphibia. "*It was* my intention, when I began these physiological observations, *to have gone* (he should have said, *to go*) through the function of respiration in all the different tribes of Amphibia—but the difficulty I [have] found to procure some of them [has] induced me to change my plan." On the subject of absorption, (which is very curious) he tells us, that "while those animals, with whose economy we are best acquainted, receive their principal supply of liquids by the mouth, the frog and salamander tribes TAKE IN THEIRS THROUGH THE SKIN ALONE: ALL THE AQUEOUS FLUID WHICH THEY TAKE IN BEING ABSORBED BY THE SKIN, AND ALL THEY REJECT BEING TRANSPIRED THROUGH IT.

"Near three years ago, when the chilling cold of winter was coming on, a large female Frog (*Rana temporaria*) was brought to me. I put it in an earthen jar with water in my room, which being warmed by a stove it shewed no signs of torpidity. Though the jar was above a foot deep, it used to come out and make excursions in my room, and in a few hours retire: almost every evening it came out, but before I was up in the morning it had leaped into the jar again. This continued through a great part of the winter, when a favourite hedge-hog stole in, from an adjoining room, and ate it. During this time I had occasion to observe, that when I forgot to replenish the jar with water, or when it had remained a longer time than usual out of the jar, it grew meagre, emaciated, and feeble; but speedily recovered its *embonpoint*, strength, and vivacity on being put in its favourite element: this observation induced me to turn my thoughts to this subject.

"In the spring some Tree-Frogs (*Rana arborea*) afforded me excellent opportunities of observation, for they soon grew tame and seldom left the window appropriated to them where they had a bowl of water. But if they did, and got down on the floor they became very soon lank and emaciated; and if not taken up in a few hours they were so debilitated, that though replaced in the water they never recovered. When the weather was dry and hot, and the sun shone bright upon them, they often retired to a more shady place; if they did not they were, in a few hours, obliged to seek the water. They seldom failed going into it in the evening, except in damp and cold weather; they would then frequently stay out two days. If I took the bowl away, and dropped a few drops on the board, they applied their bodies as close to it as they could, and again looked plump."

Through no less than ten pages, he plays tricks with his two favourite frogs, Damon and Musidora. But he should have recollected the fable of the Boys and the Frogs. To the philosopher and his croaking companions, it may be pleasant pastime; but, to his readers, it is vexatious. In his description of the frog tribe, the author says:

"The skin, which is beautifully covered, on the inner side, with blood vessels, is connected with the body only in a few places; this, one would think, would render the detecting of the lymphatics very easy, yet where the great blood vessels leave the skin and enter the body I could never observe any accompanying lymphatic vessels. It puts on a different appearance in the same animal at different times; that of the Tree-Frog is sometimes smooth and shining, just like the finest kind of green vellum. In this state, if touched with the finger, this receives not the smallest sign of humidity upon it; at other times it is much rougher; if it is then touched it leaves a moisture upon it. It changes likewise its colour according to a variety of circumstances, which I shall mention when I speak of the characters for determining the species."

In Greece, the little Tree-Frog is frequent; when at rest, resembling a walnut, both in size and form. The remarks of our physiologist are often tedious, from their minuteness. From this charge, however, we must except his observations "on a kind of plica in a hare"—"on the common rabbit producing Angora rabbits"—"on the instinct of a mouse," and "on the bullfinch." Of two bullfinches, Dr. Townson opened the stomachs; and, exclusive of a few grains of sand, and some small pebbles, found nothing but the embryo flowers, which proves, beyond all contradiction, the disputed fact, that bullfinches eat the fruit-buds of several kinds of trees, and consequently do a great deal of mischief in gardens. A good part of the volume is occupied by a masterly sketch of the mineralogy of Shropshire. There are too circumstances with which we were forcibly struck, in our Review of Dr. Townson's experiments and speculations, an apparent deficiency in *benevolence* and *pity*. From the scenes of his observations, and his conti-
nental

mental connections, we must class Dr. T. we suppose, among the German and French naturalists.

In perusing his description of the cruel experiments which he made upon frogs, during his residence at *Gottingen*, we recollected (from that principle of association which metaphysicians term *contrariety*) the late SIR WILLIAM JONES, whose amiable humanity and unaffected sympathy with the brute creation, cannot be too frequently contemplated by our natural philosophers. Sir William was fond of zoology. He used often, during his residence in India, to procure an uncommon animal: and he was delighted in the notice of its figure, its disposition, and its character. But he liked not to deprive it of its liberty; much less of its life; for the sake of being able to publish something new, the result of barbarous experiment. He sported not with the existence of the minutest insect; keeping ever in mind that fine oriental sentiment;

“Ah, spare yon’ emmet, rich in hoarded grain;
He lives with pleasure, but he dies with pain.”

In the mean time, Dr. T. affects a more than ordinary sensibility*. There is nothing, indeed, more frequent than the affectation of refined feeling, in those who possess not even common humanity. Had we observed any traits of *piety* in his work, we should not have been thus severe, in our reflections on Dr. Townson's benevolence. Nothing is, here, referred to the GREAT FIRST CAUSE. “*Nature*” is echoed from page to page: but the God of nature is forgotten. In contemplating the human structure, we know, that a heathen was converted from atheism to the belief in a God. In observing the curious physiology of the Amphibia, Dr. T. had several opportunities for directing his thoughts from the creature to the Creator.

If on this, or any other, subject, he rejoice in his discoveries, would it derogate from his philosophic dignity, to exclaim:—“O Lord, how manifold are thy works! In wisdom hast thou made them all!”

DIVINITY.

ART. XIII. *The Danger of Lukewarmness in Religion considered and applied to the present state of this Country, in a Sermon delivered at the Octagon Chapel, Bath, on Sunday, April 29, 1798.* By J. Gardiner, D. D. Second Edition. 8vo. Pp. 40. 1s. Rivingtons.

DR. Gardiner deduces, from the threats contained in the third chapter of the Revelations, the extreme danger of Lukewarmness in Religion, both as it affects individuals and nation.

* See Pp. 154, 155.

and he, very properly, insists on the necessity of a complete reformation of manners in order to secure a continuance of the Divine favour towards this country. From the energy with which he expresses himself, on the crime of perjury, we fear he has witnessed the prevalence of a practice which cannot be too severely reprobated. We shall extract his observations on this topic for the two-fold purpose of calling the public attention to the crime, and of exhibiting an apt specimen of the preacher's style and manner.

"But what makes me tremble for the fate of my country is, to hear of a crime that has found its way in all parts of the kingdom, and among all ranks in society, the very idea of which almost freezes one with horror, and which one hardly knows how to name in a civilized assembly!—a crime accompanied with this aggravation, that in being perpetrated to defraud the revenue, it deprives the State of those supplies which are so necessary, in our emergency, for the preservation of every thing we hold dear. Have the persons, who, under the most scandalous subterfuges and nugatory pretences, daily commit this crime, ever considered what *perjury* is?—it is, by making use of artifice and deceit to impose on man, *openly* to mock and bid defiance to the great *Searcher of hearts*. He who takes an oath, concluding "So help me God," may be supposed to express himself in such language as this: 'O God! I acknowledge that thou dost exist, that thou art master of my life and my immortal soul; I consent that thou shouldst deprive me of this life, and plunge this soul into everlasting misery, if I speak contrary to my knowledge—if the words of my mouth are not conformable to the thoughts of my mind.'

"Now, if the representations on this subject be just, which are in every one's mouth, (for I allude not to this or that particular place—sorry am I to say that similar accounts every day reach us from different parts of the kingdom) if, I say, these representations be real, gracious Heaven! what were the sins of Sodom and Gomorrah, that they should be consumed with torrents of fire? and how can a land, overflowing with guilt like ours, hope to escape the divine vengeance?

"After this, is it possible to advert, as I would wish, to any thing like a consolatory idea on our state? It must be only by hoping that things are misrepresented or exaggerated, and that the horrible sin complained of is not so frequent as supposed. It must be by hoping that, for the honour of this country at large, for the honour of human nature, there are few so abandoned of every principle, so lost to all sense of shame, so dead to every idea of a future state, as to insult their God, and incur all the effects of his wrath, for the sake of saving a paltry sum, or gaining a transient earthly advantage.*"

ART.

"* Such things should not be mentioned in the pulpit, unless they can be proved." If, in saying this, you stand up in defence of the innocent, or those to whom no imputation of the guilt in question

ART. XIV. *A Sermon delivered at the Octagon Chapel, Bath, on Thursday, Nov. 29, 1798. Being the day appointed for a General Thanksgiving.* By J. Gardiner, D. D. 8vo. PR. 41. Rivingtons.

AN appropriate and impressive discourse, in which the preacher admonishes his congregation to attend to the *signs of the times*, and to ascribe all victory to God, and exhorts them to reform their lives as the best means of ensuring a continuance of the Divine favour.

ART. XV. *The Consolations of pure Christianity. A Discourse, delivered at Cullompton, July, 5, 1798, before the Society of Unitarian Christians, established in the West of England, for promoting Christian Knowledge, &c.* By J. Isaac. 12mo. PR. 36. 8d. Johnson.

AS this sect" (of Unitarian Christians) says the author " has been, and still is too generally spoken against; perhaps, like

question will attach, it is to be feared they will not be very thankful to you for your zeal; if, on the other hand, you become a voluntary advocate in the cause of the guilty, it is to be lamented that you have not better clients. *Qui capit ille facit.*

"Should any one wish to acquire further information on this subject, let him apply to any Commissioner before whom these oaths have been administered. He certainly will not undertake to *prove* any thing; but he will tell you, that he has witnessed circumstances which leave no room for doubt, nor want of conviction in his mind, of the fact as here stated.

"A country-gentleman, who lived at the rate of 1,500l. per annum, swore he was worth but eight.—and it is possible he may have sworn the truth. I wish not to *cast a stone* at any individual; I would rather be obliged to condemn a gentleman's imprudence, than arraign his integrity. But what was the consequence?—No sooner was the circumstance known, than the inferior but opulent farmers came forward, prepared to make such deductions, and to swear in a manner that perfectly astonished the Commissioners! nor was it till after the strongest remonstrances that any were dissuaded from their intention. Another gentleman deducted the expenses of educating his children at school from his nett income, and then took the oath. Now whether he had or had not read the act of parliament, in what predicament does he stand!

"But to what are Ministers of the Gospel reduced? As long as we expatiate on the horrors and cruelties practised by our *infidel* neighbours, we are listened to with pleasure, or at least with patience; but the moment, in discharging our more important duty, we attack the prevailing irregularities and crimes of our *Christian* countrymen, we are called on to produce our proofs, or we are deemed *impertinent and presumptuous.*—*O Tempora!*"

Christianity at first, without a fair hearing; it must be proper for us to consider some of those consolations, which should support a cheerful frame of mind under these discouragements; and which ought, also, to convince others, that all religious consolation is not confined to those who have embraced the doctrines of Calvin and Athanasius, which we conceive to be corruptions of Christianity.

"To these consolations there is, I think, a strong allusion in 2 Cor. i. 3, 4. *Blessed be God, even the Father of our Lord Jesus Christ, the Father of mercies, and the God of all comfort, who comforteth us in all our tribulations, that we may be able to comfort them that are any in trouble, by the comfort wherewith we ourselves are comforted of God.*"

By a strange distortion of this text, Mr. Isaac forces it into the service of his own sect; as if it were intended to afford comfort to Unitarians, exclusively. This mode of interpretation is rather singular: the expositions of other texts that occur, in favour of Unitarianism, have no claim to novelty.

"As the Holy Jesus, by his piety and virtue, obtained the full approbation of the Deity, those *who imbibe his likeness* shall not fail in the end. This is the consolation whereby we are comforted of God."

"The doctrine, some of whose comforts we are contemplating, represents the ever-blessed Deity, as pointing out to his creatures the path which leads them to peace and happiness; and when they have strayed from this path, and wandered in others, which lead to ruin, it represents him as seeking them, and encouraging their return, with the assurance, that he will forgive, not for a competent satisfaction, a full equivalent, or a vicarious sacrifice; but *freely*, without money and without price."

"Is the God of Christ *your* God! Is his Father *your* Father? What can you wish besides, unless you wish to be where Jesus is, *to see his smiling face?* If our Lord, who says you stand in the same relation to God, as he himself did, in proportion to your virtue, was not left of the Deity; neither shall you be left; but you shall receive every necessary aid in the present state, and have all things to work together for your good; and be finally conveyed to his presence, to be monuments of sovereign grace, and redeeming love, when time shall be no more! Doth not this reflection inspire you with comfort, even under the abuses you receive from those who have, by mistake, corrupted the original doctrine of the Gospel of Jesus Christ?"

These are a few of Mr. Isaac's observations; which are, indeed, but ill adapted to the genius of the Christian religion.

Mr. Isaac's "*Pure Christianity*," is no Christianity at all. The doctrines of our Saviour's DIVINITY and ATONEMENT are the two grand essentials of our faith. They are features prominent throughout the Scripture: they are discriminating lines, that have strongly marked our religion, through all the revolutions of the church. The Arian, though disallowing the Divinity of Christ, yet leaves not the human nature to stand by itself: he adds another nature to the human; believing our Saviour to be an angel-man.

But

But the Unitarian rejects "all that the prophets have told us." With him, our Saviour was a mere man: to him, the atonement is an absurdity; and to him, the Trinity is a monstrous fiction—an insult to common sense. Thus stripped of its distinguishing characteristics, what is there in Christianity, that could render it a subject worthy of so particular a Revelation from Heaven; of such a series of prophecies from the first ages of the world to the period of its appearance; of such mighty signs and wonders as were wrought to introduce and establish it? Natural religion had long before inculcated into men, the morality of Unitarianism, if not a superior morality. The danger of departing from the written word of God may be clearly seen in the conduct of those self-sufficient reasoners—those half believing Christians. We have too frequently observed, that attempting to try the Scriptures by the test of his philosophy, the Arian rises into a Unitarian; and, to complete the triumph of reason, the Unitarian mounts up into a Deist. This is the regular gradation with the more arrogant; whilst they, whom we have termed half believers, either too indolent, or not sufficiently at leisure to pursue a series of argumentation, unite in the pious wish, that, for the sake of Christian harmony, our religion might be so modified, as to suit all parties, and to accommodate, if possible, even "Jews, Turks, Infidels, and Heretics." Thus, in short, as a late devout and learned prelate hath observed, if our governors were inclined to frame a new liturgy and constitution according to this liberal system, we should have "a religion without a Redeemer, without a sanctifier, without grace, without a sacrifice, without a priest, without an intercessor."

Such is Mr. Isaac's *pure Christianity*, which deems itself peculiarly entitled to the *Consolations* of the Gospel!

ART. XVI. *A Sermon preached in the Parish Church of Brading in the Isle of Wight, on Feb. 27, 1799. Being the Day appointed for a General Fast.* By the Rev. Legh Richmond, M. A. 8vo. Pp. 42. is. Rivingtons.

FROM the strong words of the evangelist, "Except ye repent, ye shall all likewise perish," the preacher enforces, in impressive and energetic language, the absolute necessity of immediate reform. He maintains that the present state of general virtue is "opposed to the doctrines and precepts of the Christian Gospel;" and he takes a brief review of the prominent vices of the age.

"High ranked among these stands the duellist; and although his offence be a monstrous compound of assassination and self-murder, yet, in these days of encreasing depravity of morals, it is considered as a mark of ignominy and disgrace not to resent an injury, however trivial, even unto blood, and to be prepared on all occasions, to unite

the character of a murderer to that of suicide. Can there be a greater proof that we fear men rather than God, when we thus openly apostatize from the first principles of religion, in conformity to the customs of the world? If such sanguinary doctrines prevail to so great an extent, that few men of the higher orders of society at least can be found to disclaim them, is it not ample testimony that religion is known only by *name*, to a large multitude of those, who, from their rank and situation, ought to be the patterns of virtue and piety?

"I consider it as altogether unnecessary to enter into any proof of the heinousness of this crime; it is the frequency * of it which I now adduce as a conclusive testimony of the reduced state of general morals. The statutes of Christian morality enjoin to† 'love even your enemies, to bless them that curse you, to do good to them that hate you, and pray for them which despitefully use you, and persecute you:' for 'if ye forgive not men their trespasses, neither will your Father forgive yours.' Compare these precepts with the sentiments which custom sanctions amongst us, and say whether they can be deemed to be a pious, or a moral people, who thus wilfully sacrifice their virtue to maintain reputation, and for the slightest injury will murder a friend, rather than make an unprincipled world their enemy."

He thus describes the species of reform which is wanted.

"The radical reformation, which is so loudly called for must commence in the human heart; till religion has established her throne *there*, all declamation against the depravity of the age, and all schemes of moral amendment will be fruitless and unprofitable. Much of what we have been so industriously taught, by the preceptors of profligacy and fashion, must be *unlearned* again and extirpated from the heart: many an evil passion, which we have fondly indulged, must be mortified and vanquished; and those frivolous pursuits and dissipated pleasures which corrupt the heart and poison the fountains of life must be rejected and despised, before we can hope to present ourselves and our services as 'an acceptable sacrifice to the Lord.' If, as individuals, we commence this reform, with the gracious assistance and blessing of God, it cannot be long before the joyful fruits shall appear in the renewal of national morals; the anger of an offended Deity may thus be turned from us and his Divine favour restored."

On the difference between genuine and spurious liberality the author's observations are apposite and forcible.

"In the present age we read and hear much of liberality of senti-

* "It may be instanced as a proof of the melancholy prevalence of such principles and practice, that no less than four cases of Clergymen being concerned in duels, have appeared in the public prints within the space of the last year. A most excellent reproof was lately delivered from the bench to one of these offenders by Mr. Justice Grose, whose sentiments on the occasion did equal honour to the feelings of the Christian, the Judge, and the Man."

† "Matt. v. 44. vi. 15."

ment in matters of religion and politics, it is therefore of consequence that we should form just notions of a subject perhaps oftener talked of than understood. Genuine liberality of principle is what all must love, honour, and cherish, except the contracted mind of the bigot or the sanguinary disposition of the persecutor; to the due exercise of liberality, in humble dependance on the will of God, we owe every blessing both civil and religious, which has so long characterized the prosperity of this country. But when, under the plea of candor and liberality, licence is demanded for the assiduous propagation of principles subversive of religion and virtue; when the purity of Christian belief is corrupted, and the only barrier which is able to check the progress of profligacy and vice overthrown; when conspiracies against the peace and happiness of mankind are fostered, and unprincipled men claim a right to circulate pernicious opinions on matters of infinite importance: when all this is to be tolerated without control under pretence of liberality, it is high time to look with suspicious eye upon such a principle, to sift it thoroughly, and to exhibit its true colours. We shall soon discover that it is a 'presumptuous, self-willed' licentiousness, which veils itself under the delusive title of liberality; a licentiousness which seeks to propagate vice and irreligion with sedulous assiduity, leads to the profession of absolute scepticism, and terminates in the total annihilation of every religious principle in the heart: it is the effects of such misnamed *liberality*, that have so lately deluged the plains of Europe with blood, and filled its cities with mourning and lamentation; by its fruits let it be known; it evidently declares itself to be the offspring of that 'philosophy and vain deceit, whereof the Apostle commands us to beware, as being after the tradition of men, after the rudiments of the world and not after Christ.' (Col. ii. 8.)—Far be it from me to depreciate the value of true philosophy or pure liberality of sentiment, but it is the sacred duty of a christian pastor in these dangerous times, to warn his flock, that many are 'the ravening wolves who wander about for prey in sheep's cloathing;' wherefore they must not 'believe every spirit, but try the spirits whether they be of God, because many false prophets are gone out into the world.' (1 John iv. 1.) It is of the first consequence that we enable ourselves and others to distinguish that false philosophy which 'descendeth not from above, but is earthly, sensual, devilish, from the Divine wisdom which is pure, then peaceable, gentle and easy to be intreated, full of mercy and good fruits, without partiality, and without hypocrisy.' (Jam. iii. 15. 17.) The philosophy of the christian teaches him to lay the foundation of his *liberality* in an humble spirit and zeal for the glory of God; and his system of politics makes the truest liberty to consist in obeying Him, whose service is perfect freedom."

We heartily concur with the author in his ideas of the profligacy of the age, and of the destructive consequences which may be expected to result from it. In short, we see no other alternative but that presented to public contemplation, by a distinguished writer whose practice and precepts are never at variance—REFORM or RUIN.

ART.

ART. XVII. *Justification by Works, as asserted by St. James, not inconsistent with St. Paul's Doctrine of Justification by Faith; a Sermon preached at Tiverton, on Wednesday, July 31, 1799, at the primary Visitation of the Right Reverend Henry Reginald, Lord Bishop of Exeter.* By Daniel Veyssie, B. D. Rector of Plym-tree, Devon, and late Fellow of Oriel College, Oxford. Published at the Request of his Lordship and the Clergy. 8vo. PR. 2s. Leigh and Sotheby. 1799.

THE honourable testimony borne to this discourse by so respectable an audience, as the Bishop and Clergy, at whose request it appears in print, should seem to render superfluous every other commendation. In some instances, the Preacher who would consult his own reputation, would act most judiciously, in declining to *publish*, though solicited by his hearers. In making this observation, it is far from our intention to discourage modest merit, or to derogate from the excellence of the numerous discourses that issue every year from the press; in which are discussed, with so much ability, the most important subjects in religion and morals, by Divines of the national Church; which, in no point, either of diction or reasoning, are inferior to those of the Preachers of any Communion. We would only be understood to remark, that discourses, which are best adapted for the impressive and animated delivery of the Preacher from the pulpit, are not always alike calculated to affect, in the same manner, the mind of the reader who peruses them in his closet. The persuasive eloquence of the orator, or, perhaps, some peculiar circumstances, that accompanied the delivery of the Sermon, and cannot be conveyed to the Reader, combined to produce an effect, which forms no just criterion of the intrinsic merit of the discourse. Whatever depended more on the manner than the matter will be lost in the perusal. But in discourses addressed not to the passions only, but the understandings, of the hearers, (and such hearers as those of which Mr. Veyssie's audience was composed; who were fully competent to appreciate the force of his arguments, and were not to be misled by the fascinating charms of elocution, and to mistake *sound* for *sense*) in such discourses, which will stand the test not only of the ear, but of the eye, the fair fame, not sought for, but obtained, by the preaching, will not be lost by the publication; and, what is far more important, the good design of the Preacher will be more extensively diffused.

Mr. V. appears to us, as he did to his learned auditory, to reconcile, in a very satisfactory manner, the declaration of St. Paul, "that a man is justified by faith, *without* the deeds of the law," with the assertion of St. James, in the text of this discourse, (ch. ii, v. 24.) "that by *works* a man is justified, and *not by faith only*." Without enumerating the various expositions that have been given by different writers, with a view to reconcile the seeming discordancy of opinion in the two Apostles, Mr. V. states, in
a clear

a clear and strong manner, his own interpretation of the passages in question; and, by comparing Scripture with Scripture, proves, to our conviction, what he sets out with asserting, viz. "that the difference between the two inspired writers consists rather in *words* than in *things*; rather in shew and appearance, than in truth and reality, that, while St. Paul ascribes not the justification of man to faith exclusively of works, St. James imputes it not to works exclusively of faith; but rather, St. Paul, to faith without works of a certain description; and St. James to faith with works indefinitely; and, therefore, it may be, with works of a different kind from those excluded by St. Paul."

The limits which we are constrained to prescribe to ourselves in the review of the numerous single sermons, which come before us, preclude us from entering into a detail of the solid reasoning, on scriptural grounds, by which the learned Preacher appears to us to have proved the positions he has laid down; "that the two Apostles, when writing of justification by faith or works, have not both the same end in view, and that they do not mean the same thing either by *faith* or by *works*."

Of a subject, of such vast importance, both with respect to belief and practice, concerning which so much controversy hath arisen in the Christian Church, and still unhappily prevails, we cannot too highly commend Mr. V.'s judicious choice on such an occasion. We should do injustice to the excellent discourse by making partial extracts from it; and we only discharge our duty in recommending the perusal of it to our readers; to many of whom Mr. V.'s character, as a sound divine, and able writer, is already well known by his "Vindication of the Doctrine of St. John, and the faith of the primitive Church from the charge of *Unitarianism*," in a sermon preached before the University of Oxford, and his "Defence and Illustration of the Doctrine of *Atonement*," preached at the Bampton Lecture, before the same University; in which he long filled, with deserved honour, the important station of Tutor of a College.

POLITICS.

ART. XVIII. *Speech of the Right Honorable Barry, Lord Yelverton, Chief Baron of his Majesty's Court of Exchequer, in the House of Lords of Ireland, on Saturday, March 22, 1800, in the Debate on the fourth Article of a Legislative Union between Great Britain and Ireland.* 8vo. PP. 36. Dublin printed, reprinted for Wright, London.

THE fourth Article of the Union relates to the question of representation, and the object of Lord Yelverton's Speech is to justify the stipulated proportion of Irish representatives in the imperial parliament. We recommend very strongly to all those writers

writers and orators who have such a propensity to recur to *first principles*, the observations of the learned Lord, on this interesting topic. His Lordship very justly remarks that *property*, not *population*, is, and ever has been, the subject of representation. He successfully exposes the folly of those *patriotic* declaimers who incessantly urge the necessity of an appeal to *the people*.

"And here give me leave to observe, that he must have taken a very superficial view of our Constitution, and of its first elements, who could argue that it is the people, merely as such, who are represented in Parliament, and that therefore the will of the Parliament ought to be determined by theirs; (for so it has been argued in another place, and I understand with great effect;) and further, that there are certain Acts of Parliament which the people are not bound to obey, if they do not approve of them; a position so monstrous in itself, and so dangerous in point of example, that it is astonishing how it could have found its way into an assembly of grave legislators, whose very office it is to prescribe rules of conduct to the people; and to which I shall not think it necessary to give any other answer, than merely to quote the words of Grotius upon the subject;—"*Omnia convelli necesse est, si id recipimus, jus rejendi subditum esse eorum judicio ac voluntati, qui reguntur*;"—in other words, that the whole machine of Government must be shaken to pieces, and mankind reduced again to a state of nature, if we allow, for a moment, that dangerous doctrine, that the supreme power, which has a right to give the law, is liable to be controlled by the pleasure of those whose duty it is to obey. But there cannot be a greater mistake than to suppose, that our Constitution arose out of any trust or compact between the people and the Parliament; or that the three estates of the realm took those stations in the political system, which they occupy at this day, according to any previous concert or agreement: our Constitution has the appearance of being struck out at a heat, if I may use the expression; but it is in fact the offspring of divine wisdom, acting upon human affairs, and by the slow and silent operation of remote causes, producing, almost miraculously, harmony out of discord, and order out of confusion."

Having traced the origin of Parliament to the feudal system, and marked its progress and its nature, his Lordship thus concludes this head of his argument.

"And thus I hope I have proved that it is not the people, merely as such, that are represented in Parliament, but only the property of the country, whether that property consists in real or personal wealth, in corporeal inheritance, or incorporeal franchise.

"And this we see exemplified in the experience of every day, at the election of members to serve in Parliament for the other House. For if the elector voted from any right inherent in his person, he could only make one choice. But this is so far from being the case, that the law allows him as many suffrages, as he possesses freeholds or franchises in different counties or boroughs. And
when

Speech of Lord Hawkebury in the House of Commons. 199

when he loses, by judgment of law or otherwise, those freeholds or franchises, he loses his right of suffrage along with them : whence it necessarily follows, that it is to the property, and not to the person of the elector, that the right of suffrage is attached.

" And this is what Lord Chatham meant when he asserted, ' That there was not a blade of grass in England which was not represented.' "

To call the consent of the Irish Parliament to an union with England, as many of the learned members of the Irish Bar, and many distinguished leaders of the Irish opposition, have repeatedly called it, an act of *Political Suicide* is, in his Lordship's apprehension, "*rank nonsense*." His remarks on this subject are strong and pointed, and the whole speech is worthy of the respectable personage by whom it was delivered.

ART. XIX. *Speech of Lord Hawkebury in the House of Commons, Friday, April 25, 1800, on the Incorporation of the Parliaments of Great Britain and Ireland.* 8vo. Pp. 34. Wright.

THIS Speech was delivered in answer to Mr. Grey, who had opposed the projected proportion of representatives for Ireland, and had made a motion, the object of which was that only 85 members should be received from Ireland, and 40 of the most decayed British boroughs be disfranchised. Mr. Grey's proposition was certainly the least objectionable of any which had hitherto been offered by the friends of Parliamentary Reform, and the proposed augmentation of the number of members in the House of Commons gave it a *comparative* merit, if we may so say, to which, considered in the abstract, it would have had no legitimate pretensions. In resisting this proposition, Lord Hawkebury contends that the popular influence has acquired a gradual preponderance since the revolution, and that the influence of the Crown has diminished in proportion; and that, from the *effects* of the present system, its excellence is evident, and the danger of innovation manifest. His Lordship calls upon those who talk of restoring our representation to its original purity, to fix a period, which they mean to be taken as a model of such purity; and he retorts upon Mr. Grey in the following very pertinent manner.

" The Honourable Gentleman has stated, that he should have been satisfied with the Constitution as it subsisted during the first fifty years of the century; yet during more than twenty of those years, a Ministry were in possession of power, who, whether justly or not, I will not pretend to say, have been stigmatized more than any other, for having introduced a complete system of corruption, and for having increased the influence of the Crown, to the prejudice of the rights and privileges of this House: and yet this Government was opposed by the greater part of the Scotch Members, who have been represented by the Honourable Gentleman as the universal supporters of all Ministers. It is singular that the Administration of Sir Robert Walpole, to which I have alluded, is to this day

day proverbial for influence and corruption ; and this is the period to which the Honourable Gentleman would refer us, as to the golden age of the Constitution. It should be considered, however, that the influence of the Crown, whether it be more or less, carries always an antidote along with it. If there are those, who may be supposed to support Government from having places, there are others who may be supposed to oppose it, from having been refused places. Indeed, Sir, if the history of these transactions were known, I believe it would be found, that the proportion of the latter class to the former would be much greater than is commonly imagined : I state this as one antidote to the influence of the Crown ; and if, as the Honourable Gentleman says, possession and expectation tell for something, disappointment surely ought not to be forgotten in the account."

This last observation is as just as it is novel, and we hope it will make a proper impression on those in whom such an impression would be most likely to produce a good effect.

ART. XX. *A Letter to the Farmers and Traders of Ireland, on the Subject of Union.* By a Farmer and Trader. 8vo. Pr. 19. Dublin printed, London reprinted for J. and T. Carpenter. 1800.

THIS is a plain address from a plain man, who seems to entertain a tolerably correct idea of the present state of Ireland, and of the best means of melioration and improvement ; the concluding pages of the Letter will suffice to make our readers acquainted with his opinions and his mode of reasoning.

" If the real object be the welfare of our country, and not paltry pride, vain consequence, and imaginary independence, we shall by Union arrive at what Ireland has ever wanted ; a substantial yeomanry, not as soldiers, thank God ! but as substantial and independent farmers : property will be secured, and rise in value from 18 and 20 years purchase, the present rate of the best-circumstanced estates in Ireland, to 25 and 30 years purchase. Wealthy men will lay out their money and live among us ; we shall vie with, if not be superior to, any little island in the universe ; our country will become the envy of nations, the granary and the garden of Europe.

" Let us look at the abstract of this question. We lose, that is, we translate our Parliament to England, where I am firm in the belief we shall meet more real candour and disinterested friendship than at home. We shall lose all party and jobbing in Ireland for ever ; we shall reconcile and unite all classes and distinctions of men, *prevent separation*, and join in the common interest of industry, manufactures, and the useful arts.

" We shall secure protection and support in our linen and provision trades : a field is opened in woollens also, and to an extent little thought of ; we shall participate and extend with the first trading country in the world, our sister country, and connect ourselves to her in the strongest ties for ever. We shall have our duties

ties and our taxes collected on just and fair terms, and be eased of many grievous burdens in our establishments. The well-informed on these subjects, whose writings and calculation it was unavoidable, in some instances, but to touch on, will consider that this is calculated to reconcile the minds and inform the understanding of the middle orders of men, the bulk of the community; that the object is to convince them that Union is our interest, that it is on fair terms, and that we shall be gainers by it in the end; that we should lay aside all party prejudices and religious distinctions; agitate these questions no further, but lay ourselves down to industry, and in God's name follow the advice of St. Paul—"Study to be quiet, and mind your own business."

"I am your real and true friend,

"A FARMER AND TRADER."

ART. XXI. *Substance of the Speech of Thomas Jones, Esq. F. R. S. F. A. S. and M. P. On his Motion for Peace, made in the House of Commons, May 8, 1800: With a Copy of the Address moved to his Majesty.* 8vo. Pp. 71. Debrett.

MR. JONES is certainly entitled to full credit for his affirmation "that if, for one moment, I conceived our laws, our liberties, our religion, or one atom of our most glorious constitution, were in danger, I would not stand up here for the purpose which I do now; but I would support the war, and the counsels which conduct it, with the same zeal, and firmness, and resolution; which I did within these walls, and without them, when I conceived they all really were." But while we laud the integrity of this worthy member, we may be allowed to express our surprise at his want of information, and the strangeness of his opinion. JACOBINISM, he asserts, is extinct, of course we have nothing more to dread from it! God forbid such an opinion should be adopted by the nation; for it would be a certain presage of its ruin. We shall use no argument to convince Mr. J. that he is mistaken; but content ourselves with referring him to the recent language of Bonaparte, on the re-establishment of the Cisalpine Republic.

It is not our intention to comment on the language of this pamphlet, however gross and unjustifiable some parts of it unquestionably are, but when Mr. J. affirms that we ought not to try to restore royalty in France, we cannot refrain from entering our solemn protest against such very extraordinary doctrine; and when he tells us that he never read any book on the law of nations, that justified such a procedure, we are tempted to express a doubt whether he ever read any book on the law of nations. If he will take the trouble of looking into Vattel, he will speedily be convinced of his mistake; or, if he prefer a more modern authority, he may consult the Speech of Mr. Fox, on the commotions in Holland, in 1787, where he will find much sound doctrine on this point.

We strenuously recommend to Mr. Jones to re-peruse his speech with attention, and then calmly to consider whether it became his

character, as a respectable country-gentleman, and an independent Member of Parliament, to sink himself to a level with factious demagogues, by lavishing indiscriminate abuse on all the allies of his country, while he never mentioned her most inveterate and unprincipled enemy, but as the destroyer of Jacobinism, and the pacificator of Europe?

We could not but smile at reading that part of Mr. J.'s proposed address which states the present to be a "*calamitous war*," when, in the speech, by which it was preceded, we found the country represented, as in a state of unexampled prosperity, her sovereignty over the seas established, the fleets of her enemies cooped up in port, their captive banners floating in the cathedral of her metropolis; when we read, that she had "*monopolized almost the commerce of the whole world*," that her "*ports were crowded with the ships of all the nations of the earth*;" and that her foreign possessions were "*in a state of solid and permanent security*." We could not but ask ourselves, if these be symptoms of calamity, what will Mr. Jones consider as proofs of prosperity?

"*ENGLAND*," we are told, "*has not tried the faith of REPUBLICAN FRANCE*" so said Mr. SHERIDAN in the year 1794. Let those who wish to ascertain the nature of that faith, read the history of the French Republic, in her transactions with foreign powers, from the moment of her birth to the present time; and if, having read it, they can recommend this country to try that faith, they must either be the boldest, the weakest, or the most treacherous, of her friends.

ADULTERY.

IF we had not been prevented by illness from giving, in our last number, our usual sketch of public affairs, we should have entered somewhat at large into the momentous question which was then under discussion in Parliament, relating to the sin of adultery, and the means proposed for checking its progress. Considering this question as one which materially involves not only the present happiness but the future salvation of the people of this country; as a question which affects them not merely as members of civil society, but as Christians, as creatures placed here in a state of probation, accountable for their actions to a supreme Being, and destined for another and a better life, we think it deserving something more than a fugitive attention, a temporary consideration, a transient importance; we are decidedly of opinion that it calls for the earnest investigation, the most zealous exertions, and the most unremitting perseverance of all who value the character of a Christian, and who think with us, that every human law should be founded on the immutable basis of the Divine will, wherever that will has been made manifest to man, either by direct revelation from the Creator himself, from the blessed Redeemer of the human race, or by the communication of inspired writers. Deeply impressed with

with this idea, and fully aware of the marked profligacy of the age, we saw, with infinite pleasure, a Bill introduced into the Upper House, calculated to repress the destructive vice; the crying sin, of adultery. And though we could have wished that this Bill had been more efficient in its provisions, yet, in its meliorated state, we considered it as eminently fitted to produce the desired effect. We, therefore, imagined that it must pass with unanimity. Our surprize, then; at seeing it attacked with all the virulence of party, at witnessing a determined, an inveterate opposition to it, may be more easily conceived than expressed. But even this surprize was exceeded by our concern on perceiving, in the published lists of the division in the House of Lords, the heir apparent and three or (according to a list now before us) *four* of his brothers opposed to the Primate and the whole bench of Bishops, whose opinions, on such a subject, were certainly entitled to particular respect. We weighed, with all the attention of which we were capable, every argument adduced in opposition to the measure, as detailed in the public prints, but we found them woefully deficient in the balance. We could, indeed, perceive much worldly wisdom, but little religious knowledge; much liberality of sentiment, but little integrity of principle; much zeal for the worthless part of the fair sex, but little regard for the preservation of public morals. This, however, was doubtless owing to the inaccuracy of the reporters, who ignorantly misconceived, or maliciously misrepresented, the arguments of the speakers. Be that as it may, we as heartily rejoiced in the triumph of the two first estates, the Lords Spiritual and Lords Temporal, as we deeply lamented the failure of the *third estate*, of the Realm. It was not merely the rejection of the Bill by the Commons, but the circumstances attending its rejection, and the speech which was supposed to influence it, that made us consider it as a public calamity, as a fatal wound to the religious and moral character of the nation.

In the course of the debates on this subject it was said, falsely no doubt, to have been asserted by some one, that the Bishops and Judges were not competent to decide on such a Bill, as not being possessed of that *worldly knowledge* which was indispensibly necessary to appreciate its merits.

“ If knowledge of the world makes man *immoral*,
May Juba ever live in ignorance.”

But if men bred up to the liberal profession of the law, and who are almost in the daily habit of trying causes of every denomination, arising out of the practices, the pursuits, the passions, and the propensities of mankind, are not adequate judges of the best means of restraining their vices, how the knowledge requisite to form such judges is to be acquired, it is difficult to conceive. No one will have the audacity to contend, that it is to be collected at the stews, at the gaming-table, or at any other of those detestable haunts, at which fashionable profligacy rides triumphant, bidding defiance alike to the mandates of God, and the laws of the realm. Such knowledge cannot be possessed by titled or untitled adulterers, by titled or untitled

patridars, by titled or untitled fornicators, by titled or untitled ministers to the illicit pleasures of those whom they are bound by every principle that man should hold sacred, to defend from all contamination; nor yet by the titled or untitled profligates who are the partakers of such pleasures, and the partners of such guilt. No men, we contend on the other hand, are better qualified to form an accurate opinion on this subject than our lawyers. We witnessed, with infinite satisfaction, the manly firmness of the Chief Justice of the King's Bench, in vindicating the character of the profession from the aspersions which were supposed to have been cast upon it. This vigilant guardian of the laws, this intrepid champion of the morals of his country, would, no doubt, have extended that firmness beyond the precincts of his Court, had there been occasion for its exertion elsewhere; he would, we are persuaded, have nobly defended the dignified independence of a British Judge from every encroachment; and he would have disdained to account for his conduct, in his judicial capacity, to any individual or assembly of men, however respectable, unless he had been legally called upon by the justice of his country. We congratulate the Bench and the Bar on the spirit displayed on the memorable occasion to which we allude; we trust they will ever preserve it undiminished; with their independence the independence of the nation is intimately connected; and our feeble support shall ever be cheerfully and early afforded to secure them both against every attack.

It does not appear to us that the comparative state of the sin of adultery, and of other public vices, at this, and at any former period, could supply just grounds for deciding on the expediency or necessity of a Bill of restraint. The only fair criterion by which the question could be tried was this—Whether or not the sin of adultery prevailed at the present moment to such a degree as to justify the interposition of the Legislature for the purpose of restraining its progress by additional punishments? No positive evidence can be adduced to prove the affirmative of this question; its decision, therefore, must depend on the personal observation and knowledge of individuals, as to the state of public manners and morals.

In the course of the debate it was strenuously contended, by some, that immorality had not increased of late years. That Mr. Sheridan, who some three years ago pronounced a panegyric on the manners of the age, (in the House of Commons) which he represented as distinguished for *gentleness* and *amiability*; or that a noble Lord, in the other House, who, in an essay that was published soon after, improved upon that panegyric, should strenuously maintain this point, think no reform necessary, and regulate their votes by such opinion, was naturally to be expected. But never, we insist, was an opinion worse founded, and never were men less competent to decide on such a question, as it relates to the community at large, than the higher classes of society. Of the increased prevalence of immoral and vicious habits, the public theatres exhibit a damning proof. Twenty years ago a prostitute did not dare to shew her face in the lower parts of the house; and

and if in the upper boxes, to which this description of unfortunate women were confined, any tumult or noise were heard, the indignation of the audience, decisively manifested, either produced instantaneous quiet, or the expulsion of the offenders. Now, alas! how different is the scene! the front boxes of the theatres are almost exclusively devoted to women of the town; the lobbies swarm with them; they occupy every part of the house, with the solitary exception of the side boxes and the first circle; the rooms intended for the purposes of refreshment are like the show-rooms of a bagnio; and it is next to impossible for a virtuous woman to walk from her box to her carriage without having her eyes offended, and her ears shocked, by the most indecent gestures, and the most obscene language. And in this most profligate exhibition the young men are as bad as, if not worse than, the women. At a summer theatre, we have seen the performance absolutely stopped by the noise of these male and female prostitutes, and the front boxes rendered the scene of actions fit only for a brothel. When such gross violations of decency and decorum are publicly tolerated, woeful, indeed, must be the depravity of public manners!

If another instance be wanted let us turn our eyes to the streets of the metropolis in an evening. We will not say that the number of prostitutes which parade them is greater now than at any former period, but certain it is that they are greatly increased in impudence, in depravity, and in wickedness. When a modest woman cannot pass through the streets, under the protection of a brother or a husband, without having her ears assailed with the most horrid blasphemy and obscenity, without being subject to the most gross and abominable insults, we may fairly conclude that the morals of the nation are at a very low ebb indeed. These atrocious circumstances, it is evident, cannot much affect the higher classes of society, whose carriages screen them from insult; but they are dreadfully felt by the middle classes, and must have a terrible effect indeed on the lower classes.*

Let us, then, hear no more of the wretched jargon of modern liberality, unless, indeed, *gentleness* is to be accepted as a substitute for religion, and *amiability* as the lawful successor of *virtue*. And if the state of public morals be really such as we have stated them to be, have we not too great reason to conclude, (without having recourse to the records of Doctors' Commons, or to the statute-books, though these, we are convinced, would justify our conclusion) that the sin of adultery has kept pace with other vices? In short, to us it appears evident, that unless some strong and decisive measures be speedily adopted for the more effectual repression of vice and immorality, unless our legislators feel the full force of the wise observation, *Quid valeant leges sine moribus!* and regulate their public and their private conduct accordingly; unless our magistrates be invested with the power, and supplied with the means, of putting an immediate stop to the flagitious practices that

* We refer our readers, for some excellent reflections on the manners of the age, to a Letter signed CATO, which appeared in the Anti-Jacobin or Weekly Examiner.

pollute our streets; and the proprietors and frequenters of our places of public resort be made to enforce an observance of decency and decorum; unless, in short, a general reform take place in the morals and manners of every description of people, we can see not the smallest reason to hope for our escape from the same dreadful fate, which the just vengeance of an offended God has, at different times, inflicted on various nations of the earth, not more degenerate, not more profligate, than our own.

The serious reflections naturally suggested by these important considerations would lead us far to transgress our bounds; but we must limit ourselves to one other remark on the sin of adultery, and then proceed briefly to notice the different pamphlets which have appeared on the subject. That adultery is a sin of the deepest dye, the divine prohibition in the decalogue would alone suffice to demonstrate; but we have further divine authority for asserting that adulterers (if they do not repent, will even be excluded from the kingdom of heaven. Is it not most strange, then, that this sin, which, it is acknowledged by all, strikes at the root of domestic happiness, and consequently shakes the whole fabric of civil society, should not be found on the long list of those crimes which swell our penal code to an enormous bulk? Is it not most extraordinary that, while the man who steals a rabbit from a warren, or a fish from a pond, incurs the penalty of *death*, that sin against which the Almighty judge of the world has denounced no less a punishment than *eternal damnation*—and who shall dare to question the justice of *his* dispensations?—is deemed, by some of our legislators, not of sufficient magnitude to constitute a *misdemeanor*! We now resume our capacity of critics, and proceed to the examination of the pamphlets before us.

ART XXII. *Substance of the Speeches of his Royal Highness the Duke of Clarence, in the House of Lords, on April 5, May 16, 21, and 23, 1800, against the Divorce Bill.* 8vo. Pr. 54. Ridgway.

IN reviewing such pamphlets as profess to contain the substance of speeches delivered in either House of Parliament, the critic labours under peculiar difficulties. Every one knows that there are standing orders of both Houses which prohibit the printing or publishing of any such speeches, and subject the printer and publisher to such punishment as it may be the will of the House whose orders have been violated to inflict; and yet every one knows, that persons regularly attend both Houses for the express and avowed purpose of taking the debates with a view to publication. Thus both Houses not only tolerate but encourage the commission of an offence, while the offender is not allowed to plead such toleration and encouragement in bar of punishment. Hence, as matters now stand, a risk is incurred by commenting on speeches as such, the extent of which is scarcely definable. If we have, at any time, a doubt, respecting the common or statute law.

law of the land, we know where to apply for its solution ; but, as to the law of *Parliament*, the only law of *will* which this country acknowledges, we might possibly trace its *origin*, and define its *nature*, but any attempt to ascertain the extent of its operation would be nearly as fruitless as the endeavour to account for it on those principles which are generally denominated the *fundamental principles* of the British constitution. It appears to us that the standing orders of the two Houses ought to be rendered more public than they are, in order to diminish the risk of unintentional violation. That description of orders which relates to the internal economy of the Houses, such as the order for the exclusion of strangers, may certainly remain subject to the discretion of the members, either to be enforced or not, according to circumstances, without danger or inconvenience ; but as to those orders, the violation of which incurs the punishment of fine and imprisonment, the case seems to be different. If salutary and wise, they ought to be rigidly enforced, if otherwise, they should be repealed. But we are treading on delicate ground, and are moreover transgressing our limits ; suffice it then to say, that in reviewing such pamphlets as those now before us (which we certainly shall review with the same freedom as other pamphlets so long as they continue to be published) we, by no means, intend to ascribe the sentiments which our duty may compel us to censure, to the speakers themselves, but to the editors of the pamphlets, who must be alone responsible for all misrepresentations.

One of the chief reasons assigned by the present editor for publishing the substance of the Duke of Clarence's Speeches, is the zeal which his Royal Highness displayed "for the fair sex." Now as the Bill only applied to such of the sex as should violate their marriage vow, we cannot conceive that zeal for adulteresses constitutes any strong ground of recommendation to public favour or notice. It is impossible for any man to express more strongly than his Royal Highness is here made to express, his detestation of the crime of adultery, in the abstract, or to entertain more just ideas than he is here made to entertain, of its "most pernicious" effects on Society. He represents the adulterer as "an insidious and designing villain," as one who was and "ever would be held in disgrace and abhorrence by an enlightened and civilized Society." (p. 32.) But we are wholly at a loss to reconcile this correct description with the appellation bestowed on the same offender in another place, where he is represented as a "*man of honour!*" (p. 8.) The test of his honour, however, it seems, is his subsequent marriage with the adulteress. A singular mode truly of effacing a crime by a continued enjoyment of the fruits of it ! It will not be denied, that the loss of a mother to her family, of a wife to her husband, is much more severely felt than the loss of property. Yet what would any man say to a thief who, having robbed him of his property, repelled the imputation of dishonesty, by an allegation of the good use which he made of it ?

We here find another species of *honourable man* of which we before had no idea. "*The husband who, by suing for pecuniary damages,*

obtained a verdict, was considered not as a very honourable man, if, when he received them, he put them in his own pocket, instead of returning them to the purse of the defendant." So then, in the language of the world, those are called *honourable men* who conspire to render abortive the wisdom of the legislature by eluding the effect, and, consequently, defeating the purpose, of our penal statutes! Such men, in the language of common sense, are enemies to their country, since their conduct has an immediate tendency to encourage those crimes which are admitted to be destructive of all religious and moral principles. We trust this strange assertion is confined to the pamphlet; had it really found its way into either House of Parliament, we should then begin to fear that our representatives, hereditary and elective, were all degenerated into mere men of the world, and that the triumph of *liberality* was complete. The Duke, be it observed, is made to say, that it was not sufficient for him to consider the question only as a legislator, a statesman, and a politician, a task we should have thought amply sufficient for any individual, but as a *man of the world* also. God forbid any question of morals should ever be decided by *men of the world*. We have heard of a *man of the world* who objects to marriage on principle. Now if he be true to his principles, and be a member of either House, he ought to bring in a Bill for the abolition of marriage. We have heard of another *man of the world* who connives at the prostitution of his own wife. He, to be consistent, should endeavour to have a law enacted for the removal of all restraints upon the free intercourse of the sexes. We have heard of another *man of the world* who, for years, has lived in the continual practice of double adultery. He, of course, should seek to procure, by legislative authority, the expulsion of the decalogue, from our Bible and Common-Prayer. But if men of the world were to be allowed to amuse themselves with the art of legislation, we should hope they would only legislate for themselves, and live wholly apart from the rest of society.

But the strangest of all the strange things which the editor has not scrupled to put into the mouth of this illustrious speaker, is the assertion, that the royal family marriage act, was an act "in consequence of which he could not marry; it, indeed, placed him in the same situation the present Bill would generally place those who should unfortunately fall under its provisions." Now the whole scope of the arguments here detailed go to establish this point—that, if the Bill passed into a law, its inevitable effect would be to reduce divorced adulteresses to the necessity of leading a life of prostitution; nay, "*perpetual prostitution*" is expressly stated to be the consequence of the Bill. The analogy contended for, then, by the editor, is, that the act alluded to absolutely prevents the marriage of the male members of the royal family, and reduces them to the necessity of living in perpetual fornication. If such were really the effect of the act, it must meet with the unqualified reprobation of every good Christian, and ought instantly to be expunged from the statute-book. But the act (of the 12 Geo. III.) has no such sin to answer for. It only prohibits the marriage

marriage of the royal family without the previous consent of the King; nor is even this prohibition absolute, for where any one of the royal family, of the age of 25, has given twelve months notice to the Privy Council of his intention to marry, he is at liberty to marry, and, in the interval, both Houses of Parliament have expressly declared their disapprobation of his marriage. What could be the motive for this gross misrepresentation of the editor? We can perceive but one motive, that, of supplying an excuse for any of those illustrious personages, if any such there should ever unfortunately be, who, forgetting what they owed to their God, their country, and themselves, should be induced to lead a profligate and immoral life. But no such excuse can be found. If personages so circumstanced should ever feel the hardship of being unable to contract such marriages as their inclination might lead them to form; they should recollect, first, the principle of the prohibition, the sacrifice of individual convenience to general good, deducing the wisdom and necessity of it from those melancholy pages of our history which exhibit the destructive consequences of the civil contentions which divided the rival houses of York and Lancaster, and deluged the kingdom with blood; and, secondly, that from the situation which imposes such hardships adequate advantages arise—the comforts of affluence without exertion of body or mind; rank, dignity, and consideration, without any previous effort to obtain them; and exclusive privileges without the necessity of personal qualifications; and, thirdly, they should recollect, that no human law whatever can afford an excuse for the violation of a divine precept. Amidst the scandalous profligacy of manners which prevails, in the present times, the writer who describes fornication as a sin is regarded as a Cynic, unworthy of attention. At the risk, however, of incurring a similar fate, we shall venture to remind *all those whom it may concern*, that whoever attends the church service must describe fornication as “*a deadly sin*”; that fornication and adultery are considered as sins of the first magnitude by the inspired writers; and that we have the authority of an apostle for asserting, that “no whoremonger, nor unclean person, hath any inheritance in the kingdom of Christ and of God.” It remains, therefore, to be considered, whether it be the duty of a Christian to regulate his life, according to the fashionable morals of the age, or agreeably to the precepts of his God. When this once becomes a matter of doubt, destruction is near at hand.

We could point out many other reprehensible passages in this pamphlet besides those which we have noticed; but our limits forbid us. One, however, of this description must not escape without a comment. Many instances are adduced from ancient history to shew how adulterers were treated in former times; we could easily *out-quote* the Speaker by a reference to our books, were it at all necessary; but upon this, as, indeed, upon all topics connected with the religious and moral conduct of man, more instruction can be reaped from a single page of the Scriptures than from all the volumes of ancient and modern times. The law of Romulus which gave, in certain cases, the

the power of life and death to a husband over his wife, is justly represented as a most insufferable and terrible tyranny; but we are told, forsooth, that such tyranny is not greater than the prohibition to an adulteress to marry the adulterer! The reason assigned for this inference is of a piece with the inference itself. "For what woman of spirit would not sooner die, than *live a long life of infamy and scorn*, for, perhaps, *one guilty step*?" This is another precept of the fashionable morality which our men of the world, it seems, wish to inculcate,—If you cannot continue to possess the object of your adulterous passion, commit suicide to evince your *spirit*. Reduced into plain language, the advice to the adulteress here implied, is literally this—You have risked the loss of your soul by the commission of one heinous sin, act, therefore, consistently; and, instead of seeking to atone for your crime by a life of penitence and prayer, commit a still greater sin, and rush, unbidden, into the presence of an offended God.—It is not possible that any member of the House should have uttered a sentiment so totally repugnant to every principle of religion.

The passage quoted from an admirable sermon, preached by the Bishop of Rochester (in April 1795) at that excellent charity, the Magdalen, can be deemed applicable only by those whose minds are so perverted as to consider the state of a penitent prostitute who has forsaken her vicious habits, as the same with that of an exulting adulteress who seeks to reap the fruits of her crime, by securing for life those gratifications which led her to commit it.

The motive assigned by the Duke of Clarence for his opposition to the Bill in general is the best that could actuate his mind—a conviction that instead of diminishing, it would tend to increase, the sin of adultery. But not one argument have we found in the pamphlet that tends to establish this point. The motive for objecting to that part of the Bill which renders adultery a misdemeanour, is of a very different description. But we have not room to expose its folly and its fallacy.

No methodical arrangement whatever has been adopted in this compilation, which seems to have been collected, at different times, from the Newspapers of the day.

ART. XXIII. *Substances of the Speeches of Lord Auckland in the House of Lords, May 16 and 23, 1800; in Support of the Bill for the Punishment, and more effectual Prevention of the Crime of Adultery.* 8vo. Pp. 38. 1s. Wright.

THOUGH the public are indebted to Lord Auckland for the recent introduction of this salutary bill, his Lordship modestly disclaims the original merit of the measure. Thirty years before, he observes, a similar bill was introduced into the House of Lords by the Duke of Athol, which passed that House unanimously, but was negatived in the Commons; in 1779 it was again brought forward by the Bishop of Durham, and was again passed unanimously in the
Upper

Upper and negatived in the Lower House. Lord Auckland, therefore, very naturally expresses his surprise at the present display of "a great schism and diversity of opinions respecting a question dependant on the evident and immutable principles of justice, morality, and religion."

After shewing that the proper object of divorce bills is to relieve the injured husband only; his Lordship, most justly, infers, that "it cannot be reconciled to the dictates of justice, morality, or religion, that an adulterer and an adultress shall be deemed entitled to a special interference of the legislature in their favour, and to a suspension of the ordinary course of law, in order to enable them to complete a contract founded in turpitude: in other words, that a woman who has violated a solemn vow, made by a solemn appeal to her Creator, shall be authorized by you to exhibit a mockery of Heaven, by a new profanation of the same ceremony with the convicted partner of her crime."

The noble Lord proceeds to examine the objections to the bill in a strain of nervous and animated eloquence, reprobating, with becoming severity, the *new morality* of the times, and shewing not only the extreme futility but the pernicious tendency of the arguments opposed to the measure. In answer to those who had contended that the prohibition to marry the adulterers would encrease the criminal boldness of the adulterer, his Lordship makes some very pertinent and judicious reflections on "that anomalous sort of honour which is here adduced, that non-descript plant in the pleasure-garden of modern morality." Heartily concurring, as we do, with the sentiments of the noble Lord, we shall extract this passage.

"But I cannot comprehend the sort of honour which would be influenced by the obligation contended for, and yet would proceed coolly and deliberately to debauch a married woman; to entail a sense of shame on her innocent children; to deprive them of their natural protection; to give offence and disgust to society; to rob a friend of his happiness; and to destroy the fair pride and domestic peace of a whole family.

"I cannot comprehend this strange casuistry, this sophistry of sin, as applied either to the woman, to whom the noble Lords wish to secure the means of deriving benefit from her crime; or to her seducer, who is to be discouraged by the implied obligation which I have thus analyzed. In favour of such doctrines I cannot, with my incompetent knowledge of the world, frame any argument which would not tend to bewilder my own understanding, and the understanding of others, in a vain endeavour to palliate vice and to countenance the vicious. It is a sort of threatening letter in behalf of crime, when we are informed, that, unless the seduced and seducer shall be permitted to have their vices of the precise colour and tint which they prefer; we must expect them to commit vices of a deeper dye and enormity. We cannot compromise with wickedness; all morality would be thrown off its hinges, if such arguments could be used with effect; they are of a nature to undermine the whole fabric of justice with respect to every crime that can be committed."

ART. XXIV. *Substance of the Bishop of Rochester's Speech, in the House of Peers, Friday, May 23d, 1800, in the Debate upon the third Reading of the Bill for the Punishment and more effectual Prevention of the Crime of Adultery.* 8vo. 1s. Robtson.

THE Bishop takes a view of the Divine law, as it affects the crime of adultery, in order to establish the illegality of the marriage of the adulterers, and to shew that such marriage during the life of her injured husband, was always considered adultery. His Lordship's arguments, on this point, are, to us at least, convincing; and we perfectly agree with him in his interpretation of the passage in the 19th chapter of St. Matthew, which, we have ever thought, will not admit of any other construction than that which he puts upon it.

"When I speak of the Divine law, I mean the divine law as it stands under the Gospel. By that law I contend these marriages are adulteries. By the Laws of Moses, the punishment of adultery was death: and a large power of repudiation was given to the husband for inferior offences. In the latter periods of the Jewish History, when the morals of the people were exceedingly relaxed and depraved, capital punishment in the case of adultery was rarely inflicted; but the power of repudiation was used, in an extent beyond any thing the letter of the law could justify; and this the more sober part of the nation seem to have understood. Our Lord was consulted concerning the propriety of such divorces. His answer was, that by the original institution of marriage, the contract was indissoluble. That the liberty of divorce, under the Mosaic law, was an accommodation to a certain hardness of heart among the Jewish people—that from the beginning it was not so. He adds, 'And I say unto you, (I, in conformity to the spirit of the institution, thus lay down MY law) whosoever shall put away his wife, except it be for fornication, and shall marry another, committeth adultery: and whoso marrieth her, which is put away, committeth adultery.*' In the first Epistle to the Corinthians, St. Paul lays down the same rule, as a positive command of our Lord, with respect to married persons, both Christians. Where one of the parties was a Heathen or a Jew, and the other a Christian, the case admitted some exceptions. But in the case of husband and

* "Matt. xix. 3—9. In this 9th verse, 'I say unto you,' &c. Our Lord lays down his own law, without regard to the law of Moses, which he abrogates. By Christ's law, the man who puts away his wife, except for adultery, and marries another, commits adultery. And he who marries her, thus put away by Christ's law for adultery, the only cause of putting away under Christ's law, committeth adultery. This is the only exposition which our Lord's words can bear. For by the law of Moses it was not adultery for a man to put away his wife for another cause than adultery, and marry another. Neither was it adultery by the Mosaic law for another man to marry a woman put away." See Deut. xxiv. 1, 2. wife

wife both Christian, the Apostle says, 'unto the married I command (not I, but the Lord) let not the wife be separated from her husband. But if she be separated, let her remain unmarried, or be reconciled to her husband.'* The Apostle enjoins this, not as from himself, but as a positive command of Christ. The Apostle therefore agrees in my interpretation of our Lord's words, when I say, that, as the Divine Law is laid down by our Lord himself, in his answer to the Pharisees, the cohabitation of a divorced adultress with her seducer, under colour of a marriage, notwithstanding the connivance of human laws, is gross adultery."

The Bishop successfully ridicules the preposterous idea that neither the clergy nor the lawyers are competent judges of the subject; and he vindicates the bill from the charge of innovation by shewing it to be perfectly consistent with the primitive purity of our laws. The peroration is too energetic and too much to the purpose, to be omitted here.

"My Lords, you have been addressed as fathers. You have been entreated, not to be severe against those infirmities of our common nature, from which your own daughters, with all the advantages of high breeding, cannot be exempt. My Lords, I too call upon you, as FATHERS. I demand of you, not connivance at the shame, but protection of the innocence, and honour of your daughters. A father may have many daughters. If one of these is betrayed by these infirmities of our common nature, how is the father to protect the honour of the rest? Will he think its security too dearly bought by the sufferings of the guilty? How is it to be secured at all, if this guilt is generally to escape with impunity? But, my Lords, I address you not as fathers individually. I say, that the innocence of daughters is a matter, in which fathers ought to make a common cause: and the feelings of the individual must be sacrificed, when the occasion requires it, to the common interest.

"My Lords, once more I conjure you to remember, that justice, not compassion for the guilty, is the great principle of legislation. Yet, my Lords, your compassion may find worthy objects. Turn, my Lords, your merciful regards to the illustrious suppliants prostrate, at this moment, at your bar; conjugal fidelity; domestic happiness; public manners; the virtue of the sex. These, my Lords, are the suppliants now kneeling before you, and imploring the protection of your wisdom and your justice."

ART. XXV. *Substance of the Speeches of Lord Mulgrave in the House of Lords, in reply to the Speeches of Lord Auckland and the Bishop of Rochester on the Divorce Bill.* 8vo. PR. 50. Wright.

LORD MULGRAVE opposed the bill on the same ground with the Duke of Clarence, that it would have a tendency to increase the very crime which it professed to check. Our opinion of this ground of opposition we have already declared; but in this speech

* "1 Cor. vii. 10. 11."

we have not found a single argument capable of producing any change in those sentiments which a perusal of the speeches, to which it was meant as an answer, had excited in our minds. We cannot agree with his Lordship in his opinion that "in point of general morality, society is in a better state than it has formerly been in this country;" we have already assigned our reasons for entertaining an opposite opinion; nor can we possibly concur with him, in the idea, that the marriage of an adulteress with an adulterer tends to promote the reformation of the former, because a complete detestation of her crime must precede her reformation, and how such detestation can exist in conjunction with the enjoyment of the fruits of the crime, it is impossible for us to account upon the operation of any known quality of the human mind, of any known principle of human action. The reverse of this position appears to us to be incontestibly the fact. His Lordship differs from the Bishop of Rochester in his construction of the passage in the nineteenth chapter of St. Matthew, but all the precedents adduced in support of his arguments, are fully proved by the Bishop not to bear upon it.

This is the last speech we have to review on this very important subject, and it is with great pleasure we find that notice has been given, by a very worthy and able member of the House of Commons, of a determination, to make a fresh application to Parliament in the next sessions. We trust, the matter will be amply discussed in the interval, and that the firm friends of religion and morality will not sleep upon their posts. We cannot, however, dismiss this topic without expressing our regret that the masterly speeches of Lord ELDON and Mr. ERSKINE have not been printed. The latter we understand to have been a speech containing more sound knowledge and legal information, than any speech that was delivered on the subject in the House of Commons.

ART. XXVI. *Thoughts on the Propriety of preventing Marriages founded on Adultery.* 8vo. Pp. 27. Rivingtons. 1800.

THESE are the temperate and judicious thoughts of a sensible mind, which has duly considered the subject, in its tendency to affect individuals, and society. The author was a decided friend to the Bill which the Commons rejected; and his proposition for making the adulterer contribute to the future support of the adulteress, whom he is restricted from marrying, is entitled to serious attention.

ART. XXVII. *A Discourse to unmarried Men.* Small 8vo. Pp. 15. No Bookseller's Name.

THIS is a very excellent discourse on the sin of fornication, which ought to be read by every man of the world, who acknowledges the truths of Christianity. We are informed by a Correspondent that it is to be had at Mr. Clarke's, Bookseller, in New Bond-street.

ART.

POETRY.

ART. XXVIII. *The Annual Anthology.* Vol. I. 12mo. 6s. Longman. 1799.

OF this collection it may very truly be said :

"Sunt bona, sunt quædam mediocria, sunt mala plura."

But, we believe, the public concur with us in opinion, that the number of *bona* are, in proportion, very small. Among the *mala plura* are the pieces of Mr. Dyer and Dr. Beddoes. Dyer's Ode to the river Cam is unworthy of a schoolboy just beginning to versify, in English, an epigram of Martial.

"While yon skylark warbles high,
While yon rustic whistles gay,
On thy banks, O Cam, I lie,
Museful pour the pensive lay."

What common-place stuff is this!—Ex pede Herculem. With respect to Beddoes, we advise him to confine himself to his laboratory, ne sutor ultra crepidam.—Yet, the nymph *Aura*, perhaps, may be as coy as the muse; the Gas may go off in a bubble; and, in spite of his *airs*, the doctor may give us *fumum ex fulgore*, both philosophical and poetical.

Of the *quædam mediocria*, Mr. C. Lloyd and Mr. Southey are ready to furnish us with specimens: but we condescend not to transcribe verse, which "Non Dii, non homines, non concessere columnæ."

For the *best*, we bow to a lady, with pleasure; we hasten to confer the wreath on Mrs. Opie; not from any feeling for the fair sex, or any sentiment of politeness; but as the impartial judges of poetical merit.

"To Mr. OPIE, on his having painted for me the picture of Mrs. Twiss." By Mrs. Opie.

"Hail to thy pencil! well its glowing art
Has trac'd those features painted on my heart:
Now, tho' in distant scenes the soon will rove,
Still shall I here behold the friend I love;
Still see that smile "endearing, artless, kind,"
The eye's mild beam that speaks the candid mind,
Which sportive oft, yet fearful to offend,
By humour charms, yet never wounds a friend.
But, in my breast contending feelings rise,
While this lov'd semblance fascinates my eyes,
Now pleas'd, I mark the painter's skilful line,
Now joy, because the skill I mark was thine:
And, while I prize the gift by thee bestow'd,
My heart proclaims, I'm of the giver proud.
Thus pride and friendship war with equal strife,
And now the friend exults, and now the wife."

Song

SONG, by Mrs. Opie.

" Think not, while gayer swains invite
Thy feet, dear girl, to pleasure's bowers,
My faded form shall meet thy sight,
And cloud my Laura's smiling hours.

Thou art the world's delighted guest,
And all the young admire is thine;
Then I'll not wound thy gentle breast,
By numbering o'er the wounds of mine.

I will not say, how well, how long,
This faithful heart has sigh'd for thee,
But leave, the happier swains among,
Content, if thou contented be.

But Laura, should misfortune's wand
Bid all thy youth's gay visions fly,
From thy soft cheek the rose command,
And force the lustre from thine eye;

Then, thoughtless of my own distress,
I'll haste, thy comforter to prove;
And Laura shall my *friendship* bless,
Altho', alas! she scorns my *love*."

These are charming little pieces. They are the flowers of the Anthology: but they were wasting their fragrance among weeds; and we were willing to remove them to a more genial spot*.

ART. XXIX. *The English Sailor and French Citizen, a loyal Sketch, in Verse, embellished with a Caricature Frontispiece, designed by Woodward.* 4to. Pp. 8. 1s. 6d. Allen, West, and Hughes, Chapple. 1800.

This *Jeu d'Esprit* contains much point and pleasantry. For example:

CITIZEN.

" Me come
To teach de English freedom, from my home."

JACK.

" You teach us freedom!—teach us to make flip,
To heave an anchor, or to steer a ship;
A lath like you—teach Britons to be free!
Damme—we learn it with our 'A. B. C.'"

* That the Anthology (as it is called) is not a little tainted with Jacobinism, we scarcely need observe, after mentioning the names of these authors: we hold their politics and their poetry, in equal contempt.

Again,

Again,

CITIZEN.

" Monsieur, you make de grande mistake—we have
Dans le tems passé all ben pauvre slave;
Mais toutes les choses have been so changeés since
Dat all the French be each von little Prince;
And den for freedom—you Monsieur must grant
En France de Tree of Liberty ve plant."

JACK:

" Your Tree of Liberty!—a pretty joke,
The Tree of Liberty—is British oak.
High as a first-rate mast its branches shoot,
Sound is its trunk—and firmly fix'd its root;
And when dread ills and foreign foes invade,
We'll find an harbour underneath its shade."

MISCELLANIES.

ART. XXX. *Hints for History, respecting the Attempt on the King's Life, 15th May, 1800, published in the Hopes of increasing the Fund for the Erection of the Naval Pillar.* By the Rev. Sir Herbert Croft, Bart. 8vo. Pp. 32. 1s. 6d. Wright.

SIR H. Croft here gives a full account of the circumstances attending this atrocious attempt, and of the magnanimous conduct of his Majesty on the occasion, with a view to aid the recollection of the future historian of the present period. The design is laudable, and the execution of it is not disfigured by any fulsome adulation. There are some pages of satire, in verse, annexed, which, we are told, is the first of a series of satires. It contains some good advice to husbands, though rather *implied* than *expressed*. But we could point out a passage in which the author so far deviates from his purpose, that he may be assured many a reader, whom he would not presume to consider either as "a dunce," or as having "a black heart," will mistake his praise for satire.

ART. XXXI. *A Letter to the Right Honourable William Windham, on his late opposition to the Bill to prevent Bull-baiting.* By an old Member of Parliament. 8vo. Pp. 47. 1s. 6d. Cadell and Davies. 1800.

This letter certainly does honour to the heart of the writer, Sir Richard Hill, whose humanity, like his integrity, is too well known to need any comment from us. Angry at the loss of a bill, which he himself, we believe, introduced into the house; he attacks Mr. Windham for his opposition to it, with warmth, but without asperity. While he laments what he deems the misapplication of his talents, on that occasion, he does justice to his character and feelings. On the brutality of the practice of bull-baiting, there

can scarcely be two opinions, any more than on the *duty* of treating dumb animals with kindness. But the main ground of Mr. Windham's opposition, unless we greatly misconceived him, was, that the evil was not of that magnitude or extent as to require the interposition of the Legislature, which never should be exerted on trifling occasions. To us, we confess, it appeared in the same point of view, for, in all our travels over the British dominions, not excepting the counties of Stafford and Salop, we never saw or heard of a bull-baiting. That it is a practice which prevails to a greater extent, and is attended with greater circumstances of cruelty, than we had any idea of, seems clear, from the report of Sir Richard, and the letters which are annexed to his pamphlet. But still the question occurs, have not the magistrates already sufficient power to put a stop to it? We incline to think they have.

Another ground of opposition was, that this bill formed part of a system to deprive the lower classes of all their amusements. How far this was really the case, it is not for us to say. But we will say, that the consideration is a serious one, and that we certainly have observed strong symptoms of such a disposition in a certain description of sectaries. Let us steer clear both of licentiousness and puritanism; if we were absolutely reduced to the necessity of choosing between the two evils, we, undoubtedly, should not hesitate in our choice, but, fortunately, this is not the case at present; the mild spirit of our established faith, and the same mild spirit of British jurisprudence, have marked out a middle course, which, we hope, every friend to both will not fail to pursue.

Having said this, we join most heartily with the worthy Baronet, in reprobating every species of cruelty to dumb creatures, whether a bull, a hare, or a worm. The treatment of sheep and cattle, by the drivers and their boys, in the streets of the metropolis, is truly diabolical; these wretches, who have nothing of humanity but the form, take a savage delight in incessantly goading and tormenting them, though in so silent a way, as to escape general notice, and, by that means, to prevent the interposition of passengers. Horses, too, in London, fare little better; and a mistaken idea prevails among the people, that a man has a *right* to do what he pleases with his own property. It is a duty incumbent on all who witness such conduct, to convince them of their mistake, by enforcing the laws in existence for the punishment of such barbarity.

ART. XXXII. *A Praxis of Logic for the use of Schools.* By John Collard. 8vo. Pp. 231. 5s. Johnston. 1799.

"THERE is no branch of ancient science that has received less improvement from modern writers, than the *Praxis of Logic*. Locke, Hartley, Reid, and several others, have ably investigated the theory of the human understanding and the doctrine of ideas, but these subjects are properly ontological, or metaphysical, and not within the province of logic."

"The advantage of systematical reasoning has been generally acknowledged; but, it has been demanded, how can it be taught? This, it must be confessed, has been a very formidable difficulty; but,

but, wherein has the difficulty consisted? The answer is shortly this, no system has yet appeared which is built upon the structure of language. Logic should not consist of a number of theoretical rules, to which language is to be made subservient, but, like grammar, it should embrace the characteristics which language itself has assumed. It is of little use to invent methodical arrangements of words, or propositions, however ingeniously contrived, if they do not correspond with common practice. General observations, also, without exemplification, afford but little instruction."

"The elements of this system were first published in 1796, in a work entitled 'The Essentials of Logic,' which received the approbation of many characters celebrated for their learning and intelligence. That publication introduced me to a correspondence with some gentlemen of literary eminence, at whose request I was induced to attempt the formation of this praxis, and to whom I am greatly obliged for many useful hints. The Essentials of Logic comprehend the principles of this system at large, compared with the various forms of syllogistical reasoning, including the doctrine of ideas, mode, substance, definition, &c. This piece contains a reduction of those principles to practice; or, in other words, a practical application of that theory to familiar language. In this piece, which was written purposely for the use of schools, I have entirely omitted the doctrine of ideas, mode, substance, and definition, because I am convinced, that boys should immediately exercise on the praxis, and that those subjects, which depend more upon the powers of reflection, will be introduced with greater advantage in the practical progress. For the vagrant thoughts of youth, which are for ever making flighty excursions from the consideration of any fixed subject, can never be sufficiently confined, in the first instance, to contemplate, steadily, the subtle objects of metaphysical abstraction."

We have thus permitted the author, in his well-written preface, to speak for himself: and after having carefully examined the work, we are free to declare, that we think it well calculated for the use of schools.

REVIEWERS REVIEWED.

ART. XXXIII. *Pyrology, or the Connection between Natural and Moral Philosophy, &c.*

(Concluded from P. 448, Vol. V.)

HAVING given an account sufficiently full of that part of the work before us, in which "the speculations of Dr. Okely," as he modestly conceives, "have enabled him to throw new light upon natural philosophy," and to leave the Newtons and Boscoviches far behind him, we proceed now to his disquisitions upon animated nature. We pass, without notice, his chapter on the best mode of philosophizing, on acoustics, and on number, weight, and measure, because they contain

tain nothing which even he himself can *conceive* to be new, and, at the same time, calculated to promote the cause, for which his book is so highly prized in our Jacobin-clubs. In that section, however, which treats of animated nature, we meet with some wonderful instances of the agency of *Calorique*, and some modes of reasoning which were equally unknown to Bacon and Aristotle. To these it is our duty to draw the attention of the public.

"Life and sense depend upon a certain portion of *Calorique* diffused through the whole organization of an animal. If I say, that perception is one of the properties of *Calorique*, and motion the natural effect of perception, and that wherever in any system the *Calorique* of every part is connected by continuity with a portion of the same substance placed somewhere as in a centre, that centre will have a perception of all the changes which take place in the system, and will have a power of producing motion in every part of the same system; when I say this, the negative can never be proved till you produce me a system so formed, where the effects do *not* ensue."

This is truly original, and worthy of its *pious* and *scientific* author. If we affirm that the power of reflecting light is one of the properties of polished silver, and that therefore the moon is a solid globe of silver, the negative can never be proved till Dr. Okely produce a globe of that metal, of the same size with the moon, and at an equal distance from the earth, whence light is not reflected, or, in his own perspicuous language, "where the effects do not ensue!" To be serious, we think it infinitely more probable, because, it is *possible*, that the moon may be a solid mass of silver, or even a spherical mirror of glass, than that the *centre* of a system of *Calorique* can have a *perception* of all the changes which take place in that system.

When he talks of the system being connected by *continuity*, we strongly suspect that he affixed no precise meaning to his words, nor asked himself what this continuity is which performs such wonders. It cannot be continuity of matter; for if he be as well acquainted with the writings of Boscovich, as the Critical Reviewers suppose him to be, he must know, with mathematical certainty, that the atoms of a corporeal system of *Calorique* are not in actual contact; that, therefore, such a system never can be a true metaphysical agent, in *consequence of its continuity*; and that it cannot be conceived as an instrument without involving the supposition of a higher and an intellectual power.

But our author attempts to *prove* what hitherto he has only *asserted*: let us accompany him through that proof.

"I assert, that in the common phenomenon of elasticity, where one body, being impelled against another, is thrown off with a certain degree of force, there is every thing which takes place in a sentient being, when he acts from external causes, *except consciousness of perception!*" This, gentle reader, is a mere trifle, which our philosopher goes on to *assert*, "can never exist, unless the observer is at the same time the subject of the experiment. When I see another man act from external inducement; that he perceives, resolves, and then acts, is only conclusion from what I know to take place in myself, reasoning

reasoning upon the following general principle.—When in a series of causes and effects, several links are proved to be the same in one case as in another, any intermediate link, not clearly seen in one case, must be concluded to exist in that case, as well as in the other.—Now, that man has had an inducement applied to him, and I have seen him act as I should have done, had the same inducement been applied to me: whenever that has happened, I have been conscious of perceiving, resolving, &c. therefore that man perceived, resolved, &c. too.

“In an inanimate body I perceive no such resemblance, and am therefore not inclined to suppose an intervening perception. That notwithstanding some small degree of it does take place, I think highly probable. But let me be rightly understood. Suppose one billiard ball, B, to be impelled against another, A, and to be thrown back, I cannot say A perceives the stroke. B hits in fact only a small portion of A, displacing its particles, and compressing its interstitial *Calorique*; that small portion of *Calorique* probably perceives the stroke, or, if it be diffused over the whole ball, then many little parts of A perceive it separately, faintly, and differently; but in no case can A, as a whole, be said to perceive it. Before that can take place, a peculiar

ORGANIZATION becomes necessary.”

Our readers, perhaps, may be so dull as not to perceive the force of this *demonstration*; but we have nothing more to give them, for we have got nothing more ourselves, except another assertion, that “the *Calorique* of life, is, in reality, continuous with the *Calorique* of composition.” This we take to be a phrase of the same import with—“the soul is a continuation of the body”—which our unilluminized forefathers would have been rude enough to call a *petitio principii*. But whatever it be, it serves our author's purpose, and authorizes him to inform us, in the conclusion of the chapter, that, “by his theory, the difficulty of accounting for the operation of the soul upon the body, and of the body upon the soul, is entirely removed.”

Whether Dr. Okely considers this theory as one of his *discoveries* we know not. His friends, the Monthly Reviewers, seem to think that he borrowed it from Leibnitz, because his *Calorique*, which is essentially percipient, serves, like the *monads* of that philosopher, for the material of which souls are manufactured. This conjecture is undoubtedly plausible; but the following extract furnishes very complete evidence, that the theory is much older than Leibnitz, and that our philosopher was *not under the necessity* of importing it from the Continent.

“Whereas *Atomic Atheism*,” says the illustrious Cudworth, “supposes the notion or idea of body to be nothing but *extended resisting bulk*, and consequently to include no manner of *life or cogitation*; *Hylæic Atheism*, on the contrary, makes all body, as such, and, therefore, every the smallest *atom* of it, to have *life essentially* belonging to it (natural perception and appetite) though without any *animal sense*, or *reflexive* knowledge, as if *life and matter*, or *extended bulk*, were but two incomplete and inadequate conceptions of one and the

same substance, called body. By reason of which life (not *animal* but *plastical*) all parts of matter being supposed able to form themselves *artificially* and *methodically* (though without any *deliberation* or *attentive consideration*) to the greatest advantage of their respective capabilities, and, therefore, also sometimes, by ORGANIZATION, to improve themselves further, into *sense* and *self-enjoyment* in all animals, as also to *universal reason* and *reflexive knowledge* in men, it is plain that there is no necessity at all left, either of any *incorporeal soul* in man to make him rational, or of any *deity* in the whole universe to save the regularity thereof.*"

It has been a fashion of late to publish extracts from learned and high-priced books, and to entitle them *the beauties* of the author, from whose works they are taken. When a *philosopher* descends to this humble office, translating, at the same time, the doctrines of eminent men from the antiquated language of the last century into modern English, we consider him as entitled to no small share of the public gratitude. Whether Dr. Okely really intended, under the title of *Pyrology*, to publish *the beauties of Cudworth*, it is impossible for us to know; but if such was his intention, he has stopped short too soon; for in the intellectual system are many passages relating to *Hylozoic Atheism*, and *matter essentially alive*, which are not less worthy of the public attention, than that which we have quoted, and which our author *seems* to have translated. We will insert one of these passages, in the firm persuasion that we shall receive his thanks for suggesting it to his notice, and that, translating it into modern language, he will give it a place in the next edition of his book.

"This *Hylozoic Atheism* was, long since, and in the first emersion thereof, solidly confuted by the *Atomic Atheists*, after this manner. If matter, as such, had *life*, *perception*, and *understanding* belonging to it, then of necessity must every *atom*, or *smallest particle* thereof, be a *distinct percipient* by itself; from whence it will follow, that there could not possibly be any such *men* and *animals*, as now are, compounded out of them, but every man and animal would be a *heap of innumerable percipients*, and have innumerable *perceptions* and *intellections*; whereas it is plain, that there is but one *life* and *understanding*, one *soul* or *mind*, one *perceiver* or *thinker* in every man. And to say that these innumerable particles of matter do all *confederate* together; i. e. to make every man and animal to be a multitude or *commonwealth of percipients*, or *persons*, as it were, *clubbing together*, is a thing so absurd and ridiculous, that one would wonder the *Hylozoists* should not rather chuse to recant their *fundamental error of the life of matter*, than endeavour to seek shelter and sanctuary for the same, under such a *pretence*. For though voluntary *agents* and *persons* may, many of them, resign up their wills to one, and by that means have all, as it were, one *artificial will*, yet can they not possibly resign up their *sense* and *understanding* too, so as to have all but one artificial life, sense, and understanding: much less could this be done by senseless *atoms* supposed to be devoid of all *consciousness* or *animality*."

* Intellectual System, Book i. chap. iii. § 1.

In Chapter II. of this Section, Dr. Okely has certainly made a *discovery*;—we beg his pardon—he has made *two discoveries* in one short paragraph. The first is, that the *Calorique*, contained in the *skull*, is *HARDER* than the *Calorique* contained in the *feet*, or even than that contained in “the place where honor’s lodged;” and that “sleep is produced by the accumulation of *Calorique* through the whole circumference of the *encephalon*!”

In Chapter IV. we have, in the true spirit of *modern philosophy*, the following account of the instinctive fondness of parents (by which word mothers only are meant) for their children. “The instinctive fondness of parent-animals for their offspring is another instance of the pleasure derived from exciting old ideas, and retracing former associations. The animal which is the object of the parent’s *love* has, during the whole time of pregnancy, been *acting upon the brain of the parent* through the intervention of the nerves, like any other *external object*. After birth, therefore, as its helplessness prevents it from being in any respect an object of *rivalship*, it must necessarily, by constantly exciting *the antient cerebral traces*, produce an high degree of *pleasure* in the mother; and these traces the constantly recurring wants of the young prevent from being soon effaced. As it grows up, distance and new objects produce a new set of ideas and associations in the young one, and the attachment gradually subsides. For it is to be observed, that as the fondness of the parent arises from its *action* upon the parent, so the *re-action* of the parent produces the instincts of the young, which are therefore exactly fitted to each other!!!”

In Sect. III. which professes to treat of *men*, an attempt is made to give the air of novelty to Hartley’s Theory of Sensation, and we are gravely told, among other wonderful things, that “ideas are such changes in the *medullary fibres of the brain*, as dispose them to fall into some one particular mode of *action*, probably of the *vibratory* kind!”

Philosophers have long disputed about the origin of language, but our philosopher solves the difficulty in two sentences. “To form languages, he says, is one of the natural instincts of men derived from the *superior size of his brain* to that of other animals.” Of this he is so confident, that he seems half-surprised that we do not speak *before we are born*, (see p. 134) and justly attributes to our late acquisition of the *speaking instinct*, “the diversity of languages resulting from the diversity of circumstances to which men, after birth, are exposed.”

As Dr. Okely has too much *genius* to write systematically, we cannot follow him through the whole of his work without filling a disproportionate share of our Miscellany with disjointed remarks on *discoveries* made in *every human science*. We must, therefore, pass on to the section which treats of *religion*, in which his *discoveries* are most numerous, and, we doubt not, most valuable both in his own opinion and in that of his friends.

After a few preliminary observations, which, to men of unphilosophical heads like our’s, will appear, we suspect, very little to the purpose, he proceeds to inquire into the nature of Deity. In this inquiry

he very soon *discovers* that the Deity is equally devoid of *understanding* as of passions. "The Deity, says he, is to the universe what our active powers are to our bodies, or rather to our brains, the seat of our intellects. In the universe, as in the human brain, the power resides in, and animates that upon which it acts. Here no previous experience, no observation, no working after a plan are necessary. The cause for exertion arrives, the exertion takes place, the effect ensues: all this is instantaneous, as the starting of a bright thought in a poet's mind; a process indeed which bears the nearest resemblance to the operations of Deity.

"A being without wants can have no occasion for the human mode of employing means to gain ends; whatever looks like an instance of that process in the works of creation, appears, upon a nearer scrutiny, to bear a different interpretation; as shall be shewn by several instances in their proper places. Here then is an end of the doctrine of *final causes*, that bane of all true knowledge and chaste philosophy. The only want that can with propriety be ascribed to the Deity, is that of acting; but the same cause, which in any particular instance occasions the necessity of action, determines also the quantity and direction in which it is to be excited."

"It is but justice," continues he, "to allow, that if I except a few philosophers of exalted understandings, I stand single in this opinion of Deity, having literally all the world against me. The idolater, the Mahometan Theist, the Christian Theist, the Chinese Theist, the philosophical Deist of the present times, all seem to agree in supposing the Deity to be not only distinct from nature, but existing beyond it, in the same manner as the spirit of a man exists beyond the bounds of the materials from which he is composing any human work."

We cannot help thinking that our sapient author labours here under a mistake, and claims to himself, and a few friends, a *discovery* which must be shared with *thousands* who had understandings equally *exalted with his own*. It is, indeed, true that *Atheists*, of all denominations, held opinions of the Deity very different from this; but there has been a large phalanx of *Atheists*, ancient and modern, who rejected the doctrine of *final causes*, and thought, with Dr. Okely, that *the Deity is the soul of the world*. Besides Hippocrates and Virgil already noticed, many ancient authors are quoted in the intellectual system, as teaching not only that God is the soul of the world, but also that this *anima mundi* is *Calorique*; because "fire being a more subtle and moveable body than any other, was therefore thought, by some of those antients, to be *αὐμαρῶτατος*." Among the moderns it is well known that Spinoza, that man of *exalted mind*, affirms that nothing but the prejudices of education could have led men to fancy that "eyes were given them that they might see; teeth for the purpose of chewing their food; herbs and animals for the matter of that food; that the sun was formed to give light; or the ocean to nourish fishes"!!! Dr. Okely and his friends therefore cannot claim to themselves the merit of having *discovered* that God is *Calorique*, that *Calorique is the soul of the world*, or that the doctrine of *final causes* is a figment of the imagination;

nation; since in all these *great* discoveries they have been anticipated both by antients and moderns.

It is melancholy to think, that, in the very end of the 18th century, when we proudly boast of having carried our science beyond the ken of our ancestors, so many attempts should be made, and apparently with great success, to revive among us the chilling doctrines of ancient Atheism; that men should take delight in contemplating themselves as on a level not only with the brutes that perish, but even with the dirt that they trample under their feet; and that they should have less laudable ambition than "the untutored Indian," who far from expecting that the conscious, thinking being within him would be annihilated at death, fondly, and certainly not abjectly, flattered himself with that hope, that

——— admitted to that equal sky
His faithful dog should bear him company.

To this degrading phenomenon, in the history of the human mind, many circumstances have contributed; but none, we believe, more than that vain attempt which every sciolist now makes to assign the *true metaphysical causes* of the various phenomena of nature. That every event or change is produced by some cause is a proposition of which no man will controvert the truth who understands the terms in which it is expressed; but when, from seeing two events constantly succeed each other, we infer that the one is the true *active* and *immediate* cause of the other, our inference, to say the best of it, is by much too hasty. In popular language, indeed, and even in philosophical disquisition, it is common to say that the attractive power of the earth is the *cause* of the descent of heavy bodies, that the attractive power of the magnet is the *cause* of its lifting iron, and that the stroke of a racket is the *cause* of the motion of a billiard ball. But all this is figurative language. We cannot form the notion of *action* without attributing it to *power*, nor of power as separated from *substance*. The earth, however, is not in contact with the falling stone, nor the magnet with the approaching iron, nor, we believe, the racket with the ball which is displaced by its stroke; how then can the earth, the iron, or the racket be the true *metaphysical* and *immediate* causes of the phenomena?

The difficulties attending the attempt to assign *real causes* are such, that philosophers, perhaps, would do well to content themselves with endeavouring to discover the *laws*, by which God governs, with infinite wisdom, the natural and the moral world. This, however, is far from being the object of Dr. Okely's labours, though he professes, in the work before us, to correct natural and moral philosophy. Having deprived the Deity of *intelligence*, he laughs, of course, at the common notions of Providence; and with perfect consistency rejects all revelation as imposture. The god *Calorique* can, indeed, reveal nothing. But the author surely treats his readers with contempt, when, in order to prove that Christ was a *genius*, who required all his knowledge in the *natural way*, he merely informs them, that some of the *circumstances*, introduced into one of our Saviour's

vour's *parables*, never *actually* took place in *real life*; and he treats them with something worse than contempt, when, in support of this observation, he quotes the parable *falsely*. It was not "because they had neglected to attend an entertainment, to which the King had invited his subjects, that he is represented, in the parable, as having destroyed them with the sword;" but because, in addition to this insolence, they had intreated his servants *spitefully* and *slain them*.

We shall not follow our author through that maze of ignorance and blasphemy which fills the last chapter of his book. The man who acknowledges no God but *Calorique* must, of course, reject the miracles of the Gospel; but the arguments brought by Dr. Okely to disprove these miracles, equal not in strength even the cavils of Tom Paine, and fall infinitely short of the subtle sophistry of Hume, which was so completely untwisted by Adams and Campbel. To the writings of these two Divines we refer our readers for complete satisfaction on the subject of miracles; and shall now present them with our author's APPENDIX TO PYROLOGY.

"The author of Pyrology feels it his duty, for the sake of his own conscience at least, to inform the public, that since the publication of that erroneous work, which he wrote in the blindness of infidelity, God has, in a wonderful manner, opened his eyes to the real existence of all his unspeakable attributes. Blessed be his name for ever. *Amen*.

"That adorable Being has also been pleased to reveal to his mind his great love to mankind in the redemption of the world, through his only begotten Son our Lord Jesus Christ. And notwithstanding the enormous lengths which he had been permitted to run ignorantly through unbelief, though always kept by an over-ruling hand from the last extremity, the same ever blessed Lord Jesus Christ has been graciously pleased to pardon all his sins, and to admit him to the privileges conferred upon children of God.

"May many who are at present in a state of infidelity be warned and encouraged by his example, to flee from the wrath to come.

"WILLIAM OKELY."

Northampton, Oct. 25, 1797.

The sincerity of this recantation has been questioned by many; and it was more than questioned by ourselves, till we were made acquainted with some particulars of the author's private history, which have gone a great way to remove all scepticism from our minds. It is an old observation that "extremes in religion beget each other;" and, if the observation be well-founded, it is not surprising that Dr. Okely should have been first a mystical enthusiast, then an Atheist, and then a mystical enthusiast again.

We have reason to believe that he is the son of *Francis Okely*, formerly of St. John's College, Cambridge, who, in the year 1779, published *Memoirs of the Life, Death, Burial, and Wonderful Writings of JACOB BEHMEN*. Young Okely was sent to Germany that he might inhale the fumes of Behmenism, we suppose, uncontaminated with foreign mixture. On his return from the Continent he went to the University of Edinburgh; but frequented the Mason-Lodges in that

that city as much as the schools. Whether it was in Edinburgh that he first got a sight of the follies of Behmenism, we know not; but we do know that he attended a course of lectures in that University well calculated to cure him of the disease of religious *mysticism* on the one hand, and to serve as an antidote against the poison of *Atheism*, on the other. Perhaps he had not a sufficient knowledge of the elements of science to profit by these lectures; and if so, his wide leap from enthusiasm was not unnatural; for he, whose head is not fitted for cool investigation, never thinks that he can recede far enough from a system of opinions, in which he has been made to perceive something of error.

Old and deep-rooted notions, however, are more easily buried under the rubbish of new ones equally unsound, than completely eradicated from the minds of *such men*; and it is by no means improbable, that for the long period of fourteen years, during which Dr. Okely was employed in compiling this system of Atheism, he may have been cherishing secretly, and almost unknown to himself, some portion of his original fire. If so, the first occasional cause fitted to make him *think* would blow the latent spark into a blazing flame; and that cause, we believe, was the neglect into which he fell as a medical practitioner, on the publication of his *Pyrology*. A revolution, somewhat similar to this took place in the religious opinions of Mr. Francis Okely. "In his early years of piety, being unacquainted, he says, with the snare, and unhappily too much addicted to *reasoning*, and systematic religion, a set of plausible notions, according to the letter of *Scripture*, gradually stole in upon him, and cooled his affection for the very awakening and enlivening HEART'S REALITY." From this dangerous state of *reasoning* he was converted by secret *whispers within*, and induced to study the latter writings of Mr. William Law, and the mystical works of Jacob Behmen!

But if we believe Dr. Okely to be a mad enthusiast, have we not, it may be asked, employed too much of our time in the analysis of a work, of which the intrinsic merit is so very low, as to place it far beneath our notice? In answer to this question, which is natural and reasonable, we beg leave to inform our readers, that contemptible as the *Pyrology* is, the Jacobins employ it, with success, to promote their diabolical purposes. We know not that it is now to be purchased in the shops; but it is in the libraries of most *reading societies* in Great Britain, and is, by the Curators of these libraries, circulated among such Tyros in science as are not likely to perceive the weakness of the author's reasonings; whilst it is carefully kept up from those who are known to be willing, as well as able, to expose its futility. Two friends of our's—determined Anti-Jacobins—wishing to see this wonderful performance soon after its publication, thought they might borrow it from the library of a private society, assuming a scientific name, in the city where they reside. Suspecting, however, that the application would be more successful if made by a third person, one of them employed a friend of his own to request the use of the book, for a very few days, from the librarian of the society; but that cautious guardian of the Jacobin-repository asking the gentleman employed,

employed, if the loan was for himself, and being told that it was not, but for Dr. ***** replied, "Then, Sir, you cannot have it." A similar request was made by our other friend, and in a similar manner, to the president of the society. The result was the same; the president adding, "It is not to such men as Dr. ***** and Dr. ***** that we lend Okely's Pyrology"!!!

MISCELLANIES.

THE ENDEAVOUR SOCIETY

FOR THE RELIEF AND INSTRUCTION OF THE POOR.

AT a time, when so many associations, for the propagation of Infidelity and Jacobinism, have been established to corrupt the hearts and to pervert the minds of the lower classes of society, it is with heartfelt satisfaction, we witness the establishment of any institution which tends to counteract designs so pernicious to individuals, and so destructive to the community. To afford temporal assistance, and to communicate religious knowledge, to the poor, is a duty which every man is bound to discharge to the best of his ability; but this duty is, perhaps, best performed by associations, in which the united efforts of individuals have much greater scope for exertion, and are, consequently, capable of producing a much greater effect.

The ENDEAVOUR SOCIETY, though it have been established some time, and has some respectable names in the list of its supporters, is not so well known as it ought to be. Its design is, by means of an annual subscription of One Guinea, to raise a fund to be applied, in various ways, to the relief of the indigent; to advance small sums, without interest, to persons in business; to supply medical assistance to the sick; child-bed linen and all other relief (including delivery) to lying-in women, at their own habitations; to inoculate their children; and, in short, to remove the wants, and to contribute to the comforts, of the poor, as far as its circumstances will admit.

While the attention of the society has thus been directed to the administration of relief to the bodily wants of the poor, they have been equally vigilant in instilling sound principles of religious and civil duty into their minds. This has been effected, by the establishment of a library for their use, containing such plain books of divinity as are comprehensible by every understanding; and by the occasional distribution of cheap tracts, and a set of prayers, for the morning and evening, stuck on pasteboard, to be hung up in their bed-chambers. By this means, the poor are enabled, in a certain degree, to defeat the arts of the numerous sectaries who are assiduous in their attempts to seduce them from the established church; that kind of ignorance which facilitates seduction is removed; and a firm sense of duty implanted in the mind. Whenever the funds will admit of such an extension of their plan, the society mean to establish a Sunday school, to be conducted, according to the intention of the original founders of such schools, on the true principles of the Church of England. These institutions, in themselves excellent,

cellent, have been grossly perverted by the arts of sectaries, and, in many instances, we fear, rendered instruments of hostility to our establishments, both civil and religious.

This is a brief outline of the ENDEAVOUR SOCIETY which comprehends other useful objects, and which is unquestionably entitled to public encouragement. It affords the means of doing great good at a trifling expence; and these surely are times which call for every exertion from the friends of existing institutions, and the enemies of innovation in Church or State.

Subscriptions are received at the Anti-Jacobin Office, Peterborough-Court; by Messrs. Rivingtons, St. Paul's Church-Yard; and by Mr. Pears, treasurer and apothecary to the society, Rockingham-Row, Newington-Butts, at which places, the plan and rules of the society may be had.

The following is the Form of Prayer used, in consequence of the late attempt on the sacred life of his Majesty, by the Scotch Episcopal Church, whose members are not more distinguished for the purity of their religious, than for the soundness of their political, principles.

"A FORM OF PRAYER, with Thanksgiving, for the preservation of his MAJESTY's sacred person, from the late *horrible attempt* to take away his life.—[To be used in the congregations of the Scotch Episcopal Church.]

"O ALMIGHTY and ever-living LORD GOD, who dwellest on high, yet humblest thyself to behold the things that are done in heaven and on earth; whilst we gratefully adore that wise and gracious Providence, which hath established the authority of Kings, and watcheth over the persons of Princes, we most humbly beseech thee to accept this our public tribute of thanks and praise, as for all thy mercies vouchsafed unto thy servant, our SOVEREIGN, so especially for the preservation of his sacred person from the late horrible attempt to take away his life, a life so justly dear to all his faithful subjects. Inspire our hearts, therefore, O gracious GOD, and the hearts of all his people, with a just sense of this thy great goodness, so signally manifested in the continued protection of our KING and GOVERNOR. Be thou still his GOD and guardian in the hour of danger; and in all that he has to do for thy glory, and the welfare of his people, let thy wisdom be his guide, and let thine arm strengthen him. Defend him from the gathering together of the froward, and from the insurrection of wicked doers. Keep him always under the shadow of thy wings, that the sons of violence may not hurt his person, nor the clamours of sedition disturb his reign. Direct and bless the counsels of his Ministers, and grant that such wise and salutary measures may still be adopted, for maintaining the order and good government of the kingdom, that his dutiful subjects may lead quiet and peaceable lives, in all godliness and honesty—for this is good and acceptable in thy sight, O GOD, our SAVIOUR: to whom, even to Thee, O FATHER, SON, and HOLY SPIRIT, the adorable Three in One, be all glory and honour, thanksgiving and praise, henceforth and for evermore."—

Amen.

POETRY.

THE OLD ENGLISH GENTLEMAN.

A Poem. In Sixteen Cantos.

BY MR. POLWHELE.

OF this poem, the first cantos are already before the public. The remaining fourteen, in MS. have been submitted to our perusal by the author: and, (as it is not his intention to publish them immediately) we think we shall amuse our readers by a few excerpts from the MS. and do no disservice to Mr. P. by thus anticipating a part of its contents. It may be necessary to premise, that the first (published) contains a description of the mansion of Andarton; of the family resident there from the highest antiquity; the characters of *Sir Humphrey de Andarton* the present possessor; of *Miss Prue*, his only child, (by his first wife, Bridget) on whom his estates are entailed in case of no male heir; of *Harriet*, *Sir Humphrey's* second wife; of *Rachael*, his maiden sister and housekeeper; of *Ned*, and *Jenny Jerkairs*, brother and sister to *Sir Humphrey's* first wife Bridget. And that the second (published) canto displays *Sir Humphrey* and his family in various situations of private life; brings forward the Knight in public; introduces us to the acquaintance of *Herbert* the curate; and concludes with *Harriet's* pregnancy, and the long-wished-for birth of a son, *ALLAN-DE-ANDARTON*, the future hero of the piece. We ought not to omit, that the guardian genii of the house of Andarton, are assigned their different stations in the protection of the family.

The third canto (MS.) exhibits to us *ALLAN* in his infancy; the death of *Rachael*, *Sir H.'s* sister and housekeeper; the management of the family usurped by *Miss Prue* (the Knight's daughter by his first wife) and *Jenny Jerkairs*; *Allan*, at a grammar-school at Molfra; *Herbert* the curate, his master; his studies and amusements; little *Henry* and *Juliet* his favourite companions; as he grows older, his solitary and romantic pursuits; his fondness for the old pictures in the Andarton-gallery; *Sir Humphrey* explaining the pictures to his son; particularly that of *Algar*, who, with *Eldred* his brother, settled in the West of England; having founded the house of Andarton on the banks of the Fal, whilst *Eldred* built an abbey elsewhere. The poet proceeds to represent *Allen* as arrived at the age of puberty; exhibits him, at a fox-hunt, accompanied by his relation *Neville*, and rudely treated by *Sir Harry Hawtrot*, a nabob just seated in the neighbourhood; introduces him at a Twelve-day feast in company with *Ned* and *Jenny Jerkairs*, *Geoffrey Squintal* of Trevalso, Esq. and *Alice* wife of *Squintal*, and their daughter *Juliet*; describes *Alice* as the aunt of *Laura*, a young heiress of Lander-abbey, whose father and mother were both deceased; *Allan's* partiality for *Juliet*; his birth-day; rustic maidens running for a wreath, and *Emma*, a poor girl of obscure parentage, winning the prize, and crowned by *Allan*; *Emma*, the favourite and companion of *Juliet*; *Allan's* attending them on their walks; *Allan* enquiring for

for *Juliet*, and surprizing a stranger (with his dog) at *Emma's* cottage; *Sir Humpbrey* fast declining; Sir H. cautioning *Allan* against the artifices of *Sir Harry Hawtrot* (who hath an eye to the neighbouring borough, *Molfra*), and *Squintal* Squire of *Trevalfo* and town-clerk of the borough; *Sir Humpbrey* on his death-bed advising *Allan* to visit *Laura*, the heiress of *Landor-abbey*; *Sir Humpbrey's* death. Of this canto, the following excerpts may be accepted as specimens:

ALLAN at School.

" There, as at first he heard with mute surprize,
From every desk the mingled murmurs rise,
With equal wonder he survey'd as show,
All, all, like pendulums, wag to and fro;
Whilst those a tedious task appear'd to ply;
Fastening on each hard word the unvarying eye,
And those, whom brisker fancy might engage,
Flung but two glances to devour a page;
And others seem'd to hunt with anxious look
A shadowy something through a bulky book;
As backwards now, and forwards now they turn'd
The tumbled leaves, and with vain ardor burn'd.
Yet here a dunce by heavy mists oppress'd,
Quits his dull work, to interrupt the rest;
And there, with darts, a wicked wit, bumpproof,
Hits sage *Minerva* figur'd in the roof,
Or pins infixes in tenacious pitch,
To pierce, by smart surprize, a brother's breech.
Thus, as one general buzz salutes the ear,
Through lucent glass the glowing bees appear:
All seem to kindle with incessant toil,
From cell to cell, and rear the waxen pile:
Here, too, slow drones the vivid labours mar,
And, there, a wicked wasp provokes the war."

" ALLAN's opening genius.

" Meantime, the boy to *Herbert's* curious gaze
Discover'd genius brightening to a blaze:
An eye, that sparkled at the eccentric thought,
Or glisten'd, sudden, with a tear-drop fraught;
The quick suffusion at his master's glance;
A spirit darting like the lightning's lance;
The soul within itself retir'd, and (round
Though mingled voices' rose) unheeding found."

" Attach'd to lone retreats, the dingle deep,
The long-drawn dale, the mountain's sky-clad sweep,
If, where the raven shap'd her ancient nest
Amid some beech's solitary crest,
He scal'd, exulting at her angry croak,
His trunk, and through the topmost branches broke;—

'Twas

'Twas not, like half the sachel-bearing throng,
 To rob the parent of her callow young ;
 But, ' O forgive the intrusion,' would he cry,
 ' Whilst, raven, I admire thy glossy dye;
 ' Observe, in thy wild haunt, so dark and still,
 ' A dwelling fram'd with more than human skill,
 ' And note, amidst the walks of man so rare,
 ' Unerring prudence in parental care.'

* * * * *

" Deep in the sylvan wild, far o'er his head
 Where darksome trees their lowest branches spread,
 And bath'd in sky their blue ærial tops,
 Where not a sheepwalk gleam'd along the copse ;
 Plunging, he oft pursued the screaming pie,
 Or pass'd, as pierc'd the gloom the Falcon's cry ;
 Or, where green Areas drank the golden light,
 Mark'd the smooth motion of the gliding kite,
 And, where a sheltering foliage seem'd to flow,
 The terror of the birds that shrunk below."

* * * * *

" And, as the shade of night began to brood,
 And now the bright still moon-beam tipp'd the wood,
 He lov'd to see the grey owl slowly sail
 From bush to bush, and chase her through the vale ;
 Then mark her, to her ivied haunt restor'd,
 Catch her wild hiss, or listen, as she snor'd."

* * * * *

" What time the tawny forest autumn heaves,
 And scatters, at each gust, a shower of leaves,
 Oft, on some knoll, he caught the rising breeze
 In its first rustling from the distant trees,
 Heard the sound lengthen, sigh succeeding sigh ;
 And mark'd the billowy gloom with straining eye ;
 Till now, the deep'ning undulation near,
 The extensive murmur swell'd upon his ear,
 And, in one mighty wave, the incumbent wood
 Rush'd forth, a world of shadow, where he stood."

* * * * *

" Yet not alone, the heroic *Allan* woo'd
 Coy nature, in her calm or pensive mood ;
 But, breaking from her tranquil paths, the form
 Of danger hail'd amidst the hurtling storm.
 Though, as it stain'd the cliff's basaltic height,
 He lov'd the cold blue tint of early light,

* Falconry or hawking is commonly defined the art of taming, managing, and tutoring Falcons or hawks, and employing them with advantage in the pursuit of game.

And

And oft observ'd the fleeting sun-beam shift
To level uplands from that pillar'd clift;
Or thence, the sun descending, view'd at eve
Its last low circles on the silky wave;
Or, through dim fissures wound his dubious way
Where never fell one faint reflected ray;
Pluck'd the chill dropstone, caught the mineral gleam,
Cull'd the grey moss, or trac'd the encavern'd stream;
Yet, oftener, wild with transport, would he climb
Some samphird's ledge, some sea-wash'd crag sublime;
Then rest, exhausted, on the pointed rock,
And, at his base where mad the boilers broke,
Survey the Hém that striking plung'd beneath,
And strait emerg'd amidst a watery wreath,
While Sea-gulls high their snowy pinions pour'd,
And the dark cloud grew sabler as they soar'd,
Or, wheeling round on rapid pinion, spread
Air-pois'd, their deep pavilion o'er his head."

(To be continued occasionally.)

VERSES

*Written on a distant View of Holwood, where the Marks of
Cæsar's Camp still remains.*

(Now in the possession of the Right Hon. WILLIAM PITT.)

YE hills, in every age by fortune blest,
Seats of ambition, genius, and command;
Which Cæsar's lawless legions once possess'd,
Tho' subject now to Pitt's reviving hand;
Say feel ye as your verdant tops ye raise,
Once drear and wasteful as your conq'rous sword,
How vast the length betwixt a patriot's praise,
And the rash shouts that hail a victor Lord!
Tho' thoughtless myriads boast a Cæsar's name,
The realms he ravaged, and the fields he won,
Britain shall still adore his nobler aim,
Who guards that bliss a Cæsar had undone.

W. — S. —

HISTORY.

SUMMARY OF POLITICS.

AT the present moment, deprived as we are, by the tardy arrival of authentic news from Germany, and by the hasty importation of the most extraordinary intelligence from France, of all means of forming an accurate judgment of the real state of public affairs on the continent of Europe, we are by no means disposed to supply the want of authentic information by vague speculations of our own, or to render a record of historical facts the vehicle of loose opinions. Were we to examine the telegraphic communication from Paris, (containing the account of Bonaparte's successes, the subsequent armistice, and the agreement of the Austrians to surrender all the fortresses in Italy, with a solitary exception to the French) with a view to ascertain its *probability*, it would be no difficult matter to prove it wholly destitute of all those circumstances which are deemed requisite to entitle public accounts to belief. But such examination would be a woeful waste of time, as it is highly probable, that, before it could meet the public eye, some authentic intelligence will be received, that will convert doubt into certainty, and leave nothing more for the historian of the day to do, than to reason from admitted facts. If the communication be substantially correct, most certainly Italy is lost, the fate of the campaign decided, and the triumph of Jacobinical principles, for a time, at least, established. But we will not anticipate events, the consequences of which we shudder to contemplate.

If there be a man, in whose mind one doubt still remains of the nature of Bonaparte's principles, let that man read his proclamation (signed by his creatures) for the re-establishment of the Cisalpine Republic, in which every tenet of Jacobinism is enforced, and every means adopted for reducing its theory to practice. If it be the will of Providence that such a man as this, who has renounced his Redeemer and blasphemed his God, should be the arbiter of the fate of Europe, mortals must submit; the sins of the world have been great, and a greater earthly punishment could not be inflicted.

In casting our eyes on the North of Europe, the prospect it presents is not calculated to dispel the gloom, which the present state of the South must produce in every virtuous mind. We have hitherto purposely forbore to comment on the conduct of a great northern Potentate, whose recent measures have been such as to excite the most mortifying reflections on the degrading instability of the human mind, and nearly to destroy all confidence in the human character. Though in possession of many facts of a public and private nature, we shall still extend our forbearance, in the hope, slender as it is, that reason may ultimately succeed to passion, or the tide of caprice turn in favour of that cause, which the power to whom

wa.

we allude so ably appreciated in his memorable manifesto to the Princes of Germany.

For the fate of the German empire we should entertain not the smallest anxiety, were Italy safe. The gallant veteran Kray has effectually checked the career of Moreau, and would, we doubt not, very speedily resume offensive operations, and drive back his famished and licentious hordes to the only country which their presence and their conduct will not contaminate, the Republic of France. Had Kray commanded in Italy, we much question whether Bonaparte would ever have reached Milan. The great mischief of the military operations of the French, (supposing the account of their recent successes to be false) has been their establishment in countries, where they are enabled to maintain their armies at the expence of their enemies. So long as they retain this ability, with that of procuring recruits, will they continue the war. In short, France cannot be considered in any other light, than as a nation of plunderers, determined to live on the spoils of Europe. Of the internal state of the Republic nothing new can be said; the Consuls rule with unlimited authority; the spirit of the people is broken; the country exhibits the prospect of an abundant harvest; the roads, not having been repaired since the abolition of the monarchy, are in a most wretched condition; public amusements are multiplied *ad infinitum*, and private misery is unbounded. Such is the picture drawn by our correspondent at Paris, on the fidelity of whose pencil we can rely.

At home, we have to lament the rejection of the bill for the punishment and prevention of the crime of adultery, of which our sentiments will be found at large, in a preceding part of this number. We should be almost led to consider such rejection as a death-blow to the moral feeling of the country, had we not the certainty of seeing the subject revived, and the hope of finding it better understood and more cordially received. Immorality being the principal weapon of Jacobinism, it becomes all Anti-Jacobins to check its growth, by every practicable means.

Cheered by the successful career of their Guardian Genius, Bonaparte, the British and Irish Jacobins have resumed their former occupations, their societies are busily employed, their agents are again at work in our armies and our fleets, an envoy, we are assured, has already been appointed by them to attend the French Consul, at Milan, and, should the last news from Italy be confirmed, they flatter themselves with the hope of receiving a proclamation from the Usurper, expressing his determination to make no peace with the government and aristocracy of this country, to conclude no treaty, but with the delegates of the people chosen by universal suffrage. That Bonaparte would be happy to fulfil the expectations of these radical reformers, or at least to renew the propositions which the Directory had once authorized the regicide *Gallois* to make to certain characters in Great Britain; no man who has paid the smallest attention to his principles can possibly doubt. Were his ability

equal to his will, his repeated threats to annihilate our constitution, would unquestionably be realized. But happily for us, his powers of mischief, in respect to this country, are greatly inadequate to the extent of his malice; and this consideration may possibly lead him to act with somewhat more circumspection, than his British allies could desire; at all events, if we remain true to ourselves, we may securely bid defiance not only to him, but to the whole world. All we have to dread, is an overweening confidence in our own strength and security, that too frequently leads to a neglect of vigilance, an abandonment of caution, and a relaxation of effort, which tend to discourage friends and to inspirit enemies. It cannot be too strongly impressed on the public mind, that Jacobinism is an ever-active principle; when apparently dormant, it works in secret; and the first breath of opportunity makes it blaze afresh. With this Fiend all compromise is impracticable; it must be annihilated, or it will triumph. We earnestly then exhort every friend to his country to be vigilant, circumspect, and active; to turn a deaf ear to those who tell him that our danger is past; and to prepare, with firmness and decision, to resist still greater dangers than any which we have hitherto had to encounter.

In America the cause of Jacobinism thrives, and, by our letters from that country, which come down to the 8th of May, we find, that, at the late election of members to congress, the friends of French anarchy prevailed in almost every part of the United States. The change in the public mind cannot be better demonstrated than by the issue of some of these elections; for where the federalists or friends to the existing constitution had, at the last election, a majority of two to one, the anti-federalists or Jacobins have now had a majority of three to two. Thus our predictions respecting the fate of that country are in a fair way of being speedily verified, and nothing is now wanting to complete the triumph of Jacobinism, but the elevation of Jefferson to the office of president, which is expected to take place at the ensuing election, in the autumn. The federalists mean to contest this point, and to rally round Adams; for although this last has justly forfeited, by his pusillanimous and inconsistent conduct, on important occasions, all claim to their confidence, such is the state of the country, that it does not supply another who is deemed proper to fill his place. But, if we may form a judgement from the recent successes of the Jacobins, the federalists will be foiled in this as in their other attempts. The first measure, no doubt, of Mr. Jefferson's government would be to form a strict alliance with France, the principles of whose rulers seem to be perfectly congenial with his own; and to settle the claims of British merchants in a way most consonant to his feelings and his interest as one of their debtors. To justify our observations respecting this man's principles we shall quote a passage from his book.—After taking a summary view of the statute laws which have been enacted in Virginia against Deism, Atheism, and blasphemy, he subjoins the following remark: "This is a summary view of

"that

"that religious slavery, under which a people have been willing to remain, who have lavished their lives and fortunes for the establishment of their civil freedom. The legitimate powers of government extend to such acts only as are injurious to others. But it does me no injury for my neighbour to say there are twenty Gods or no God. It neither picks my pocket nor breaks my leg!" Such an extract supercedes the necessity of a comment! Another of the Jacobin candidates, whose name was well known during the American rebellion, GATES, recently declared, at a public dinner, "that HE HOPED TO SEE BONAPARTE PRESIDENT OF THE UNITED STATES." This fact was published, and duly authenticated, but it did not prevent him from carrying his election. Indeed, it seems probable, that it operated as an additional recommendation to his worthy constituents.

We had formerly occasion to advert to the curious complaints which had been preferred against us, in the American prints, for presuming to speak truth of the conduct of their government, while they had themselves been in the constant habit of reviling this country and her sovereign. We have now a series of American papers before us, which contain some of the most virulent, false, and malignant calumnies, on England and Englishmen, that ever were uttered by man. Nay, our Ambassador himself, whose character, by the law of nations, and by every principle which is holden sacred in civilized countries, is secure from insult, is grossly abused, and publicly accused, in the true cant of the Jacobinical scribbles of republican France, of conspiring against the freedom of the United States. Whatever we may have said of the American government (and, be it observed, they have not dared to deny a single fact which we alleged against them) we have ever respected their Ambassador here; we shall not, however, be disposed to observe the same delicacy towards their private agent, one of the worthy Commissioners for the settlement of British claims, of whose departure for this country we had timely notice, and whose conduct as a Commissioner, we have only been prevented from noticing hitherto, by the intervention of other objects of a more temporary nature.

We have two papers before us distributed at New York, and printed on the 29th of April, one of which is entitled "BRITISH ROBBERY DETECTED;" the other "The VILLAINS UNMASKED! Americans plundered by the British!" They relate to the alleged seizure of American by British ships; but, admitting the allegation to be true, which we very much doubt, had we no Ambassador, no Consuls in America, to whom a complaint might have been preferred, according to the regular practice adopted in all countries, and of whom redress might have been obtained? Was the nation to be libelled for the misconduct of individuals? This daring and profligate insolence can only be founded on a presumption of the pacific disposition of the British government. Another instance of the same kind appeared in a vile Jacobin print, entitled, "The American Citizen and General Advertiser," of May the 7th; where

where the British are represented as a set of *plunderers* and *kidnappers*, and as "*enemies to the rights of man*." In the same paper of May 5th, they are termed "the Leviathans of the ocean—the freebooters and scourges of the world—whose tenderest mercies might form the blackest item in the list of crimes committed by the piratical Barbary States." Yet these men have the unparalleled effrontery to abuse us for presuming to impeach the wisdom of their government, and the honesty of their conduct towards this country, not by wanton abuse, not by loose and vague declamation, but on the authority of *facts* and *documents* the authenticity of which they have not dared to question.

The *Aurora* and the *Mirror*, and other American papers of the same stamp, are full of the most malignant abuse of this country, generally marked by the most impudent falsehoods. A comparative statement of public confidence in the credit of England and France, as exemplified in the price of their respective funds, money vested in the French funds being sold in February last, at only *seventeen* per cent. whereas that vested in the English 5 per cents, sold, at the same time, for *ninety-two*, having appeared in a Boston paper, a sapient financier undertook to prove in the *Aurora*, that the high price of stocks is no proof of public confidence. It would be too disgusting a task to analyze this curious compound of ignorance and lies. A specimen or two will suffice to shew its object and its nature to our readers. "The great body of Stockholders, we are told, are the collateral branches of families, whom the barbarous laws of primogeniture leave without any other provision than a small sum in stock. Persons superannuated, who have been fortunate enough to accumulate sufficient to provide a small annual sum in the Stocks. Servants of opulent families, who lay out their wages to accumulate in that way. Old maids and bachelors, or kept mistresses; with a herd of those drones in Society, who sleep out a life of idleness and misanthropy. These are the descriptions of the great body of Stockholders!" Now if there be any set of people in America so totally devoid of sense and information, as to be imposed upon by such falsehoods and absurdities as these, we should think our time very ill-bestowed in the attempt to open their eyes, or to enlighten their minds. Their prejudices must be irradicable, their ignorance incorrigible.—Again. "A Landholder in England of 5,000l. a year was obliged, in 1798, to pay a tenth of his income or contribution, independent of indirect taxes. A holder of 5,000l. a year stock was not taxed a single cent. It is not, therefore, a proof of public prosperity when a stockholder confides in the Government."—This man, we think, must have known that he here advanced a barefaced falsehood, and that ten per cent. was exacted from every species of income above 100l. per annum, from whatever source it arose; without any exception whatever to stockholders. But this sufficiently shews the spirit of the party that favours Mr. Jefferson and his gallic friends. Mr. Joel Barlow's authority is quoted to the same effect in the *Mirror*. This man,

tion, a rank Jacobin and Regicide in heart, we learn from that paper, "has been entrusted by the Government, with offices of honour and trust, and it is sufficient to say is universally esteemed a profound politician, and an honest man." The whole of this information is perfectly new to us; and we heartily congratulate the American Government on the acquisition of so suitable an advocate.

In the *Daily Advertiser*, a New York paper, of the 18th of April, there is a letter from "a gentleman in London to his friend in Baltimore" containing the whole of our Political Summary, for September last, relating to American affairs, which he is pleased to call "a palpable libel upon the Government and chief magistrate" of America; and he expresses a hope that "America will find an able advocate in her cause to answer it." We will tell this gentleman that he is himself the *libeller*, and that America neither has found nor can find any advocate, to disprove the truth of our statement, respecting her revenue, and her *dishonest* conduct relating to *British claims*. If he be still in London, we dare him to the field of controversy.

The paper, however, which contains our statement, appears to be really friendly to the interests of America, and as such is entitled to commendation. It has filled many of its pages with our Political Summaries, and we shall be happy, at all times, to supply it with materials, which, if they do not instruct, shall certainly never pervert nor mislead, the minds of its readers. All we wish, or desire, is, that the Americans will be true to themselves, and just to others.

Our limits will not allow us to extend this article so as to finish our statement, begun in a former Number, of the conduct of the Commissioners, appointed for the settlement of British claims. But it is too interesting to be omitted, and we shall, therefore, embrace the first opportunity that occurs for inserting it.

June 26, 1800.

LITERARY INTELLIGENCE.

WE are happy to find, that a New and Uniform Edition of all the Works of the late Mr. JONES of Nayland, in thirteen volumes, 8vo. is preparing for the press.

A new edition of that scarce book, *Willis's Survey of St. Asaph*, by Mr. Edwards of Wrexham, brought down to the present time, with considerable additions, and the names of the incumbents of each parish, from the earliest period, with Memoirs of some of them, is very far advanced in the Wrexham press. It will make 2 vols. 8vo.

Mr.

Mr. Edwards is also preparing a new edition of Willis's *Banquet* upon the same plan.

A New Work, on the Subject of French Politics and French Finance, from the able pen of SIR FRANCIS D'IVERNOIS, will very soon appear.

TO CORRESPONDENTS.

The Correspondent who transmitted us some intelligence from *Chatham* is earnestly requested to let us know where a private letter may be addressed to him. We have *very particular reasons* for wishing for an *immediate interview* with him. He may fully rely on the strictest honour and secrecy on our part.

W. S.'s communications have been all received, and he shall hear from us very soon.

The Book mentioned by A. B. has been received and will be noticed as early as possible.

The *Tour* recommended to our notice by a much respected Correspondent, in Yorkshire, has never been seen by us.

We have received a note, respecting that miscreant, PETER PINDAR; and it is with great reluctance we have been compelled to postpone for a month the chastisement which we have prepared for him, on account of his new compilation of impudent falsehoods, which is, without exception, the most atrocious libel we ever perused. We think, indeed, that it cannot fail to subject him to the lash of *the law*: our Correspondent may rest assured that we shall not relax in our efforts to exhibit this wretched Poetaster to the world in his true colours.

We had engaged to break a lance this month with C. D. E., the doughty champion of Dr. Paley; but a pressure of more important business has reduced us to the necessity of deferring this literary skirmish to a future day. We mention the fact, lest our antagonist should be disposed to suspect us of a want of confidence in the strength of our arms on the justice of our cause.

We have to apologize to many other Correspondents for the delay which has occurred in the insertion of their respective communications. We hope to have a very early opportunity of discharging all our debts of this nature.

THE
ANTI-JACOBIN
Review and Magazine;

&c. &c. &c.

For JULY, 1800.

NOBIS AUTEM UTILITAS DEMUM SPECTANDA EST.
PLIN. EPIST.

ORIGINAL CRITICISM.

ART. I. *General Biography; or Lives, Critical and Historical, of the most eminent Persons of all Ages, Countries, Conditions, and Professions, &c.*

(Concluded from p. 146.)

IN examining the execution of this work, we observe one predominant colour of SOCINIANISM obtruding itself violently upon our offended eyes at every opening. Thus that death of Herod which is so circumstantially related by St. Luke in the XIIth of the Acts, where we read, that "*immediately the Angel of the Lord smote him, because he gave not God the glory,*" when the assembly pronounced him a God; is retold us by Dr. Enfield, in this vitiated and Socinian manner. "*He seemed,*" cries this biographer, as willing to wound, and not afraid to strike, the very inspiration of the Scripture, "*too well pleased with this extravagant flattery; but soon after he was seized with a violent disorder in his bowels, &c.*" The supernatural cause of all, we see, is totally suppressed. The Angel, who is brought forward by the Divine History as the dealer of the blow and the dispenser of the disorder, is left wholly unnoticed. The incident, itself, however miraculous

in its nature as following *immediately* upon the offence committed, however ascribed expressly by inspiration itself to a miraculous agency, is narrated by the Doctor as a merely physical event, and therefore as coming *soon after* the offence. Even all the circumstances, attendant on his death are equally suppressed, because they equally concur to confirm the miraculous nature of it. Herod did not die of any disorder incident to man as has been absurdly supposed by some, the *morb^{us} pedicul^{osus}*, or the like. No! "he was eaten of worms," σκηλοκοσ^{τα}λος, "and" so "gave up the ghost." Worms miraculously bred in his bowels, and miraculously eat their way through them; thus ending his life, not in the slow and lingering course of a natural disorder, but with the steady swiftness of a miraculous one, even in the period of *five days*.* Dr. Enfield, to the confusion of all criticism, and to the falsification of all Scripture, has had the boldness to represent his disorder as a mere complaint in his bowels, and his death as the mere result of that.

"Aetius, a Christian divine, a native of Antioch, and a Bishop of that city, in the fourth century," we are told by Dr. Enfield, in another place, 'followed the doctrine of Arius, and advancing further than his master in opinions deemed by the prevailing party heretical,' actually became a Socinian like the Doctor himself, but 'was' therefore 'furnamed the Atheist. Aetius, who, though stigmatized as a contentious sophist, appears to have been an able disputant, was of opinion, that there must be an infinite difference between the Creator and his creature,' into one of whom the folly of Arius had already degraded the Son of God; 'and therefore maintained' with all the madness of Socinianism, 'that the Son was, in substance, altogether *unlike* the father;' though he is expressly declared, by the very words of God himself, to be 'the express image of his person,' and to be 'upholding all things by his power'—'Constantius' the Emperor 'might very properly have advised the clergy not to disturb themselves, or the laity, with disputes concerning the similarity of substances, of which they could have no idea,' *however revealed by God*. Yet, to show the Doctor as contradictory as he is absurd here, he himself has written, just before, 'concerning the similarity of those very 'substances'; by declaring that Aetius, who 'appears to have been an able disputant, was of opinion, that there *must* be an *infinite difference* between' the two."

But Socinians may dispute even with the word of God against them; while believers, with even the strength of God,

* Josephus ant. xvii. viii. 2; ἐφ' ἡμερας πέντε.

foundings from Heaven (as it were) on their side, are to be silent and shrinking.

Of this unbecoming spirit, in the *General Biography* before us, we shall adduce one instance more. But it is a strong one. And we are almost sorry to say, that the article is equally Dr. Enfield's. It is his account of the too notorious D'Alembert, all panegyrical from beginning to end. Yet we know the man to have been actually and avowedly—an ATHEIST. "I own to you," he said himself, in a letter of 1770, then professing only his *doubts* concerning a God, "that concerning the existence of God, the author of the *system of nature*," an impudent atheistical work just then published, "seems too resolute and dogmatic, and on this subject scepticism seems the most rational."* The man who could, at this moment, *doubt* of the being of God, must have so dreadfully debased his understanding, as to plunge into a *disbelief* of it at the next. Accordingly he allowed himself to be addressed as a professed Atheist, and to reply as a professed Atheist, to the address a few years afterwards; when, "at one of the sittings" in the academy, said Mr. Beauzet,

"Seeing that I was nearly the only person who believed in God, I asked him (D'Alembert), how he possibly could ever have thought of me for a member, when he knew that my sentiments and opinions differed so widely from those of his brethren? D'Alembert, without hesitation, (added Mr. Beauzet) answered, I am sensible of your amazement—, we knew that you believed in God, but being a good sort of man, we cast our eyes on you, for want of a philosopher, alias an Atheist, 'to supply your place.'†

What reprobation then is here shewn of this man's Atheism, and what indignation is here expressed against it? A Christian, even a Deist, must surely show the one and express the other. But Dr. Enfield neither expresses nor shows. He speaks only in this half-chiding tone of voice. "His (D'Alembert's) aversion to superstition and priestcraft," cries the Doctor, as if he was the "*dimidium animæ*" of the philosopher, "carried him (it is true) into the region of infidelity," even into a formal conspiracy against Christ,† and into an actual profession of Atheism itself. Yet even this very gentle castigation of D'Alembert as an infidel, and this very partial suppression of his avowed Atheism, are instantly softened down to our spirits, for fear these should kindle into a virtuous flame, by a declaration, that "the eccentricity of his opinions did not de-

* Barruel's *Memoirs*, part I. Vol. I. p. 19, 20. Translation.

† Ibid. 130, 131.

‡ Ibid. 326.

stroy the virtues of his heart." The Atheist is concealed in the Deist, and the Deist is recommended to our esteem for his virtues. In all this we behold Dr. Enfield acting a part very injurious to his reputation as a divine, very injurious to his honour as an historian. We have seen him declaring before, that Aetius, the Socinian of the fourth century, was considered, by his cotemporaries of the clergy, as an Atheist. And here we see a Socinian writing the life of an Atheist with a continued applause of him, diluting his Atheism into mere Deism, even again diluting his Deism with the praise of his virtues, thus sinking from sight the sworn rebel against his Redeemer, and thus screening from shame the avowed denier of the God of Heaven. We hope and trust, that Dr. Enfield was no Atheist himself; but he certainly acts like one. He so acts, indeed, because he writes almost entirely (we believe) from Condorcet's Eulogy upon D'Alembert; an eulogy of an Atheist written by an Atheist, but written at a period when Atheism was still obliged to wear a mask of gauze even in France. For the same reason Dr. Enfield suppresses all mention of that melancholy death, which D'Alembert sustained at last, and in which this very Condorcet took so forcible a part.

"His health being recruited," says this biographer, "he continued to occupy his honourable station among philosophers till the 29th of October, 1783, when, in the sixty-ninth year of his age he expired; leaving behind him the reputation of amiable virtues and eminent talents."

Such is the death of an Atheist behind the curtain, drawn by the hand of a Condorcet and an Enfield! But what was it in reality and in truth? The curtain ought to be undrawn for the benefit of the public, and the agonizing countenance of the Atheist exposed for the detection of the imposture. "He died," we find from Abbé Barruel, "five years after his patron, Voltaire, who had closed his life in a mixed tempest of remorse, of blasphemy, and of supplication—

"Left remorse should compel him (D'Alembert) to similar recantations, which had so much humbled the sect; *Condorcet*, himself "undertook to render him inaccessible, if not to repentance and remorse, at least to all who might have availed themselves of his homage done to religion. When the rector of St. Germain's, in quality of pastor, presented himself, *Condorcet*, like to the devil who watches over his prey, ran to the door and barred the entrance. Scarce had the breath left his body, when the pride of *Condorcet* betrays his secret. D'Alembert *really had felt that remorse*, which must have been common to him with Voltaire; *he was on the eve of*

of sending," like Voltaire, "as the only method of reconciliation, for a minister of that same Christ against whom he had also conspired" with Voltaire; "but Condorcet ferociously combated these last signs of repentance in the dying sophister, and he gloried in having forced him to expire in final impenitence. The whole of this odious conflict is comprized in one horrid sentence: when Condorcet announced the decease of D'Alembert, and was relating the circumstances, he did not blush to add, HAD I NOT BEEN THERE HE WOULD HAVE FLINCHED ALSO."*

What a very "prince of the devils" does Condorcet here appear! and how dreadfully has Dr. Enfield been seduced, by this beelzebub, to suppress D'Alembert's whole life of Atheism; and to omit D'Alembert's whole death of horror! From some sympathy of spirit, from some *consanguinity* of soul, we fear, the Doctor overlooked all the evidence of Grimm, the Historical Dictionary and Barruel, to fix his eye upon Condorcet, the Atheist eulogist of an Atheist author.

We have dwelt the longer upon these articles of Dr. Enfield's, because he is the principal writer in this General Biography, and because he appears a wild heresiarch in most that he writes. We shall finish our pourtrait of him, by one touch more of his countenance, borrowed still from his own pencil. "The story of his death," he tells us, concerning the notorious father of Arianism in the Church of God, "is related both by the historian Socrates, and by Athanasius, but with circumstances which very much weaken its credit. We leave it in the same state of uncertainty in which it is left by Mr. Gibbon;" the Socinian again uniting with an Atheist (as some strokes in Mr. Gibbon's history prove him to have undeniably been an Atheist) in not daring, indeed, to deny the general fact of Arius's dreadful death, because this stands upon an immoveable basis of historical authority; but in attempting to "weaken its credit" by petty cavils and frivolous objections. Mr. Gibbon says, as cited by Dr. Enfield, 'Those who press the literal narrative of the death of Arius,'

* Historical Dictionary, article D'Alembert, p. 349. "It is true that Condorcet, sorry to have inadvertently revealed the secret of his associate's remorse, sought to destroy the effect of it. It is true, that questioned another time on the circumstances of D'Alembert's death, he answered, in his philosophic jargon, *that he did not die like a coward*. In fine, it is true, that in his first letter to the King of Prussia, in date of the 22d Nov. 1783, he represents D'Alembert dying with a tranquil courage, and with his usual strength and presence of mind. But it was too late to lead Frederick into error on that subject, as the adept, Grimm, had already written, *That sickness had greatly weakened D'Alembert's mind in his last moments*." 11th of November, 1783.

and all surely must press it who know what "literal narrative" is, all, indeed, who can read, 'must make their option between *poison* and *miracle*.' An Atheist, we remark, could not credit the possibility of a *miracle*; and Mr. Gibbon has, therefore, referred the believers of the fact, to the mere operation of *poison*. Yet he speaks not out, and Dr. Enfield speaks for him; though not as an Atheist, but merely as a Socinian or a Deist, "only we must add," he cries, "that it is easier to believe, *that* mortified and irritated priests," when the only priests with him before or at the moment were his own partizans,* "in the moment when the man whom they had banished as an heresiarch," and who was now to be restored only in consequence of a false subscription backed by a false oath,† "was returning triumphantly," with this perjury and that imposition, "into the bosom of the Church, *might*," an historical fact being thus set aside by a bare possibility! "think it their duty to deliver her from her most formidable enemy; than that the Deity would, by a miracle, bring a man to an ignominious and shocking end, for no other offence than because he could not believe in the mysteries of consubstantiality and eternal generation, even though revealed by God himself, and (as the author should in common justice have said also) because he had just before added to this impiety a formal falsehood of subscription with a solemn deed of perjury. That the man was *not* poisoned, all the circumstances of the narration concur to prove demonstrably. "As he went out of the Imperial Palace," says Socrates, translated literally, 'he was escorted by the *Eusebians* through the midst of the then city, and appeared conspicuous to all; and when he came near the Forum called Constantine's,—*fear, from some consciousness, seized* Arius: with the fear, *came a relaxation of bowels*: he asking if there was any privy near,' a strong proof this, yet all unnoticed by our antiquaries, of even *public* privies being frequent *latterly* in the great cities of the empire! 'and learning there was one behind the Forum of Constantine, went thither. There a faintness seizes the man; and *with the evacuations then falls out immediately the seat,* or great gut, 'and a vast quantity of blood followed it, and the *small guts*; and blood ran out *together with the very spleen and liver*; he therefore died immediately."‡

So impossible is it physically to attribute the death to the power of poison! We may as well attribute the death of Herod, which we *know* to have been produced by the interposition of an Angel, and we almost fear Dr. Enfield would have attributed his death, if he had dared to speak out, to poison ad-

* Socrates 1, 38. † Idem, *ibid*. ‡ Idem, *ibid*.
ministered

ministered by the Christians, St. Peter, St. Luke, and their Apostolical or Evangelical associates. A genuine Socinian participates so freely of the freezing spirit of an Atheist, that he will stand still in any posture of idiocy, rather than move into the warming belief of a miracle. He will contradict all history, he will kick at all decency, he will convert Apostles into poisoners, and banish God from his own universe, rather than admit the existence of a miracle. Such is the sottishness of man, pretending to be wise *against* the wisdom of God ! But, as Dr. Enfield proceeds with all this inhaled spirit of a Condorcet and a D'Alembert together,—

—“ the creed which Arius, according to the report of an historian by no means inclined to favour him,” Socrates, “ presented to Constantine, on his return from banishment, was not contradictory to his avowed tenets : and it is not to be credited, that, after having been for so many years resolute in his opposition to the Catholic faith, he should at once abandon his principles, even when he had been permitted to retain them, by subscribing to the Nicene creed.” Behold here the probity and the precision of the Doctor in history ! “ The Emperor,” says that very historian, “ willing to make a trial of Arius, sends for him to the Palace, and asked him if he concurred with the decrees of the Nicene Council,” which averred (as we have seen from the Doctor before) the consubstantiality of the Son with the Father in the Godhead. “ He readily, without any hesitation, before him *subscribed the decrees concerning the faith*, but subscribed them *sophistically*.” He, therefore, who could “ not believe in the mysteries of *consubstantiality* and *eternal generation*,” did formally subscribe his belief to them, and did therefore subscribe a creed *directly* “ contradictory to his avowed tenets.”

So grossly has the Doctor here falsified history, even the very history to which he refers, in order to save the blasted credit of a knave and a heretic in one ! “ And the Emperor, in wonder at this” subscription, “ *added even an oath*.” But Arius *took this* also *sophistically*.” Arius took a false oath. This indeed the Doctor has wholly omitted. But it is apparent in his own historian. He *subscribed* and he *swore* to his belief of that very doctrine, which he had always opposed before, which he actually disbelieved at the time, and for his opposition to, or disbelief of, which Dr. Enfield has applauded him as his *continued* principles. The world, perhaps, never saw a man so bold in falsification, so audacious in perjury applauded by one pretending to any character as a writer or as a gentleman before. “ But the manner in which he acted fraudulently, as to his subscription, was this as I have heard ;” that a fraud was committed by Arius in the oath and in the subscription, is historically certain, and is therefore asserted

positively by the historian. But the *nature* of the fraud in *both* is stated upon report only; a report, however, that from its antiquity and certification comes very nearly up to history itself, and even comes the nearer from the historian's fairness, in discriminating the reported from the positive incidents. "Arius having written *his own opinion* upon a paper, they say, placed it under his arm-pit, and *truly swore he thought as he had written.*" In what picture of infamy must such a juggler appear to every man of common honesty! "That this then was so done," adds the historian, confirming his credibility again by his cautiousness, "I hear as I am writing, that, indeed, the Emperor added even an oath to the subscription, I have collected out of the Emperor's own epistles."* Such a cloud of darkness has that very historian thrown around the head of Arius, who is summoned by Dr. Enfield to shed a lustre of light upon him; a cloud properly suited to the countenance, and a darkness congenial to the heart of such a knave! Yet, "had his party prevailed during his life," as the Doctor concludes in a strain that even astonishes *our* spirits which have been so long accustomed to his *mood* of wildness, "*there can be no doubt* [but] *that after his death his name would have been enrolled among the saints.*" Could a Condorcet or a D'Alembert have spoken with more spite against the Christians? Yet even this spite is exceeded by what follows. "Having had the *misfortune* to be registered by the church, which called itself orthodox among heretics," he means, registered among heretics by the church which called itself orthodox, "he can only be found by posterity in the *humpler list* of honest men." We have often heard of the popish canonization of knaves; but we here behold a Socinian, a deistical, an atheistical one; we behold a man in despite of history, of acknowledged history, of plain substantial facts in it, one therefore confessed as the meanest and the lowest of knaves, obtruded upon the world for an honest, because he was an heretical man, the natural saint of fraudulence either Arian or Socinian, the very dæmon of Deism, the very genius of Atheism.

These remarks we could continue upon others of Dr. Enfield's articles. But we withhold our hand. We have singled out these, indeed, to show the malignant purposes of him, who was the original projector of the work, we believe, and appears the principal executor of it at present. Nor can Dr. Aikin be screened from the scandal attached to such articles. He has published all the collected malignity of the other. We

* Socrates 1. 38.

cannot refrain therefore from expressing our hopes, with exception only to one or two articles by Dr. Aikin, that a Biography so drawn up, so published, so grossly contradictory to the truths of history, upon record, and so violently offensive to the feelings of Christianity in our bosoms, may be treated with the indignation which it justly merits from the public.

ART. II. *Sketch of the Life and Literary Career of Augustus Von Kotzbue; with the Journal of his Tour to Paris, at the Close of the Year 1790.* Written by himself. Translated from the German by Anne Plumtree. To which is subjoined an Appendix, including a General Abstract of Kotzbue's Works. 8vo. Pp. 334. Symonds.

THE celebrity which the works of this author have procured to him hath made him an object of public attention, not only on the Continent, but even in this country; indeed, to such a height has admiration been carried among us, that a stagnation of *original genius* seems to have taken place in our own dramatic writers, and the brightest of them has been content to shine in a few plumes plucked from the gaudy offspring of the German poet.

In the works of a writer so much read, so much imitated, there must be an extraordinary degree of merit, although we confess, it is not of that description to which we are inclined to allow such singular pre-eminence. We wish to see great abilities devoted to other purposes than to degrade religion under the appearance of hatred to superstition, to decry all legitimate authority under the pretence of exposing tyranny, and to sanction the gratification of the most ardent of human passions, under the flimsy veil of sentimental love. The most enthusiastic of his admirers, we think, will not deny that such are the evident purposes of many of Kotzbue's dramas. But we will not here anticipate the observations we shall have occasion to make on his various writings in the progress of this article: he begins thus—

“As an author I have received my abundant share of applause and abuse, and since both have been frequently alike undeserved on my part, it may, perhaps, not be wholly useless to those young men who are ambitious of treading the same slippery path to receive instruction from a veteran.”

After a few pages of delight at the renewal of infant scenery, he proceeds to detail some of the events of his earlier years; of the care which his mother took of his education he speaks in the most grateful terms.

“She

"She engaged tutors for my instruction, young divines, who, while anxiously waiting, till, in quality of their godly vocation, they should be called to the care of a flock, made me feel most heavily the weight of their shepherds crooks. They, indeed, spared no pains, within the sphere of correction, to make a most hopeful sheep of me, &c. &c."

Under tutors of this description, he did not, it appears, make much progress; but being afterwards removed to the Gymnasium at Weimar under Musæus, he proceeded in the common course of instruction observed there; exclusive of the learned languages, of which he speaks slightly, he applied himself to poetry, and the drama with all his native ardour. From his infancy, it should seem he was devotedly attached to the theatre, and this attachment was infinitely increased by the opportunities which he had of attending that amusement at Weimar, and the society of some eminent writers with whom he was acquainted. All this is given in a playful and entertaining manner. We are not surprized to find *him* thus writing of the famous Goethe.

"I cannot find words to describe the overpowering emotions excited in my soul, by this *wonderful, philosophical, romance*.* From that moment, I conceived so enthusiastic an attachment to its author, that, at his request, I would even readily have run my hands into the fire to seek for his lost shoe-buckle!!"

When an author is thus capable of fascinating the mind, and alluring it to such unlimited obedience, can it be said that the doctrines of his work are not mischievous, and detestable in the extreme? And under such impressions, was not Kotzebue a fit recipient of illuminism? With a mind of such a texture it is not wonderful that "logic" should be "miserable," that lectures on "universal history" should be "dull," and that he should feel an "inveterate nausea" for all he learnt at school. At sixteen he became a student at the great academy at Jena. Here he studied Latin under Weideberg, and French under Boulet; but he neither discontinued writing verses nor acting plays. After one year's residence at this place, he paid a visit to a sister at Duisberg; and even there he was not satisfied without a private theatre. Actors were easily to be found, but where to find a room? "This little town, as is commonly the case with little towns, was enveloped by a thick cloud of prejudices." They were at length relieved from their difficulty by the fathers of the Minorets, who accommodated them with a room in the convent. This compliance

* Werter.

affords the author an opportunity of railing at the severity of the Protestant clergy in Germany, and of comparing their strictness with the liberality of the Monks. He thus wittily, for we presume it was so meant, concludes his observation :

" Hell indeed is equally their bugbear for frightening their deluded creatures, but with them * there is still some hope of escaping from it ; whereas with the Protestant, 'tis once there, always there. In short, whoever is destined to fall into the hands of a priest, will stand a much better chance with a Monk than a superintendant."

In 1779 he returned to Jena, and applied, " with tolerable diligence, to studying the law." He thus characterizes the professors of Jena :

" The old H——, who entertained his audience with ribaldry, the dry S—— who never in his life produced but two jokes, which he was continually repeating, and at which nobody laughed but himself ; the prosing tasteless W——, and the worthy but uncouth Sch—— were my preceptors.

Had these been so many *players*, in what different terms would he have described them ! Impartial Kotzbue !

About this time he composed a tragedy, called " Charlotte Frank : " and he gives a ludicrous account of his own personification of one of the characters. This was soon followed by a comedy, called " Wives a la Mode "—neither of these pieces we have seen.

He finished his academical career at Jena, by taking the character of an opponent at a doctor's degree. Soon after which he returned to Weimar and was admitted an advocate—" and here," says he, " while I was waiting for clients, I continued to be myself a zealous client of the Muses."

In this place he continued, enjoying the society of his friend Musæus, until the year 1781, when he went to Petersburg. It does not appear in what capacity he visited the Russian capital ; but, according to his translator, he was for some years President of the High College of Justice, in the territory of Esthland. During his residence in Russia, he wrote a tragedy in five acts, called " Demetrius Czar of Moscow." He made Demetrius " a true Prince," but having, by an Ukase of Peter I. been declared otherwise, the play was not permitted to be acted, until he (the author) had, in his own person, made a solemn declaration that he was " convinced of Demetrius's imposture." He soon after produced a comedy, called " the Nun and the Chamber Maid," and a romance entitled " the

* Monks.

Sufferings of the Family of Ortenberg;" "the Hermit of Formentera;" and "Adelaide of Wulfengen," were soon after written. Of the former we know nothing; of the latter we only know that it is the most detestable and mischievous production which, in these days of mischief, has fallen under our notice. A variety of other works, of a different nature, (some actually executed, some half done, and others only in meditation) succeeded. In the autumn of 1787, he was seized with a dangerous illness, during which he wrote "Misanthropy and Repentance," and the "Indians in England;" the latter we have not seen, the former has appeared in this country in the shape of the "Stranger."

In the year 1789, his prolific pen produced the "Virgin of the Sun," the "Natural Son," and "Brother Maurice the Humourist." The first and second of these pieces have been prepared for British palates by Mr. Sheridan, and Mrs. Inchbald, as "Pizarro," and "Lovers Vows."

We cannot omit the following anecdote: "At the time when *Misanthropy and Repentance*" was played very frequently at Vienna, the following squib was one morning found in the Emperor Joseph the 2d.'s audience chamber: "In this place is performed daily *misanthropy* WITHOUT *repentance*." We agree with Kotzbue that this "sarcasm" was both "severe and unjust."

The remainder of his literary life consists of a relation of minute circumstances of personal interest, and a specification of the time when some other of his works made their appearance.

It has been not an uncommon opinion, that the political sentiments of Kotzbue had a tendency to democracy; for our own parts we do not perceive, from the work before us, that he has any fixed principles at all on the subject. When any particular occasion offers itself to call forth his ideas on religion and government, he rather expresses himself entirely from his own immediate feelings, arising from the actual circumstance, than makes them subservient to, or regulated by, any fundamental or permanent principles on such important points; indeed, on the subject of religion, he treats all descriptions with equal contempt; and seems never to have recovered the disgust which he imbibed at the long sermons in the Castle Church at Weimar.—Individually speaking, it matters not to us what ideas he may entertain privately on the subject; but it does concern us, in common with the rest of the Christian world, to reprobate, in the strongest terms possible, the presumption and audacity of any writer who thus, *ex cathedra*, pronounces all the world, except himself, to have lived

lived hitherto in a state of deception and ignorance, and who thus insults the understanding and feelings of those who have held such subjects as sacred. That Kotzbue has done this in many parts of his works we have no scruple in asserting; and for having done it, notwithstanding the justness of his claims to brilliancy of dramatic and poetic powers, we feel ourselves compelled to doubt the soundness and strength of his understanding, and to execrate the frivolity and capriciousness of his principles.

The life, of which we have endeavoured to give the reader some idea, is contained in 120 pages, and is followed by what he terms his "Flight to Paris." This event took place immediately after the death of his wife, in the autumn of 1790. The illness and decease of his Frederica are described in the most impassioned and affecting terms; but, though gratifying to him to have written, it would be tedious to transcribe. He travelled in a public carriage, the account of which is certainly such as would deter a stranger from pursuing the same route, and is given with much vivacity and humour.

His description of Frenchmen and French manners, at this period, is done with equal truth and ability.

"Here," says he, meaning Paris, "and every where, there is such an eternal ringing of changes upon liberty, and whatever has any relation to it, that it is really fatiguing. Our hair-dresser, who is a member of the national guard, and a most zealous democrat, never calls the King any thing, but *le pauvre homme*, and the Queen is commonly *la coquine*, *la miserable femme du Roi*; if he be in a particularly complacent humour, however, then it is *la femme de Louis Seize*; and if in a particularly sarcastic one, then *la femme du pouvoir executif*."

The following anecdote we do not remember to have seen before.

"Some days ago a dreadful scene took place at the Opera. The piece performed was Iphigenia. At the chorus, *chanteurs, celebres, notre reine*, the Duchesses of Biron, and some others in the neighbouring boxes, clapped, and applauded extremely, and called *encore! encore!* which is not usual at the Opera. The performers, however, ventured to repeat the chorus, when the Duchesses threw a laurel wreath upon the stage. This was enough, and more than enough, to rouse the people's fury. They hissed, they cried, they gave the Duchesses very opprobrious epithets; they got oranges, apples, and pears, both hard and soft, and pelted her so that her box was soon like a fruit shop, and she herself all over bruises; fortunately a knife that was thrown missed her. Some among the populace, more wanton than wicked, brought in a bundle of rods to chastize her before the eyes of the whole public. She had sufficient presence of mind to keep her seat

seat, and to let them go on with perfect composure. Had she quitted the box, they had probably broke into the saloon, and, had she attempted to say a single word, or to make an offensive gesture, they had probably broke into her box. At length all was quiet. The Duchesse had all the apples, pears, and oranges, and above all, the knife, collected together, and sent them the next morning to the Marquis de la Fayette, with her compliments, and she had sent him some striking testimonies of French freedom, which she requested him to offer upon the altar of liberty in her name."

Kotzbue had the following anecdote, he says, "from very good authority :"—

"When the Duke of Orleans was at Court on New Year's Day, and was standing to warm himself by the chimney, one of the courtiers said to another, in a half-whisper, yet taking care that the Duke should over-hear him, *What business has that Ravaillac here?* The Duke however was so prudent as to turn a deaf ear to the remark."

On the 4th of January he quitted Paris; and on the 12th arrived at Mentz, where this "flight" ceases. The whole of his visit to Paris is extremely entertaining, interspersed with a great variety of amusing and pleasant relations on the subject of the Theatres, the National Assembly, &c. &c. all given in a lively and animated manner. The work concludes with "some account of a Theatrical Institution at Reval," which appears to have been a private theatre where gentlemen and ladies performed for the benefit of the poor, and "a general sketch of Kotzbue's books." We shall here, for the present, finish our notice of this work, as it is not improbable but that our attention may again be called to it.

It is but justice to say that the translation is very well performed.

ART. III. *A Refutation of some of the more Modern Misrepresentations of the Society of Friends, commonly called Quakers; with a Life of James Nayler.* By Joseph Gurney Bevan. Also (by permission of the Society for Sufferings) *a Summary of the History, Doctrine, and Discipline of Friends.* 8vo. Pp. 124. Phillips. London. 1800.

OUR readers cannot have forgotten, that our first attack upon the Quakers was occasioned by their refusal to contribute to the defence of their country by voluntary donations, at a time when the general sense of the nation sanctioned the necessity of such contributions. The reasons assigned by the Quakers in support of this refusal appeared to us not only frivolous but false; and, at the same time, wholly incompatible with a due discharge

discharge of their political duties as subjects. Hence arose an investigation of their principles and conduct, and a partial kind of controversy, which has been, for some time, dropped.

Whoever maintains a controversy with this extraordinary sect labours under a disadvantage to which he would not be exposed in a controversy with any other description of persons whatever. For no sooner is a charge brought home to any of their leaders, than they have recourse to some pitiful subterfuge or evasion, sometimes denying the authority of such leader, at other times calling for documents of which they know the existence but believe that their opponents are not in possession of them, and, not unfrequently, opposing new editions of books (from which passages, detrimental to their cause, have been treacherously expunged) to the original copies. In other instances, they deny that men, who have always passed for Quakers throughout life, are really members of the society. Thus a Quaker who signs himself *Examiner*, contends that JOHN WALKER, Author of the *Elements of Geography*,* which we had occasion to expose in a former volume, was not a Quaker. From all the enquiries which we have made on the subject, from the information of his fellow-students, and his intimates, it appears that he always wore the dress, assumed the manners, professed the principles, and attended the meetings, of the Quakers. Yet we are told that he is *not* a Quaker! But we must be excused, however, if, on such a subject, we prefer the testimony of Mr. Walker himself to the assertion of an anonymous correspondent.

It is this constant propensity to evasion which creates a natural disgust in the mind to the continuation of a controversy with such opponents. That disgust, however, must be surmounted. We have taken great pains to obtain possession of all the publications that can throw a light on the principles and conduct of the sect, and the trouble and expence which we have bestowed on this object have not been unsuccessful. While we acknowledge that the sect contains a number of upright characters, who act up to the principles which they profess, and conduct themselves with the strictest propriety

* We must avail ourselves of this opportunity to announce to our readers, that a new, very large, edition of this work (thanks to the praises of the Monthly Reviewers!) has been recently published. We earnestly recommend it to fathers of families, and masters of schools, to examine it with attention, in order to ascertain whether the profligate parts of it, which we pointed out as eminently calculated to corrupt the minds of the rising generation, have been expunged, before they put it into the hands of their children and pupils. *Whoever omits this duty is a traitor to his trust.*

through

through life, it is with concern that we have observed the growth of Jacobinical principles among its members, and, of late, an extraordinary zeal in procuring converts. We do not consider the late legacies of a Quaker to the present LORD MAYOR and Mr. SHERIDAN, as decisive proofs of the existence of such principles in the mind of the testator, any more than we regard the broad brimmed hat, and other external characteristics of Quakerism, as certain indications of inward humility; but they serve to shew a certain political bias, which, by many of the sect, is carried to a dangerous excess. To those who are acquainted with their history, there will appear nothing new and extraordinary in this assumption of political consequence by the Quakers; but others, who, with the late Serjeant Adair, thought them a harmless, inoffensive, persecuted people, like Bayard of old, exempt from reproach, and even like Washington, as painted by the pencil of adulation, *spotless, immaculate*, may, possibly, be induced to consider it in a different light. Be that as it may, the considerations which we have suggested will fully justify us in paying, to the pamphlet before us, more attention than the subject, at first sight, seems to claim, or than the intrinsic merit of the book itself can possibly deserve. It is written in the usual way of the sect; and, it will appear, from our observations, that it might, with more propriety, be denominated an evasion of facts, than a detection of misrepresentations.

In the introduction,* P. 1, it is said "many of the misrepresentations are now only remembered or heard of, by the answers which were given to them." If so, where was the need of the present "Refutation?" The very contrary appears to be far more apparent, since every person at all conversant in controversial Divinity, must know, that almost the whole of the jargon, put forth by the early Quakers, is now only remembered by the very able and complete "REFUTATIONS" which they *received*, even to their utter disavowal and concealment by the party whose cause they were designed to plead.†

And

* An advertisement informs the reader that "an answer is given for so much of Dr. Hawes's *New and Impartial History of the Church of Christ*" as contains erroneous assertions respecting the Society of Friends or any of their early Members, by a particular or virtual discussion under some of the heads into which the pamphlet is divided." The nature of Quaker answers we shall have occasion to consider, and an account of the *orthodox* Doctor's work will be given in its proper place.

† Many instances occur, where not only *select passages* have been designedly OMITTED, but *whole works* bought up and DESTROYED, to prevent the future exposure of their shame. Nor is the old Fox forgotten

And agreeably to this, it is even said, at p. 2, that "the tracts, which, on particular occasions, have been published by their authors, either to elucidate their doctrines, or defend them, seldom attract notice enough to be much purchased, out of the pale of their own society." A very notable instance of self contradiction! *usual* with the Quakers.

The author then sets out with a pompous arrangement and pretended examination of the several accounts given of the society, by *Mosheim*, *Hume*, the *Encyclopædia Britannica*, and their fellow fanatic *Wesley*: while he as carefully omits those of many others. We shall therefore follow the author's plan, and begin with "MOSHEIM."

At p. 4, he says, in p. 29, line 2, "the Quakers are said to have made use of their pretended inspiration to excite the most vehement commotions in Church and State," and then modestly adds, "now I appeal to the page of English History, and DEFY any man to shew, that in the State, any commotions were ever excited by the people, much less (IF that were POSSIBLE) through design." But why does he artfully omit to mention the *Church*, in his challenge? We will, however, endeavour to help his recollection by the appeal which he challenges, and thence point out some of those many instances which he "defies any man to shew." Thus we shall see how far the FRIENDS were deficient in design or execution, ability or inclination: shewing, the "possibility," by proving its "reality," and done under the "pretence" of immediate "inspiration."

First, then, we shall remind him, that the monstrous BLASPHEMIES of FOX, NAYLER, and OTHER QUAKERS their followers, as Milner and others, occasioned a petition to the Council of State, from the gentlemen, justices, ministers, and people of the county of Lancaster, whose names were sub-

forgotten by the young Cubs. *Proofs* of these may be seen in Leslie's Works, Vol. II. p. 103, & seq. against the government: and p. 451, & seq. against the church. With their artifice of calling for the original copy after twenty years circulation of each copy, as "the word of the Lord;" a tacit acknowledgement of their falshood, either way. A true Quaker dilemma! So well aware of this practice, was Mr. L. that, at p. 108, he tells his opponent "I set it down thus particularly, because the friends may know, that it (the original) is still in being, and in the hands of those who will watch the new editions of Fox's Works," (for it was even their *champion*, that was thus mutilated by his followers) "that they shall neither add nor diminish without being told of it: because great pains have been taken to get it out of their hands who are disaffected to their cause," &c.

scribed, as may be seen at large in Leslie's Works, Vol. ii. p. 25, and then direct his attention to the *Mittimus* by which GEORGE FOX was sent, with *another* FRIEND, to the Derby house of correction, *for* BLASPHEMY, as may be seen in Bugg's Works, p. 181, and Sewell's History of the Quakers, p. 24.

"The petition sheweth, that GEORGE FOX, and JAMES NAYLER are disaffected to religion, and the wholesome laws of the nation; and yet, since their coming into this country, have broached opinions tending to the destruction of the relation of SUBJECTS TO THEIR MAGISTRATES, *wives to their husbands, children to their parents, servants to their masters, CONGREGATIONS TO THEIR MINISTERS, and of a people to their God, &c.*

"The Mittimus is addressed to the Master of the House of Correction in Derby, greeting, we have sent you here withal, the bodies of G. Fox, late of *Mansfield*, in the county of Nottingham, (shoemaker!) and JOHN FRETWELL, late of Stanisby, in the county of *Derby*, husbandman, brought before us this present day, and charged with the avowing, uttering, and broaching of divers *blasphemous* opinions, contrary to a late act of parliament; which upon their examination before us, THEY *have* CONFESSED.* These are therefore to require you, &c. Given under our hands and seals this 30th day of October, 1650."

GEORGE BENNET.
NATH. BARTON.

So much for their *champions*, Fox and NAYLER. We will now proceed to others, and refresh the author's memory again, with an indictment for other of his *peaceable* friends as related in Sewell, p. 345. "The jurors for our Lord the King, do present, upon their oath, that ARTHUR FISHER, late of the parish of St. Olave, in the borough of Southwark, in the county of Surry, yeoman: NATHANIEL ROBINSON of the same, yeoman: JOHN CHANDLER of the same, yeoman, and OTHERS, being wicked, dangerous, and SEDITIOUS SECTARIES, and *disloyal* persons, and above the age of sixteen years, who, on the 29th day of June, in the year of the reign of our Lord Charles the second, by the grace of God, King, &c. the 14th, have *obstinately* refused, and *every one* of them hath obstinately refused to repair into some church, chapel, or usual place of common prayer, according to the laws and statutes of the kingdom of England, in the like case set forth, &c. To wit, on the third day of August, in the year of the reign of the said Charles, &c. in the parish of St. Olave, aforesaid, in the Borough, &c. of themselves, did *voluntarily* and

* See Fox's Journal p. 33.

unlawfully join in, and were present at an unlawful assembly, conventicle, and meeting, at the said parish, &c. *under colour and pretence*" (observe the *pretence* is specified) "of the exercise of religion; *against the laws* and statutes of this kingdom, &c. in contempt of our said Lord the King that now is, his laws, and to the evil and *dangerous example* of all others in the like case, offending against the peace of our said Lord the King, &c. his crown and dignity, and contrary to the form of the statute in this same case set forth and provided."

Also another for *William Penn*, and other *peaceable* friends by the *hundred*. The indictment containeth, according to Sewell (P. 479) "that WILLIAM PENN and WILLIAM MEAD, with divers other persons, to the number of THREE HUNDRED, at *Gracechurch Street, in London*, on the 15th August, with *force and arms*," (which we thus see they can use *when convenient*) "TUMULTUOUSLY assembled together, and that WILLIAM PENN, by agreement between him and WILLIAM MEAD, had preached there in the public street, whereby was caused a great *concourse and TUMULT* of people, &c."

What will the author now say to his challenge? Did he not *expect* it by artfully forbearing to name the Church again? If these instances are not sufficient to confound and *abash* his temerity, we can easily furnish more: but the general *notoriety* of those adduced are abundantly *sufficient to substantiate* the charge, "*wilfully exciting commotions in the Church.*"

We will now advance a step further, and after naming the *punishment* of Nayler (being pilloried and bored through the tongue, with an hot iron) for blasphemy, as may be seen in Buggs's Works, P. 250, and Sewells's History, P. 136, give some other proofs from the exploits of their champion.

"Fox was moved to go into Beverly Steeple House, and speak in the *mighty power of God*, which was *so strong*, that it struck a mighty dread among the people: and while he was at *Justice Hothams*, a woman from Beverly attributed this to an Angel or Spirit, which afterwards passed away, and they did not know whence it came, or whither it went. Then I (Fox) gave an account that I was at the Steeple House *that day*, declaring the truth." Journal, P. 55. 1651.*

In another Steeple-House, Fox was "moved of the *Lord God*, to say to the Dr. — *Come down thou deceiver*:" he also adds, that "the priest, amazed, ran away, and he spake to the peo-

* This was kept secret till 1694, and not published until that time. It was also communicated to Bugg, by the justice himself. See *bidden Things brought to light*, in Buggs Works, P. 179.

ple. Journal, p. 56. 1694. "At York *Minster* he was moved of the Lord" to speak to Priest *Bowls*, and his people "from the Lord, saying *this is the word of the Lord.*" But, very properly, they did not believe him, on his own authority, according to the forewarning of our Lord against *deceivers*: for he acknowledges, "they hurried him out, and threw him down the steps." "Yet," he modestly adds, "the very groans from the *spirit of God* in me, opened the people, and struck them to the heart, whereby many were convinced, and owned the groans reached them." Journal, p. 57, 1694.* Again, "the word of the Lord told him to go to the Steeple-House: the priest discoursed with him, but he stopped him, and made him silent." Journal, p. 58, 1694.† "Another priest sent to me to dispute. Friends went with me, but the priest slipt out of the house, and hid himself under a hedge. Then I went to the Steeple-House Yard, but the priest fled" (what twice at one time?) "for THE LORD'S POWER came over both priest and people, so that it was a dreadful thing to them, when it was told them THE MAN IN LEATHER BREECHES IS COME." Journal, p. 60, 1694.‡ "At Oram, I was moved to go to the Steeple-House, where the priest had got another to help him, but both fled away." Journal, p. 64, 1694.§ "A trooper sitting in the Steeple-House, hearing the priest, great trouble came upon him, and the voice of THE LORD unto him, saying, *doest thou not know that my servant G. Fox is in prison, go to HIM, for direction*, so I spake to his condition, and his understanding was opened." Journal, p. 45, 1694. ||

So much for the *irresistible power*, and *divine authority* of THE MAN WITH LEATHER BREECHES!

These are surely sufficient instances of the QUAKERS *disturbing* the peace of the CHURCH; and being taken from the *Journal of G. Fox*, must be undoubted authority for them. Proofs, not only of their disturbance, but of that *presumptuous*,

* This was done in 1651, but kept secret like the other.

† Done in 1651, and kept secret till 1694.

‡ Said to be done in 1651, and published 1694.

§ Done in 1651.

|| Done in 1650. See also many parallel cases in the Journals of other fanatical enthusiasts as *Whitfield*, *Westly*, *Swedenbourg*, *Romish Legends*, &c. A comparison is also drawn (in Fugg's Works, p. 180) between the Quakers and Jesuits, and indeed they are more nearly related than the Quakers are willing to own, being founded on the *mystic* schism, and continued by correspondence from Pen, &c. as we shall have occasion to mention in speaking of their origin, in "the summary," &c.

blasphemous,

blasphemous, and lying spirit, by which they were produced; and also evinced in the dreadful doctrines they broached, which will be considered in an examination of the "summary of discipline," &c.

Other instances of blasphemy are also given in the persons of Fox, Naylor, Whitehead, Smith, Love, Burroughs, &c. &c. in Bugg's Works, p. 340, and for the assumption of divine titles and equality with God, Christ, &c. in Leslie's works, Vol. II. p. 25. In one instance, Fox says of a witness brought to prove his blasphemy, "I called the accuser Judas, and told him, that Judas's end should be his: *that was the word of the Lord and of Christ, through me to him:*" and adds, "this Judas shortly after hanged himself." This being designed to shew God's judgements against their adversaries, as attested in several instances, named in Bugg's Works, p. 345, is happily contrasted by the same author, at p. 348.* For many similar instances, see Fox's Journal. Some also went into Churches and through the streets naked, besmeared with feces, as Solomon Eccles, Thomas Holmes, Daniel Smith, Mary Collinson; the wives of Adlington, Nuby, &c. See Leslie's works, Vol. II. p. 268. Such was the practice, and we may see how it was continued by the principles disseminated, for it is well known the female Quakers laboured and travelled in more ways than one! See Bugg's Works, p. 207, &c. enforced by others, for the advice and encouragement of the followers in the same path of abuse against the Church and Clergy; which does and must, as truly characterize "disturbing the Church" (for which it was expressly done) as an alienation of the subject from lawful obedience, marks rebellion and treason in the STATE. The following examples, therefore, shall be extracted (like the former) from their own works. For say they,

"First of all, our mouths were opened, and spirits filled with indignation against the priests, and with them, and against them, we first began the war—as the foundation of all wickedness, deceivers, Anti-christs." And this first work we entered upon, to lay open their shame.† "But what sayest thou, O Church of England, open thine

* A copious list is given of suicides by Quakers, and accidents happening to them in the commission of various sins, as drunkenness, fornication, adultery, &c. &c. also of punishments, for treasonable plots against the government; supplying the enemy with lead for bullets, &c. &c. in the persons of Langborn, Brown, Rust, Pitts, Chambers, Bolton, Green, Coveny, Yates, Russel, Phillips, Upsher, Atkinson, Willibee, Moon, &c. &c.

† Edward Burroughs's Works, p. 30 to 34. Printed, 1654, in 4to.

thine eyes, and behold, &c. what monsters (i. e. Bishops,) thou hast generated in thine adulterous womb. I will try thee, an adulterous harlot, set up in the midnight of apostasy. Thy witchcrafts, (here let it be remembered that the *Quakers* accuse all those of witchcraft who speak not by *inspiration*!) and Sorceries, thy *common prayer* is seen to be conceived in thy adulterous womb, and to branch from the pope's eldest son.* Hear and consider ye *Bishops, Deans, Prebendaries, Vicars, Curates, and ALL Prelaticals*. You must all come to the bar."† "The purity of the Church is out of

4to; in 1672, folio. Nayler had previously been an independent, but was rejected for his *blasphemy*, and *wantonness* with the wife of Mr. Roper; declaring it as his mind, that he might *LIE* with ANY woman of the same opinion. An *authorized* whoredom! Fox, *Cater*, &c. chose more privacy: as was *proved upon oath*, the first bedding with Margaret Fell in Newgate, and forbidding any to disturb them: the latter debauching the servant of Richard Jobson at Huntingdon, telling her it was *no sin for them*: and also Margaret Everard upon the same plea; which he afterwards publicly vindicated. Other proofs are also given of *bastards* by George Smith of Ely, his wife living, &c. &c. as may be seen in Bugg's Works, p. 208 and sequel. A *rape* by Henry Pickworth, secured by a *warrant* from Christopher Berrisford, Esq. Justice, but made up for five pounds, as certified by Thomas Barns, p. 455, with other examples, in William Warwick, who kept a woman, Thomas Thurston, pretending the spirits direction to seduce the governor's wife, as he did. The woman publicly alledging this reason at their meeting. John Moon dying of lues, &c. at p. 487. See also Leslie's Works, Vol. II. p. 382. Christopher Atkinson and Robert Letcbworth hanged for felony. See Buggs's Works, p. 349. Many other instances are recorded in Bugg's Pilgrim's Progress from Quakerism to Christianity, 4to. chap. 14. p. 136 and sequel; and at p. 140, a curious account is given of George Smith's conduct respecting his bastard's birth: giving five pounds to have it removed twenty miles distant: placing it at nurse, in the name of another man (Robert Turner) and cheating CHAPMAN of part of the money to be given for the writings. Bugg also adds, in p. 141, "I am the larger on this head, &c. because he is alive, and able to justify himself by law." And, at p. 143, "I could enlarge much more on this head, as in the cases of Thomas Rudyard, Thomas Biddle, Elizabeth Wooly, &c. &c. but with the author of tyranny and hypocrisy, p. 51, I shall say—It is so full of obscenity and prophaneness that love to the profession of religion forbids its publication. With an account of the innocent lasses and daughters of Sion, mentioned in Mucklow's book, "The Spirit," &c.

* The writer seems not aware of his own relation to the pope as stated in note seven, or that every tenet of our admirable *Common-Prayer* was established as apostolical before the Roman Catholic Church existed.

† W. Smith's Works, p. 164, printed 1663.

fight,

fight, &c. as they confess, they have no health in them, &c.* Come, tell me, ye of the Church of England, admirers of Universities, Church Government, Litanies, &c. with other *dirty trash* and foul superstition.† Stand up and answer me, ye members of the Church of England, are they not of popish generation.‡ Alas! poor souls, are you not at, your *Lord have mercy upon us*, from 7 to 70, § to the *shame and destruction* of human society, equalling, if not outstripping Papists and Heathens, &c. I am not of the world; W. PENN.¶

“The PRIESTS are twining serpents, filthy beasts, *no PRAYERS can we send, but for their destruction.*¶¶ You are children of the devil, blasphemers, slanderers, vipers; *you are damned cursed for the fire.* Sons of perdition, reprobates, adders, whose fair glosses of Scripture must go into the lake.** Hypocrites to whom the *plagues of God are due*: WE WITNESS that CHRIST IS IN SATAN'S CHAINS. For *destruction you are ordained*, into the lake, eternally, Lucifer-like, &c. You feed upon *dust*, which is the *Scriptures*. You are CURSED OF GOD.†† Your cup is the cup of devils, and your table, the table of devils, &c. How can ye escape *damnation*? Ye are answered from the mouth of the Lord.‡‡ The sword of THE LORD is drawn *against you all*, and ye *cannot* escape, it *shall be upon you*, howl all ye priests, &c. *plagues are coming upon you.* The LORD OF HOSTS HATH SPOKEN IT. Joyful days, ye saints, joyful days ye righteous ones, freedom from all hirelings, &c.” §§

The Quakers here seem *singing and dancing for joy*. These quotations sufficiently prove *what spirit they are of*, and that they not only *did* disturb the church, but would have *overthrown* it by every means of *blasphemy, murder, and perjury*.

In other specimens, they say, the priests “are conjurers,||| thieves,

* Alluding to this *scriptural* expression in our liturgy. The parable of the Pharisee and Publican are too obviously applicable here, to be *mis-applied*.

† An attempt to invalidate that discipline and order enjoined by the apostle, which the Quakers so much despise and *want*.

‡ See note 7.

§ This is an allusion to our litany, as opposed to their doctrine of *perfection*!

¶¶ Truth exalted (or rather *belied*) by W. Penn. P. 8, 9; printed 1671.

¶¶ A proof of their *charity and love*! For more examples, see Leslie's Works, Vol. II. P. 96 and Bug's Works.

** This will appear to be the Quakers picture of THEMSELVES.

†† News coming up, &c. P. 13.

‡‡ *Their Truth's Defence*, by G. Fox, and R. Hubbertherne; printed 1653, P. 14 to 16; 22 to 25; 27, 49 to 61; 80 to 84; 99; 101; 107, &c.

§§ News out of the North, by G. Fox. 1655, P. 27; 32.

||| Let it be here remembered that Fox calls all those conjurers who do not *speak from the mouth of the Lord*. See his *Saul's Errand*, P. 7, 1654.

robbers, anti-christs, witches, devils, babylon's merchants selling beastly ware; the Scriptures, wolves, dogs, blood hounds, grasping after your prey, like the mouth of hell, barking like foomites, woe, woe, woe is your portion, and of your upholders, &c.*

"I speak of you all, therefore FLAMES, FLAMES of fire is prepared by THE LORD, to consume YOU as dry stubble: such as you are, are not paralleled by *any thing* that draweth breath. God's everlasting decree is sealed against you. *Burnings, burnings, burnings*, with unquenchable fire, is *your portion* from the LORD GOD of Heaven and earth. How dare you presume to frame a God to worship, under the name of gospel-worship, and Christian ministry, in stone-houses called churches." Observe, "GOD PRAISES GOD, his praise and worship for ever, is, FROM THEE UNTO THEE." A pretty spice of the Quakers divinity! "O, I have seen eternity; I have seen eternity; O the plagues, &c. to be poured upon this wicked nation both priests and people. The Lord God hath spoken it, and he will not repent. A terrible portion of the *plagues* of GOD ALMIGHTY are you PRIESTS to have *above all others*. GOD ETERNAL hath spoken it. You have reason to be silent, and stop your mouths, and sit down contented to be thus ranked and paralleled, which is truth, and no slander, and so I finish my testimony concerning you:† with a specimen of prophecy and command!

This (from an abundance) will surely be sufficient to prove the QUAKERS good intentions towards the CHURCH and CLERGY, and how very averse they were (and, indeed, are from professing and teaching these principles) to excite any disturbance in either. How amicable their spirit, how dove-like their tenets, how fearful of offending, how true and loyal. Surely, as Mr. Norris says, "*they are such a bitter*

* A brief discovery, &c. by Fox, Nayler, Aldham, Nicholson, Harwood, and Lawson. 1653, p. 7, 8 and seq.

† E. Burroughs's Works, Epistle, p. 30 to 34; printed 1654. 4to. 1672, folio. In a work, entitled Melius Inquirendum, by G. Whitehead and Rd. Claridge, p. 278 and seq. printed 1706, the clergy are called Pagan preachers, and Ethic lecturers from Tully, Seneca, &c. as pleasing better than the BIBLE; forgetting they had called the Scriptures *dust, dung, serpents, meat, a deadly poison, rotten foundation, an idol, not teaching to worship God*, &c. &c. (see Bugg's Works, p. 57) and blamed the priests for feeding upon them, or teaching from them. Excellent proof of unanimity in the Quaker doctrines, and sample of their infallible spirit. Might not they blush, at the pagans here condemned. Surely they will be condemned by them, as our Blessed Lord hath foretold. Who having greater light, are "two-fold more the children of hell." "*Such shall receive the greater damnation.*"

soul-mouthed set, that it would be a blessing if they were speechless," believing, "the archangel received *better* language from the devil himself, when disputing about the body of Moses: they are truly *despisers* of that wisdom above, which is first *pure, peaceable, gentle*, and admiring that from *below*.*

So much for their "*just and lawful* trial of the ministers," as this is called in Burroughs's Works.

Having thus considered their *good intentions* towards the CHURCH, and how much more easy it is for the author to "*defy*" proof than to repel it, we shall proceed in our next, to exhibit some few instances of their conduct respecting the STATE.

(To be continued.)

ART. IV. *An Essay on Military Law, and the Practice of Courts Martial.* By Alexander Fraser Tytler, Esq. Advocate, and Judge-Advocate D. of N. Britain. 8vo. Egerton. 1800.

WERE there in our Journal a department entitled, *The Reviewers anticipated*, we should in that department consider the work before us. Its "object being to exhibit the military law as a part of the laws of the land, enacted by the same authority, enforced by the same power, and resting on the same foundation of justice, good policy, and humanity," it requires no great sagacity to anticipate the character which will be given of it by those *humane* critics, who are perpetually lamenting the miseries of war, and groaning over the state of slavery in which the soldier lives. But this is not the greatest of our author's offences. He has dared to question the authority of Sir Matthew Hale, and Sir William Blackstone; to plead for the lawfulness of occasionally *achieving conquests*; and even to vindicate a *standing army in the time of peace*. What a deserter of *the rights of man*! But, let him speak for himself.

"The foundation of the military or martial law is, that which is common to all law whatever,—the necessity of things. As from the condition of human nature, no state can subsist without occasional warfare, it was an early discovery in political œconomy, that a body of professional soldiers *was* much better fitted for attaining the ends both of security and defence, and the achieving of conquests, (which a necessary policy, at times, must justify) than those temporary forces which *were* raised by occasionally embodying and arming a portion

* Norris on the Divine Light, p. 19.

of the citizens. War is a science which is not to be attained in any measure of perfection, without a regular initiation in its elements, and a long and uninterrupted exercise of its duties. Moreover, as there is in all liberal professions an *esprit du corps*, or general character of the body, which is known to have the most admirable effect in cherishing the laudable, and in suppressing the faulty or degenerate temperaments of the individuals which compose it, the principle of honour, which is the general character of the military order of citizens, could not have had its full operation, unless the military vocation had stood discriminated from all others, and ranked as a profession which gave to its members an appropriate character and name in civil society.

“Expediency, therefore, and the wisest policy having rendered the military condition a regular profession in all civilized nations, it became necessary that this body of men, who, from their number, were capable of becoming either a powerful instrument of good, or a formidable engine of evil, should be regulated by certain laws, exclusively adapted and proper to their state. It was requisite that they should act with regularity, with promptitude and unanimity; and for that purpose it was essentially necessary that they should feel themselves perpetually under the strictest subordination, and yield the most perfect and absolute obedience to the command of their leaders. For this purpose, a sacrifice of a greater portion of the personal liberty of individuals is necessary in the profession of a soldier, than in any other of the employments of civil life; for without that sacrifice the army could not for a moment be kept together. Necessity, therefore, requires that certain restraints should be imposed on all the ranks of men who compose the military force of the State, which are foreign to the condition of other citizens. But when it is considered for what a noble end those sacrifices are made, no less than the security, peace, and welfare of the whole community, and that, in themselves, they infringe not on any one essential ingredient of rational liberty, or the most comfortable enjoyment of life; when it is considered that those trivial restraints are most amply compensated by the wife, humane, and bountiful provisions that are made for the soldier, after he is released with honour from the fatigues of his profession, and the immunities and privileges he enjoys in that title, above all others of his fellow-subjects; there is no man possessing a liberal or well-constituted mind, who will complain of the hardships of the military profession, far less arraign its peculiar regulations of expediency or injustice.”

This is so directly contrary to the illuminized philanthropy of the present day, of which the professed object is to set mankind free from every restraint, civil, military, and religious, that we shall be much surprised, indeed, if it be not attacked by a host of critics. Such of these critics as are masters of their business will shove the book into a corner of their monthly catalogue, that their readers may be induced to suppose it unworthy

unworthy of minute attention ; others will probably declaim against it, in general terms, as a ministerial publication ; but they will all avoid an examination of its reasonings, for these reasonings are unanswerable. Such treatment as this, should he meet with it, will not much surprise the author ; for he seems to have expected nothing better, when he wrote the following paragraph :

“ These remarks I mean not to address to our modern advocates for the *natural and imprescriptible rights of man*, those benevolent apostles of liberty, who, in their zeal for the happiness of the whole human race, overlook and utterly disregard all the inferior ties of ordinary patriotism ; the predilection for one particular country above all others, the respect for its laws the duty of obedience to its government, the partial affection for its constitution. Of this enlightened species of philanthropy, it is an essential doctrine, that the military condition, which hitherto, in every civilized nation, has been held as honourable, dignified, and manly, is a state of the most unjust, intolerable, and debasing servitude.

“ But if, with these generous advocates in the cause of humanity, I waive all argument (and that for the best of reasons, because we hold no common principles of reasoning on which the argument could be conducted), it is with real concern, that I am compelled to notice, and, in so doing, widely to dissent from the opinions of authors of a very different class ; indeed, from those alluded to.”

These authors are Sir William Blackstone, and Sir Matthew Hale ; the former of whom thus expresses his opinion of Martial law.*

“ Martial law, which is built upon no settled principles, but is entirely arbitrary in its decisions, is, as Sir Matthew Hale observes,† in truth and reality, no law, but something indulged rather than allowed as law. The necessity of order and discipline in an army is the only thing which can give it countenance ; and therefore it ought not to be permitted in time of peace, when the King's courts are open for all persons to receive justice according to the laws of the land.”

After bestowing very liberal but merited applause on Sir Matthew Hale and Sir W. Blackstone for their profound knowledge of the *civil laws* of their country, Mr. Tytler observes, of this paragraph, that it “ teems with error, with inconsistency, and with misrepresentation. The principles of military law,” says he, “ are as certain, determinate, and immutable, as are the principles of the common and statutory law, which regulate the civil classes of society.—The martial law is a code of regulations for the maintenance of order and discipline in the army. The mutiny-act and the articles of war,

* Comment. book i. ch. 13.

† Hist. C. L. c. 2.

which contain the rules of that discipline, are framed by the joint will and co-operation of the two Houses of Parliament and of the Sovereign, the legislative and executive powers of the State; and the observance of these rules is enforced, either by plain, specific, and fixed penalties appropriated to each offence, where such offence is of a positive nature admitting of no gradations, or [the penalties] are left, in certain cases, where the offence admits of degrees of criminality, to the decision of a jury, in other words, of a court-martial. With what justice or propriety the military law can therefore be said, in the words of Judge Blackstone, to be *entirely arbitrary in its decisions*, every impartial mind will determine."

Having shewn that the *Bill of Rights* itself declares a standing army, in time of peace, if with the consent of Parliament, to be legal and constitutional, our author replies to the concluding sentence of the paragraph quoted, by putting the following pertinent questions:

"Can the common and statute law, administered in the King's ordinary courts, apply to, or take cognizance of, breaches of military discipline? Are the civil courts competent to the trial of desertion, mutiny, disobedience of orders, insolence to superior officers, breach of arrest, false musters, &c.? Are these tribunals vested with the power of punishing cowardice? Or does the common and statutory law reach the nameless and undefinable offences arising from that turpitude of conduct in the ordinary occurrences of life, which the military code most emphatically describes as *unbecoming the character of an officer or a gentleman*? Yet without some power which is adequate to the restraint and correction of all those [these] deviations from the duty of a soldier, the army could not exist for a single day."

Sir W. Blackstone who seems to have paid very little attention to the military state and the laws by which it is governed, expresses his regret that the soldiery "should be reduced to a state of servitude in the midst of a nation of free men; for Sir-Edward Coke, says he, informs us, "that it is one of the genuine marks of servitude, to have the law, which is our rule of action, either concealed or precarious: *Misera est servitus, ubi jus est vagum aut incognitum.*"

In reply to this groundless lamentation, our author asks, "where is the country here alluded to, where the military law is either vague and precarious, or unknown? Surely it is not Britain. Can that law be termed *vague* or *precarious*, which consists but of a very few simple regulations, deliberately enacted by the whole branches of the legislature; renewed, it is true, in their binding obligation from year to year, but scarcely undergoing even the most trivial alteration? Can that law be termed concealed or *unknown*, which receives not only the ordinary promulgation of all other acts of the legislature, by its entry in the printed statute-book; but which must, by positive regulation,

regulation, be repeatedly inculcated on the memory of every individual of the military profession? for the articles of war, the substance of the military code, must be read at the head of every regiment once every two months. How then can it be, with justice, asserted, that this law is either concealed or precarious? Such positions are equally absurd as they are mischievous. It gives me pain to make these remarks on a few particular notions of an author, for whose opinions on the general doctrines of the law, I have, in common with the world, the highest respect. But I plead here the cause of the Military profession, which is injured and degraded through actual ignorance of the nature of its establishment and laws."

This cause he pleads with complete success, proving that martial law, such as it is described by Hale, and marked by Blackstone, has now no existence in Britain; that the mutiny act, which is the foundation of the present military code, is more truly the act of the people than any other statute of the realm; that the soldier is liable to no penalties not decreed by this act, but such as are of a slight and subordinate nature; and, in a word, that the military law, far from being a set of anomalous "and arbitrary regulations, is a wise, humane, and liberal system, built on principles as fixed and permanent, and resting on a basis of as undisputed legality as the common and statute laws of the land, of which in reality it forms a part."

We have dwelt so long on this introductory chapter, by which we have been at once entertained and instructed, that we must postpone our remarks on the great body of the essay to a subsequent Number of our Journal. We cannot, however, take our leave of the author at present, without noticing a few inaccuracies in his language, which, though they sink into insignificance, when compared with his sound principles, legal knowledge, and logical reasoning, it may be worth his while to correct in a second edition. Two of these we have pointed out in passing, and have only to add to them, that the verbs *was*, *were* and *gave*, which, in the first extract, we have printed in Italic characters, should be *is*, *are*, and *gives*. It was not an early discovery that a body of professional soldiers *was*, at a period *prior* to the discovery, better fitted for attaining the ends of security and defence, &c. but that such a body *is at all times* better fitted, &c. Again, when speaking of the good effect of the *esprit du corps*, Mr. Tytler surely does not mean to say that the operation of the principle of honour depends upon the military vocation ranking as a profession, which, at some indefinite past time, *gave* to its members an appropriate character; but upon its ranking as a profession, which *gives now, gave always, and ever will give* to its members such a character. The verb, therefore, should in both these

these sentences be the tense which Harris calls the aorist of the present. The same objection lies to the use of *were* in the beginning of the second paragraph: the members of the military body now *are*, ever *were*, and ever *will be* capable of becoming either a powerful instrument of good, or a formidable engine of evil. These are, undoubtedly, blemishes in style; but blemishes so trifling, that he who can put them in balance with the beauties of the composition, must be considered, we will not say as *dull*, but as a rancorous Jacobin.

(*To be concluded in our next.*)

ART. V. *Practical Observations on the Revelation of St. John.* Written in the Year 1775. By the late Mrs. Bowdler. 8vo. 5s. PP. 104. Robinsons and Hatchard. London. 1800.

IN the whole course of our literary labours, we have never found ourselves more fully rewarded, than in the perusal of the publication before us. It may, perhaps, have gained more upon our hearts, from seeing not only the religious parent training up her offspring in the love of God and the knowledge of his word, but from being able to trace the effects of these early instructions through the progressive manners and habits of children, who have fulfilled every expectation, and who have exhibited the traits of *their Eunice's* education in the face, and to the blessing of society.

We know not, indeed, how to comment on a work which we would recommend to general notice, and in which, could the severest criticism discover any errors, it would be at once disarmed by the avowal, and the motives of its truly christian author for writing it. We will transcribe this passage as it stands subjoined to the preface of its amiable editor, and who thus (unconsciously we believe) brings an additional proof to many others, in the possession of the public, of the justice of our reflections.

“ As what I have written must remain after me, or not answer the purpose for which it is designed, I think it due to the modesty of my sex, and the humility of a christian, to declare the motives which made me first enter on so bold an undertaking. I little thought to have set up for a teacher; but God, who has been pleased to bless me with a numerous family, has thereby made it my duty to instruct them; and that more especially in the holy scriptures. Were men born, as some have imagined, with capacities sufficient of themselves to know and understand the truth, instruction were not only needless but rash, as tending to prejudice young minds; but my own experience, as well as that of others,

has

has convinced me this is not the case. The mind of man is a blank, and if care be not taken to fill it with useful knowledge, it will fill itself with trifles. Prejudice of education is absolutely unavoidable. He who is taught, is commonly prejudiced in favour of what he has learnt; he who is untaught, is as really prejudiced against even the most evident truths, merely because he is unacquainted with them. Reason unassisted will never teach man his duty; and the instruction of the parent was doubtless the design of Providence. The use of reason is to apprehend what is taught, and to rectify, when strong enough, the mistakes of education. That my children may be enabled to do so, is the chief reason why I have ventured to put my thoughts in writing. Had I only instructed them by word of mouth, my opinions would have grown familiar, perhaps have been adopted as their own; and, if erroneous, would thereby be more tenaciously retained; whereas, by leaving those opinions in writing, I give them opportunity, not only to examine them by themselves, but to call in the advice of more able persons. That I may have made many mistakes, is probable; but I hope my endeavours will be mercifully accepted by Him whom alone I ought to seek to please; to whom be glory now and for ever. Amen."

We will now resume the purport of our author, which seems to have been, to draw forth from a store-house of faith, little resorted to and less used, materials of practical utility—to fit the pattern of heavenly things to earthly realities—to shew that the whole book of the Apocalypse, beginning and ending with the work of redemption, was in all its parts so far intelligible, as to relate to events in which every human being was interested. And although many of them were sealed up till the mystery of God should be finished, though the song of triumph, the wrath of the nations, the reward of the saints, and the final reign of the Almighty, were terms to which no definite meaning could be affixed; yet proclaiming, as they did, the triumph of Christ over sin and death, the protection of the faithful, and the destruction of his enemies, they still taught us the consolations of hope, and the blessings of repentance: they inculcated the lesson of charity and brotherly love, and brought us before the throne of mercy to worship our God, our creator, our redeemer, and sanctifier. Through a series of prophetic warnings, they uniformly guided us to our great deliverer, and under every emblem, in every symbolical representation, the church of Christ was called upon to witness, and to receive the unbroken promise of her Saviour—*Lo, I am with you always, even unto the end of the world.*

We wish not, in any sense, to detract from the merit and the labours of those, who have ventured to break the seal of prophecy, nor can we call it an idle curiosity to endeavour to look, as far as we are able, from the past and present, into
future

future times, and from the things that are, to reason, with humility and custom, on the things which shall be hereafter. But we may safely alledge, that from the erroneous calculations of some, from the rashly-formed conjectures of others, or from positions, which, in the course of events, commentators have been forced to abandon, many have rested satisfied of *their inability to comprehend* this divine revelation. Instead of patience and submission to the will of God, so finely expressed in the character of the Lamb, and of those who are his, instead of being warned of the dangers they are to encounter, and of feeling themselves called upon, as they are, from the very beginning of these visions, patiently to endure the sufferings whereby their faith is to be tried, many have shut up the testimony of Jesus, as if it were not written in the book, or as one in which they had no immediate concern. Of this error, worse in its consequences than the most mistaken interpretations, let those who have fallen into it, judge from the following judicious observations of our author.

“ Another virtue taught us by a general view of the things contained in this book is vigilance. We are apt to consider this revelation as an account of things to happen some time or other, towards the end of the world, but which concern not us. This is the way in which most men consider these things; and therefore, if they read these prophecies at all, it is with the utmost unconcern and inattention; but such men are surely very much mistaken. The prophecy takes in all times from the birth of that child, who, under different similitudes, is the great object here set before us; it gives an account of events happening in succession, occupying a long course of years, but all concurring to one great end, the triumph of the Messiah; and, as the consequence of that, to the final recompence of the wicked and the just, after a state of trial, in which all must have a share. We are warned of the coming of Christ as a thief in the night; and as the precise time was never told, and yet all ages have seen some or other of the events preparatory to his coming, all have been, and are, strictly required to “ watch;” and “ so much the more, as we see the day approaching.”

To a mind, however, so strongly impressed with the truths of the gospel, as was that of our author, looking with the eye of faith to the full completion of prophecy, and to that glorious and approaching consummation, when the signs of his Saviour's coming shall appear, as the Christian's redemption draweth nigh, it was impossible but that she should place before her glowing imagination, the divine picture of things, and apply many of its peculiar scenes to the circumstances around her:—to the corrupted state of Christ's church, to the false doctrines that had crept in, and to the infidelity that would

would grow out of them, to choke the word of truth, to observe the brightness of religion, to counteract the principles of sanctification, and, finally, to render of none effect, and to trample under foot the blood of the holy covenant.

Anticipating this dread event, and beholding the progress of a careless and sinful world, she catches, one might almost say, a ray of light from the spirit of prophecy, and her supposition of what might happen is now become a prediction verified, or daily verifying before our eyes.

"It is well known, says she, " that the encroachments of the bishops of Rome have tended to degrade that ministry which themselves call sacred; and it is too apparent, that the ill-conduct of many of the clergy, in all churches, has made their ministry contemptible; it is plain, also, that the ceremonies of religion are disregarded, and the truths of the gospel confounded with the errors of superstition. May not, then, a time come, when the priesthood being set aside, the outward frame of the Christian church overturned, and wickedness triumphant; all, whether Papists or Protestants, Greeks or Mahometans, may unite under the pretended banner of reason, falsely so called, and require all men to blaspheme, that is, to deny that worthy name by which we are called, or at least to abstain from such petitions as the churches of Britain, and other Christian churches, address to Christ as God, which to them must appear idolatrous? And could any thing but a miracle revive the church from such a state, and restore the faith and worship, set forth in this book, as the true worship of God through Christ? Former times would have heard with astonishment of such a supposal; but when we already see the divinity of Christ considered as a matter of mere speculation, and the knowledge of Christ set aside in the instruction of children and ignorant persons, because they cannot understand the absurd distinctions of metaphysics; can we suppose, that Christians thus uninstructed will be steadfast in their faith, and ready to lay down their lives, or suffer torments, as the first Christians did, only that they may not deny a doctrine which they are taught to regard as a matter of indifference? Will they, who never took up the cross of Christ, but have spent their lives in pleasure or the pursuit of gain, or have united both in one, will these forsake father and mother, and all that they have, to follow a suffering Saviour into deserts or to prison? No; such persons suppose themselves to be Christians, but in times of temptation fall away. Error is like a thick cloud at a distance, on the top of a hill; we look upon it with a kind of horror; but the more we approach, the less we are afraid of it; we grow familiarized by degrees, and when insensibly we are got into the midst of it, we think it nothing but a mist, which we may go through without danger, though its pernicious damps are all the while affecting our very vitals. Christians who live as we do, grow strangers to the doctrine of the cross, and will scarcely bear to read

of the times of persecution; yet such once more may be the case; such may be their trials. The religion of Deists, or of Socinians, is represented at present as the friend of freedom, as benevolence itself; but see it once armed with power, and the church of England will then probably be charged with idolatry; the worship of Christ will be as much ridiculed as that of saints, and her ceremonies equally detested with those of the church of Rome; while weak Christians, grown familiar with the latter by frequenting the churches abroad, will not know how to distinguish between the one and the other; and the Papists themselves, at the same time, seeing the absurdity of their favourite doctrines, will probably give up all at once, and meet their former persecutors, and those whom they used to persecute, in the wide plain of infidelity."

But it is time to forbear making any further extracts from a work wherein our observations, were they to be continued, could consist of little else. We trust that those we have already produced will be sufficient to excite more than a desire, in every Christian reader, of perusing the whole. And with the gospel of truth in his hands, we know of no comment more calculated to animate virtuous intention, to arm the mind with fortitude, to excite a holy fear, to perfect love in obedience, and to prepare us for our last great summons to the presence of the God of truth, than this little tract, which we hope will gladden many a parent's heart, and make many other children wise unto salvation.

ART. VI. *The Satires of Persius* Translated by William Drummond, Esq. M. P. 8vo. PP. 111. Wright. London. 1797.

AT the present period of polite literature, a high rank seems to be assigned to the poetical translators of the classics; and not without reason. He who can make an ancient poet speak a modern language, as if that language were the poet's own, ought, doubtless, to share the fame of his original.

"In offering to the public a new English version of Persius (says Mr. Drummond) my object has rather been to express his meaning clearly, than either to translate his words literally, or to copy his manner servilely."

This certainly is the object (or ought to be the object) of every poetical, nay, of every prose, translator. But, we expect more. In addition to perspicuity, we expect ease, elegance, spirit, and harmony: and we expect all this in strict union with

with fidelity. Nor do we admit of the slightest amplification. The translator must not forget himself: whenever he becomes a paraphrast he is no longer a translator.

"As the translator of Persius, I have sometimes thought it necessary to polish his language. Even Dryden found the expressions of this author too much forced to be literally translated; and he observes, with more truth than delicacy, that his verses are scabrous and hobbling.

"What Dryden judged too rude for imitation, the critics of the present day will probably think I have been prudent in not copying. I have generally, therefore, followed the outlines; but I have seldom ventured to employ the colouring of Persius. Where the coarse metaphor, or the extravagant hyperbole debases, or obscures the sense in the original, I have changed or even omitted it; where the idiom of the English language required it, I have thought myself justified, in abandoning the literal sense of my author; and lastly, where the bold hand of the Roman satirist has torn the veil, which ought, perhaps, for ever to have concealed from mankind the monstrous and unnatural crimes of Nero, I have turned the attention of my readers to reflections less disagreeable, and to objects less disgusting.

"Some, I know, there are who think that in translation not a thought of the author should be lost, and not one added to him. Such readers I shall not often please."

As a translator, Mr. Drummond will never please such readers; but, as a poet, he may. And, whenever he has been obliged to omit a thought of his original, or to add a sentiment of his own, he ought to have pointed out the passage in a note, and to have specified the circumstance that forced him, even momentarily, to drop his character. The immoral tendency of a passage, indeed, is the only excuse for the omission of it. For any additions to the original no satisfactory apology can be offered.

"I must observe, (continues Mr. Drummond) that of all kinds of poetry, satire is the most difficult to translate with fidelity, and yet with elegance. The epic, the tragic, or the lyric poet, speaks to the heart, or to the imagination; and his ideas may be expressed in almost every tongue. What language but can convey the sublime, paint the beautiful, or express the pathetic!

Here we can, by no means, agree with our author. To be able to translate satire with fidelity, a perfect knowledge of the original is necessary: to translate it with elegance, an intimate acquaintance with the translator's own language and refined taste is required. We admit these to be indispensable qualifications. But who can translate an epic, a tragic, or a lyric poet, unless his knowledge of his own language, and that

of his original, and his taste, however refined, be accompanied with imagination, and sensibility, and genius? "What language (asks Mr. D.) but can convey the sublime, paint the beautiful, or express the pathetic?" — But, who is the man, so richly gifted as to be a master of the *poetic* language—as to possess the "*OS MAGNA SONATURUM*"—"the WORDS THAT BURN?" Thousands there are capable of translating a Juvenal or a Persius, to one, who can translate Homer, or Æschylus, or Pindar, or the sublimer Odes of Horace. Notwithstanding West's fine Odes, Pindar has never yet been translated. Mr. Gray has enriched our poetry with several translated passages from Pindar equal to the original; for the mind of Pindar was his. But where shall we find a *second* GRAY? We might proceed in this manner to the other Poets; but our Editor (more powerful than Apollo) *aurem vellit*; and we must confine our attention to Mr. Drummond. The prologue is spirited and harmonious.

F. "Cease, cease to dream. The golden age is o'er,
And mortals know those happy times no more,
When Pan with Phœbus piped upon the plains,
When kings were shepherds, and when gods were swains.
Pla'n common sense, thank Heaven, has banish'd long
The age of fable, and the reign of song.
No cities now dispute the sacred earth,
Which haply gave some favour'd poet birth;
Affairs of empire no Augustus quits
To judge with critics, or unbend with wits:
The world's great master might sweet verse admire,
Might love the Muse, and listen to the lyre;
Might seek the festive board, where Horace sung,
And learn what accents fell from Maro's tongue.
Our Sovereign Lord, avenging Europe's wrongs,
Turns not his thoughts from politics to songs.
Alas, poor bards! fled are those golden days,
When monarchs' ears were tickled by your praise.
Be wise, my friend,—the useless lyre resign,
Forget Parnassus, and forsake the Nine."

As a fair specimen of Mr. Drummond's abilities, in the character of a translator, we shall lay before our readers a part of the third satire from the original, together with * Mr. Dryden's and Mr. Drummond's Versions.

SATIRE III. *The Philosopher and Disciple.*

"Nempe hæc assidue. Jam c'arum mane fenestras
Intrat, et angustas extendit lumine rimas:

* We do not possess Brewster's Version, but it is held in high estimation.

Sertimus indomitum quod despumare Falernum
 Sufficiat, quinta dum linea tangitur umbra.
 En quid agis? siccas insana canicula messes
 Jamdudum coquit, et patula pecus omne sub ulmo est.
 Uaus ait comitum: verumne? itane? ocyus adsit
 Huc aliquis, nemon? turgescit vitrea bilis:
 Findor: ut Arcadiæ pecuaria rudere credas.
 Jam liber, et bicolor positus membrana capillis,
 Inque manus chartæ, nodosæque venit arundo.
 Tunc queritur, crassus calamo quod pendeat humor.
 Nigra quod infusa vanescat sepia lympa;
 Dilutas queritur geminet quod fistula guttas.
 O miser; inque dies ultra miser, huccine rerum
 Venimus? at cur non potius, teneroque columbo,
 Et similis regum pueris, pappare minutum
 Pofcis, et iratus mammæ lallare recusas?
 An tali studeam calamo? cui verba? quid istas
 Succinis ambages? tibi luditur: effluvis amens.
 Contemnere, sonat vitium percussa, maligne
 Respondet viridi non cocta fidelis limo.
 Uduum et molle lutum es, nunc nunc properandus, et aeri
 Fingendus sine fine rota: sed rure paterno
 Est tibi far modicum, purum et sine labe salinum,
 Quid metuas? cultrixque foci secunda patella est.
 Hoc satis? an deceat pulmonem rumpere ventis,
 Stemmata quod Tusco ramum millesime ducis,
 Censorumne tuum vel quod trabeate salutas?
 Ad populum phalaras: ego te intus, et in cute novi.
 Non pudet ad morem discincti vivere Nattæ?"

DRYDEN'S VERSION.

"Is this thy daily course? The glaring sun
 Breaks in at every chink: the cattle run
 To shades, and noon-tide rays of summer shun;
 Yet plung'd in sloth we lie; and snore supine,
 As fill'd with fumes of undigested wine.
 "This grave advice some sober student bears;
 And loudly rings it in his fellow's ears.
 The yawning youth, scarce half awake, essays
 His lazy limbs and dozy head to raise:
 Then rubs his gummy eyes, and scrubs his pate,
 And cries, I thought it had not been so late:
 My clothes, make haste: why, when, if none be near,
 He mutters first, and then begins to swear:
 And brays aloud with a more clam'rous note,
 Than an Arcadian ass can stretch his throat.
 "With much ado, his book before him laid,
 And parchment with the smoother side display'd;
 He takes the papers, lays 'em down again;
 And, with unwilling fingers, tries the pen:

Some peevish quarrel straight he strives to pick ;
His quill writes double, or his ink's too thick :
Infuse more water ; now 'tis grown so thin,
It sinks, nor can the characters be seen.

" O wretch, and still more wretched every day !
Are mortals born to sleep their lives away ?
Go back to what thy infancy began,
Thou, who wert never meant to be a man :
Eat pap and spoon-meat ; for thy gewgaws cry ?
Be fullen, and refuse the Lullaby.
No more accuse thy pen ; but charge the crime
On native sloth, and negligence of time.
Think'ft thou thy master, or thy friends, to cheat ?
Fool, 'tis thyself, and that's a worse deceit.
Beware the public laughter of the town ;
Thou spring'st a leak already in thy crown.
A flaw is in thy ill-bak'd vessel found ;
'Tis hollow, and returns a jarring sound.

" Yet, thy moist clay is pliant to command ;
Unwrought, and easy to the potter's hand :
Now take the mould : now bend thy mind to feel
The first sharp motions of the forming wheel.

" But thou hast land ; a country-seat, secure
By a just title ; costly furniture ;
A fuming-pan thy lures to appease :
What need of learning, when a man's at ease ?
If this be not enough to swell thy soul,
Then please thy pride, and search the herald's roll,
Where thou shalt find thy famous pedigree
Drawn from the root of some old Tuscan tree ;
And thou, a thousand off, a fool of long degree—
Who, clad in purple, can'st thy censor greet ;
And loudly call him cousin in the street.

" Such pageantry be to the people shown :
There boast thy horse's trappings, and thy own :
I know thee to thy bottom ; from within
Thy shallow centre to the utmost skin :
Dost thou not blush to live so like a beast,
So trim, so dissolute, so loosely drest ?

DRUMMOND'S VERSION.

" What, always thus ? Now in full blaze of day
Sol mounts the skies, and shoots a downward ray ;
Break's on your darken'd chamber's lengthen'd night,
And pours thro' narrow chinks long streams of light :
Yet still subdu'd by sleep's oppressive power,
You slumber, heedless of the passing hour ;
Of strong Falernian dissipat. the fumes,
And more unconscious, while the day consumes.

See

See the hot sun through reddening Leo roll,
 The raging dog-star fire the glowing pole;
 The yellow harvest waving o'er the plain,
 The reapers bending o'er the golden grain;—
 Beneath the spreading elm the cattle laid,
 And panting flocks recumbent in the shade.
 'Is it, indeed, so late?' the sluggard cries.
 'Who waits? here, slaves! be quick—I wish to rise.
 At length, to study see the youth proceed,
 Charg'd with his book, his parchment, and his reed.
 But now he finds the ink too black to write;
 And now, diluted, it escapes the sight:
 Now it is made too thick, and now too thin,
 And now it sinks too deeply in the skin:
 The pen writes double, and, the point too wide,
 O'er the smooth vellum pours the fable tide.
 O wretch, whose habits into vices grow,
 Whose life accumulates the means of woe!
 Dismiss the scholar, be again the boy,
 Replace the rattle, re-assume the toy;
 Repose in quiet on your nurse's lap,
 Pleas'd by her lullaby, and feed on pap.
 Who is deceived; for whom are spread these lures?
 Is the misfortune mine, or is it your's,
 That you refuse to listen to the truth,
 And waste in idleness the hours of youth?
 Of shame sure victim when that youth is pass'd,
 And sorrow mingles in your cup at last:
 Yet art thou young, and yet thy pliant mind
 Yields to the gale, and bends with every wind;
 Seize then this sunny, but this fleeting hour,
 To nurse and cultivate the tender flower.
 Art thou of riches and of titles vain,
 A splendid equipage, a pompous train?
 Or dost thou boast a Tuscan race as thine,
 A great, an ancient, and an honour'd line?
 Does it suffice, the purple round thee thrown,
 To hail the Roman Censor as thine own?
 Vain honours all—how little are the proud,
 Even when their pomp imposes on the croud!
 I know thee well; and hast thou then no shame,
 That thy loose life and Natta's are the same?"

When we consider that Mr. Dryden translated the whole of this satire, for a Thursday Night's exercise, we cannot but admire that poetic spirit, which, once kindled by its subject, seems to hold time in contempt. Generally speaking, it appears from the above specimens, that Mr. Dryden's is the more easy and free, and Mr. Drummond's the more polished,

Version. * In point of Harmony, it is no wonder that Dryden is superior to Drummond; for he is superior to every other poet, whether in translated or original verse. *In the melody*

* We are here reminded of Mr. William Gifford's long promised version of Juvenal. We possess a fair copy of the translator's tenth satire, which was presented to us in MS. many years ago, as a specimen of the whole: and we have seen his sixth satire, which we think a most admirable piece of poetry. We scruple not to pronounce both the sixth and tenth satire of Gifford's superior to Dryden's. We are sure, that an extract from our MS. will gratify the public.

"The meanest Tyro of the meanest school
Hath scarce imbib'd his first and easiest rule,
Ere all his bosom glows with fierce desire,
To reach the Roman's art, the Grecian's fire;
'Divine protectress of the brave and wise,
O grant my humble suit,' he fondly cries;
'Give me to equal Tully's well-earn'd fame,
And o'er Demosthenes to raise my name.'

"Yet both these speakers fell, in evil hour,
The hapless victims of persuasive power,
Whilst meaner pleaders unmolested stood,
Nor smear'd the rostrum with their wretched blood."

"The sacred trophies of the well-earn'd field,
The broken helmet, and the batter'd shield,
The waving standard, and the mangled car,
The glare of conquest, and the pride of war,
The towering arch, on whose triumphal round
The weeping captive sits in fetters bound,
Are deem'd the greatest blessings here below,
That mortals can enjoy, or gods bestow!"

"Produce the urn, that Hannibal contains,
And weigh the mighty dust that yet remains:
Alas! and cannot all the Man avail
To sink the balance, or to turn the scale?"

"Hear what the maudlin bard enraptur'd sings,
The toil of millions and the pride of kings,
Seas pour'd o'er desert climes, and Athos, rent
From the firm bosom of the continent;
Cars rais'd on numerous fleets, and travelling o'er
The groaning Hellespont from shore to shore,
Whole nations drain'd, and mighty rivers quaff'd
By countless armies, at a morning's draught!
But how did he return, who went to bind
The deep in chains, and scourge the obstreperous wind,
With

body of a couplet, Pope and Darwin have the advantage over Dryden; but not in *the harmony of a whole piece*. On the whole, we are pleased with Mr. Drummond's chaste and elegant verse; but we cannot dissemble our opinion, that, in some instances, he has taken unwarrantable liberties with his author.

Mr. D. is, now and then, inaccurate in his language; and, in his Verse, sometimes flat, or feeble.

"The town may yet *accord* its praise,"

To *accord* praise, is not English.

"Which wealth *cannot* bestow"

"Messala's proud and blear-ey'd race *could not*"

"With them I sacrifice a wheaten cake"

"Of fortune's gifts *appreciate* the worth"

"Which it *can give*"

"Do still invite"

"*Whilst* thou seem'st

Atreus' Feast."

To these weak and clashing, and defective lines, we might add a great many more. But such faults may be easily corrected: and Mr. Drummond will revise, we hope, his version, with care, before he suffers it to appear in a second edition. *

With keener stripes than Æolus e'er bestow'd,

Tho' arm'd with all the vengeance of a God?

Say, how did he return? by Greece subdued,

By heaven abandon'd, and by earth pursued;

With one small bark he gain'd his native shore,

Thro' floating carcases and seas of gore."

"In youth, a thousand different features strike;

All have their charms, but have not charms alike.

But age presents one universal face,

Of every beauty spoil'd, and every grace;

The same its evils, and its marks the same,

A broken voice, a weak and trembling frame,

A drivelling nose, a skull and forehead bare,

And toothless jaws to mump its wretched fare."

* A new edition, in octavo, has been since published, which we have not time to examine.

ART. VII. *The Miscellaneous Works of Hugh Boyd, the Author of the Letters of Junius, with an Account of his Life and Writings.* By Lawrence Dundas Campbell. 2 Vols. 8vo. Pp. 1134. 14s. Cadell and Davies. London. 1800.

MANY years ago a pamphlet was addressed to "the most impudent man alive," and the person to whom this prominent effrontery was thus attributed, was generally understood to be the celebrated WARBURTON. How far the pro-
found

found learning and vast abilities of the great author of THE DIVINE LEGATION OF MOSES, and the many other works of that author, which display uncommon sagacity and erudition, might justify a lofty consciousness of his own abilities, which a pamphleteer denominated by the familiar term *impudence*, the world must determine. Perhaps, however, the anonymous writer of the pamphlet, if he were alive at this period, and directed his notice towards literary questions, would be inclined to pay more respect to the great WARBURTON, and apply the imputation of *superior confidence* to an author of a much humbler description. The publisher of the Works of HUGH BOYD, we should conceive, if he had any sense of modesty, would have been contented to represent Mr. BOYD as the *supposed* or the *probable* author of Junius, but to assert, *point blank*, in his title-page, that Mr. BOYD *actually was* the author, is a stretch of boldness almost without a precedent in the annals of literature. It is, indeed, such an exertion of *effrontery*, and such an insult to mankind, as calls for marked reprobation. Nothing but positive demonstration of the fact could authorize such a positive affirmation. The question, as to the real author of Junius, has been often discussed, and many persons have been suspected, but though probabilities have led to particular individuals, yet, when these probabilities have been examined, they have been found to amount to nothing satisfactory. Most, however, of the suspected individuals, from time of life, abilities, political connections, experience, and opportunities of information, have more reasonably attracted the eye of curiosity and surprise, and may still more rationally justify suspicion than a young obscure adventurer but recently arrived from a place remote from the scene of action, and but little acquainted with characters and events that were obviously familiar to Junius. It appears, that Mr. Almon, the predecessor of Mr. Debrett, in Piccadilly, gave occasion to the notion that Hugh Boyd was Junius, and the reason is a very curious one, viz. his having seen the manuscript of one of Junius's Letters, at a meeting of Proprietors of the London Evening Post, in the Autumn of 1769, when it was shewn to the company by Mr. H. S. Woodfall; and Mr. Almon tells us, that "the moment he saw the hand-writing he had a *strong suspicion* that it was Mr. Boyd's, whose hand-writing he knew, having received several letters from him concerning Books." So that without knowing much of the literary talents of Mr. Boyd, for he had *written merely concerning books*, and only from a supposed similarity in the hand-writing, Mr. Almon strongly suspects that Hugh Boyd is Junius. But the reason which Mr. Campbell, the publisher, gives for his confidence in Almon's discovery, is still more curious, for

he says, "previous to the appearance of Junius's Letters, Mr. Boyd had accustom'd himself to write in a *disguised hand*." Now Mr. Almon contends that Boyd was Junius, because the manuscript of Junius nearly resembled the *common hand-writing* of Hugh Boyd, so that the sagacious Mr. Campbell believes in Mr. Almon's *discovery*, because it is probable that Hugh Boyd, by his *previous preparation*, had written Junius's Letters in a *disguised hand*, and that he should make his *disguised hand* nearly resemble his *ordinary mode of writing*. Such a medley of confusion can hardly be reduced to order, even by the profound judgment of Messrs. Campbell and Almon. But Mr. Almon, it seems, gave Boyd a *strong hint* that he believed him to be the author of Junius, and he *changed colour* instantly, and after a short pause said, "the similitude of hand-writing is not a conclusive fact." Without presuming to distrust the veracity of Mr. Almon, it should be observed, that this relation depends *only on his testimony*, and the assertion of an individual cannot be admitted to *have much* force in dialectics. Besides a sudden, unexpected, accusation may make a man change colour, whether that accusation be founded on truth or falsehood. He might blush, from pride, at the idea of being important enough to be suspected of ability to write works of such admired popularity; or he might blush with indignation at the abrupt indelicacy with which Mr. Almon might vent his suspicion. These, however, are subordinate grounds in the enquiry, as to the real author of Junius; a question which the author of Junius, by a solemn declaration, has set at rest, and forever put out of the reach of discovery, for it must be remembered, that Junius has made this positive declaration: "I am the *sole depositary* of my own secret, and it *shall perish with me*." If, therefore, Junius had ever *voluntarily* discovered himself, he would have violated his own solemn declaration, and could have had no claim to the confidence of mankind. That a man so cautious, and so full of artifice, would have left it to the power of accident to have discovered him *involuntarily* is not to be imagined. But Mr. Campbell grounds his chief argument, for his persuasion, that Hugh Boyd was Junius, upon the resemblance in the structure of the language and congeniality of political sentiment in both writers. The first letter of Junius was published in January, 1769, and at that period Hugh Boyd was but little turned of twenty-two years of age. Granting him abilities equal to what Junius possessed, it is not to be imagined that he possessed the same political knowledge, experience, and art. Mr. Boyd's papers, published in Ireland, entitled, *The Freeholders*, were written in 1776, eight years after the first letter of Junius, for we may include 1769 in

in the account, as that letter appeared at the beginning of the year. In the course of eight years Mr. Boyd's mind must have been much improved and his knowledge much augmented; and if passages may be found in his writings strongly resembling passages in Junius, and if there be a correspondence in political principles, such parallels may easily be supposed to be the effects of Mr. Boyd's known admiration of Junius and a studious attempt to keep him as his model in style and sentiment. Such occasional similitudes, however, do not prove much, and even if the uniform tenour of Boyd's writings corresponded with that of Junius, in form and substance, that conformity would be far from decisive. With Boyd's acknowledged talents it would be strange, indeed, if, in the course of eight years, he could not sufficiently imbue his mind with the character of Junius, to be a successful imitator of his compositions. The merit is in the original, and when once the original has been submitted to the world the task of imitation is not so difficult as seems to be imagined. We might illustrate this subject by a reference to the art of PAINTING, in which a copyist, though wholly incapable of producing works equal to those of a great master, shall copy those works with such spirit and correctness as to deceive the original artist himself with a conviction that they were the labours of his own pencil. But Mr. Boyd, though unquestionably a man of abilities, has written nothing that can be compared with the general merits of Junius as a writer, and the passages which are brought from Boyd and put in competition with Junius have more the air of plagiarism than imitation.

In *The Indian Observer*, published by Boyd in the year 1793, there appears to be no resemblance to the style and manner of Junius. The subjects, indeed, are not controversial and political, but, as GIBBON observes, "style is the image of character," and if Hugh Boyd were Junius the peculiarities of his manner would characterise his compositions whatever might be the subject. The probable inference is that time, employment, and desultory study, had effaced, or impaired, Hugh Boyd's superinduced habits of writing in imitation of Junius, when he was in India, and that, after the lapse of so many years, he thought and wrote as he would have done if he had never proposed Junius as his model. We have chiefly directed our attention to the works of Hugh Boyd, with a view to the suspicion of his being the author of Junius, because, though they evince a strong understanding and a manly spirit, there is nothing in them that shews any literary merits which entitle them to critical praise, and to the immortality of the press. His *Journal of an Embassy from the Government of Madras to the King*
of

of Candy, in Ceylon, contains nothing very interesting; it seems, indeed, to be chiefly the complaints of *the stomach*, for an indifferent supply of *provisions*. His *FREEHOLDER*, published in Ireland, to support a particular candidate for a seat in Parliament, and his *WHIG*, published in London, are all upon the trite topics of *liberty*, *the constitution*, *the country*, &c. &c. which, however sacred in themselves, are generally employed by political readers for the promotion of party views. Mr. Campbell has given, in the first volume, a life of Mr. Boyd, well written, but overburthened with elaborate attempts to magnify his hero, and to bring the public into a belief that Boyd is Junius. Indeed Mr. Campbell displays to much judgment and knowledge when he is not pursuing the *band in band phantoms* of BOYD and JUNIUS, that, if Mr. Almon had not originally set the chace on foot, we should be tempted to suppose that he is ambitious of being the founder of a *sect of believers*, while he himself is secretly triumphing in his success and laughing at their credulity.

ART. VIII. *An Appendix to the Supplemental Apology for the Believers in the supposititious Shakspeare Papers: being the Documents for the Opinion that Hugh M^r Auley Boyd wrote Junius's Letters.* By George Chalmers, F. R. S. S. A. 8vo. PP. 156. Egerton. London. 1800.

HAVING said so much upon the subject of Hugh Boyd and Junius, in the preceding article, we may be excused from entering into a very extensive examination of a work upon the same subject, though recommended even by the respectable name of Mr. Chalmers. Mr. Chalmers, with his usual industry, has collected all the documents which might favour the suspicion that Hugh Boyd is the author of Junius, and with his usual judgment has placed them in the most advantageous point of view. Still, however, nothing but conjecture is the result, and that conjecture is opposed by such strong arguments, that we confess we cannot find conviction where Mr. Chalmers thinks he has discovered it.

Mr. Chalmers, with great strength of reasoning, examines the grounds upon which several distinguished characters have been conceived to be the authors of the letters which have excited so much admiration and so much controversy, and, with great cogency of argument, impugns the suspicions which have been attached to each of those characters. Among them Lord Sackville, William Gerard Hamilton, Edmund Burke, John Dunning, (Lord Ashburton,) John Roberts, Charles Lloyd, Samuel Dyer, and John Wilkes, are particularly and elaborately

elaborately noticed, and we think Mr. Chalmers has given very forcible reasons for disbelieving that any one of them was the author of the compositions ascribed to him. As to Charles Lloyd, we have reason to believe that Dr. Parr is convinced he was really the author of Junius; upon what grounds we know not, but we should conceive, that, upon a literary question, not immediately connected with the politics and parties of the day, Dr. Parr is not likely to form a judgment upon hasty views and slight foundations. Considering the diligence and caution which seem to be essential features in Mr. Chalmers's literary character, we cannot avoid being much surprized at his confident persuasion, that the anecdotes of the author of Junius, prefixed to the edition of his works, published in 1771, were written by Junius himself. There is no reason to believe, and certainly no proof, that Junius gave sanction to any regular collection of his letters, till he wrote the dedication and preface for the edition published by H. S. Woodfall, in the year 1772; yet Mr. Chalmers, in many places, seems to admit it as received proof, that Junius wrote the anecdotes alluded to, in which he highly praises himself, and endeavours to mislead the public into a belief, that Edmund Burke is the author.

We know no reason to believe, as we have said, that Junius was the author of those anecdotes, which were probably produced by the usual artifice of a bookseller, to take advantage of public curiosity; and, though Junius might have solid grounds for resigning the honour of being known in his real character, yet it is highly improbable that he would suffer any brow but his own to wear the wreath of immortality, unless, indeed, it may be inferred, that Mr. Burke was actually the author, and was desirous, at once, of escaping the danger, and enjoying the fame, of such compositions, an inference that Mr. Chalmers will assuredly not be inclined to draw, though it is the only one consistent with the principles of human nature, and his own idea that Junius was the author of the anecdotes, published in 1771, and not noticed in the edition sanctioned by himself, and published the following year.

Upon the whole, however we may differ with Mr. Chalmers on the long-agitated question, *Who was Junius?* We can fairly recommend his APPENDIX to our readers, as a work abounding in literary anecdote, judicious criticism, and forcible reasoning, too strongly indeed tinged with the passions of a disputant upon topics that relate to his own reputation as a writer and a politician. Before we conclude we cannot help noticing some passages in this work which do not seem to have such consistency with each other as might be expected from the accurate judgement of this author. He says (P. 4.) "that the papers
of

of Junius were produced by a *juvenile* writer, who had not formed his style, upon any model nor by any rule." He speaks (P. 15.) of the "*balderdash* of Junius, who expatiates on trifles, swells insignificance by amplification, substitutes sophistry for sense, and verbosity for sound." Yet Mr. Chalmers, (P. 30.) speaking of the letters of Junius, describes them as "Epistles which required the *attention of years*, uncommon capacity, and peculiar habits to write." He also, speaking of the same Junius, says that the composition of his letters was "a task which required the greatest activity and vigour; which shew (*shews*) extraordinary exertions of intellect, and uncommon flashes of genius."

There is one passage more that we must notice relative to an anecdote which Mr. Chalmers considers as "*decisive evidence*," to prove that Wilkes was not Junius. Horne says, in one of his letters, "I would have fought him (Charles the First,) through the ranks, and, without the least personal enmity, have discharged my piece into his bosom *rather* than any other man's." "On this passage," says Mr. Chalmers, "Mr. Wilkes wrote the following observation: (in Wilkes's Clarendon, in the possession of Mr. Chalmers) 'Mr. Horne copied this from a MS. marginal note on Mr. Wilkes's Clarendon.' "We, hereby, see," continues Mr. Chalmers, "how readily Mr. Wilkes reclaimed his own. Had Junius, when he was hard pressed for an answer to Mr. Horne, known this to be a plagiarism, how he would have triumphed over his powerful antagonist." Surely Mr. Chalmers's usual sagacity has deserted him on this occasion, for if Junius were Wilkes, and consequently did *know of the plagiarism*, he could not have detected it without discovering himself to Mr. Horne, to whom he had lent his Clarendon, containing the MS. note. We could say much more about Junius and Hugh Boyd, but, we suppose, our readers are tired of a subject upon which they never can arrive at certainty.

ART. IX. *An Account of an Embassy to the Court of the Teshoo Lama, in Tibet; containing a Narrative of a Journey through Bactan, and part of Tibet.* By Captain Samuel Turner. To which are added, Views taken on the Spot by Lieutenant Samuel Davies; and Observations Botanical, Mineralogical, and Medical, by Mr. Robert Saunders. 4to. Pp. 474. 2l. 12s. 6d. G. and W. Nichol. 1800.

IN our review of the valuable production of Captain Symes, we noticed the importance of every publication which tended to enlarge the stock of our knowledge respecting the countries

countries situated in the vicinity of our Indian territories. Captain Turner's Embassy took place in the year 1783, during the vigilant administration of Mr. Hastings; it was occasioned by a dispute respecting the occupation of an extensive but uncultivated plain, covered with woods and sunk in morasses, which forms a natural division between Bengal and Bootan. The Raja of Bootan had seized upon it some years before, but was speedily dispossessed by the company's troops. This district is called Cooch Bahar, and the author gives a most unfavourable account of it.

"In the district of Cooch Bahar an usage of a very singular kind has prevailed from remote antiquity, and I was assured by many of the inhabitants of its actual existence at this day. If a Reiat, or peasant, owes a sum of money, and has not the ability to satisfy his creditor, he is compelled to give up his wife as a pledge, and possession of her is kept until the debt is discharged. It sometimes happens, as they affirm, that the wife of a debtor is not redeemed for the space of one, two, or three years; and then if, during her residence and connection with the creditor, a family should have been the consequence, half of it is considered as the property of the person with whom she lived, and half that of her real husband.*

"The country has a most wretched appearance, and its inhabitants are a miserable and puny race. The lower ranks without scruple dispose of their children for slaves, to any purchaser, and that too for a very trifling consideration; nor yet, though in a traffic so unnatural, is the agency of a third person ever employed. Nothing is more common than to see a mother dress up her child, and bring it to market, with no other hope, no other view, than to enhance the price she may procure for it. Indeed the extreme poverty and wretchedness of these people will forcibly appear, when we recollect how little is necessary for the subsistence of a peasant in these regions. The value of this can seldom amount to more than one penny per day, even allowing him to make his meal of two pounds of boiled rice, with a due proportion of salt, oil, vegetables, fish, and chili.†

* "It is not possible for a traveller, passing rapidly through a strange country, to catch the manners, or judge of the influence which custom, or a sense of honour, may have on the natural propensities of the people. We may conclude that this bias must be very strong in a community where such a law continues to exist; since in any other, which should adopt it as a novel institution, the creditor would have a very insecure hold on the probity of his debtor, not less, perhaps, from the reluctance of the latter to recover his wife, than to part with his money. The law would not subsist, if it was not known to be effective of its purpose."

† "A kind of red pepper, in universal use, made from the *capsicum annuum* of Linnæus."

"The

"The situation of this district exhibits a melancholy proof of different facts too frequently united, the great facility of obtaining food, and, at the same time, the wretched indigence of the lower order of inhabitants."

After traversing this uninviting district, Captain Turner and his suite entered upon the mountainous country of Bootan, of which he gives a very particular and interesting description, that occupies the whole of the *first part* of the volume. He describes not only the country itself, and its various productions, but the disposition, the manners, the customs, and pursuits of its inhabitants, a hardy and hospitable race, strangers alike to most of the arts, and to nearly all the comforts and conveniences, of civilized life. By his long stay at Tassifudon, (from May to September) the seat of government, and the residence of the Daeb Raja, whose obliging and communicative disposition facilitated all his researches, Captain Turner was enabled to collect much curious information, which, from a mere passage through the county, he would have been unable to acquire; and the further advantage of being accompanied by so able a draughtsman, as Lieutenant Davis, and so skilful a botanist as Mr. Saunders, afforded him an opportunity of giving a more adequate idea of the sublime scenery of Bootan, and the beauty of its natural productions, than any which the pen alone could convey. Of their persons we have the following account:

"The Bootéas have invariably black hair, which it is their fashion to cut close to the head. The eye is a very remarkable feature of the face: small, black, with long pointed corners, as though stretched and extended by artificial means. Their eyelashes are so thin, as to be scarcely perceptible; and the eyebrow is but slightly shaded. Below the eyes, is the broadest part of the face, which is rather flat, and narrows from the cheek bone to the chin; a character of countenance appearing first to take its rise among the Tartar tribes, but is by far more strongly marked in the Chinese. Their skins are remarkably smooth, and most of them arrive at a very advanced age, before they can boast even the earliest rudiments of a beard: they cultivate whiskers, but the best they produce, are of a scanty straggling growth. In this heroic acquisition I quickly surpassed them; and one of my Mogul attendants, for the luxuriance of his, was the admiration of them all. Many of these mountaineers are more than six feet high; and, taken altogether, they have a complexion not so dark by several shades as that of the European Portuguese."

A house was assigned to Captain Turner, for his residence, at Tassifudon, which commanded a pleasing view of a valley, with a river running through it, and encircled with a variety

of agreeable objects. He thus describes a manufactory of paper, situated in this valley.

"In our perambulations down the valley, I often rested at the place where the chief manufacture of paper is established, which was made, I found, by a very easy and unexpensive process, of the bark of a tree, here called Deah, which grows in great abundance upon the mountains near Tassifudon, but is not produced on those immediately bordering on Bengal. The method of preparing this material, as well as I could learn, is as follows. When a sufficient quantity of bark is collected to employ the labourer, it is divided into small shreds, and steeped and boiled in a lixivium of wood ashes; it is then taken up, and laid in a heap to drain; after which it is beaten upon a stone, with a wooden mallet, until it is reduced to an impalpable pulp; it is then thrown into a reservoir of water, where, being well stirred about, and cleansed from the coarse and dirty part which floats upon the surface, it is still further depurated in another large reservoir of clean water. When the preparation is complete, the parts are finely broken, and that which sinks in the water appears mucilaginous to the touch. All that now remains is to form it into sheets, which is done upon small reeds set in frames. The labourer dips the frame in the water, and raises up a quantity of the pulp, which, by moving the frame in the water, he spreads, until it entirely and equally covers the surface of the reeds; he then raises the frame perpendicularly, the water drains off, and the frame is hung up till the sheet is nearly dry: it is then taken off, and suspended upon lines. The paper thus prepared is of a much stronger texture than that of any other country with which I am acquainted, as it is capable of being woven, when gilt by way of ornament, into the texture of silk and satins, to which use I have seen it frequently applied in the manufactures of China."

During his residence in Bootan, Captain T. was witness to a formidable rebellion against the Raja, and from the windows of his house, commanded a view of the battle that was fought between the rebels and the Raja's troops, his account of which sets the military skill of the Booteeans in a very contemptible point of view. The rebellion was speedily crushed. A considerable part of this extraordinary people are *Gylongs*, or Monks, who lead a life of abstemiousness and celibacy.

"The religious of this description are numerous in Bootan. Their sole occupation lies in performing the duties of their faith. They are exempt from labour; enjoined sobriety and temperance; and interdicted all intercourse with the other sex. Though many become voluntary members of this establishment, yet its numbers depend most upon the custom, which obliges every family that consists of more than four boys, to contribute one of them to the order: and the same rule, under particular circumstances, extends sometimes to all the males of a village. At the age of ten, they are received
into

into the association, and commence their tutelage. Their first years are passed in learning the rudiments of their profession, and in performing a variety of servile offices to their instructors; in which drudgery, unless elevated by superior talents, they continue beyond the age of twenty. However, though cut off from the enjoyment of some of the most exquisite pleasures of life, there are yet many advantages annexed to this class. They are certain of a liberal education; and, as their minds are more cultivated than the rest of their countrymen, they have the best prospect of being selected for public offices: and, in fact, the greater part of all, who are employed in such situations, are chosen from among them. Yet whether the following peculiarity be imputable to early tuition, inability, or disgust, I cannot determine. It very frequently happens, that those who have long enjoyed posts of honour, or emolument, take the sudden resolution of retiring for ever from the business and the cares of life; afterwards, under the sanction of a religious impulse, the inspired devotee chooses some solitary station, perhaps the summit of a mountain, where he builds himself a cottage, and having deposited a hord of grain in it, shuts himself up, determined never again to return into the world, or hold any intercourse with mankind.

" Thus secluded from society, if, in consequence of an erroneous calculation, he sees his stock of food about to fail, while life maintains its post in full vigour, and is by no means inclined to quit its hold, the sole reliance of the retired devotee, for future support, must then rest on the adventitious visits of such, as hold converse with the buried living. The benevolence which thus ministers to his necessities has also its appropriate merit; so that the recluse may yet exist, for months or years, upon the bounty that places his daily food at his door, without the least knowledge of the hand that feeds him; till at length the feeble principle that animates the human frame, and preserves it from dissolution, ceases to perform its functions, and the individual is no more. It is true, he might long have ceased to be of any earthly importance, whatever spiritual esteem is attached to the devotee, the hermit, or the misanthrope, term him which you will: yet this singular bent of character, all circumstances considered, is not very much to be wondered at. Let it be remembered, that, in the first career of life, by a continuance in a state of celibacy, the Booteea is recommended to distinction; as on the contrary, any matrimonial contract proves almost a certain hindrance to his rise in rank, or his advancement to offices of political importance. Having therefore made the first sacrifice to ambition, and remained long single, in the hope of attaining to higher dignities and emoluments; chagrined, at length, by a series of disappointments, if a bare competency has been the fruit of his long service, he withdraws himself from public life: being at the same time somewhat advanced in years, his passion for connubial connection is weakened, and his natural apathy confirmed. Having been detached by early habit from society, uninfluenced by ties of duty or affection to family or friends, his most prevailing impulse is the love of ease;

and indolence and vanity at once direct his choice to religious retirement. The multitude flatter with their admiration the penitential devotee; and motives perhaps, merely temporal, falsely obtain the praise of exalted piety.

"It will be obvious from hence, since population is opposed by two such powerful bars as ambition and religion, how great a diminution in the number of inhabitants must inevitably be the result. In fact, the higher orders of men, entirely engrossed by political or ecclesiastical duties, leave to the husbandman and labourer, to those who till the fields and live by their industry, the exclusive charge of propagating the species."

(To be concluded in our next.)

POETRY.

ART. X. *Sans Culotides*: by Cincinnatus Righaw, Professor of Theophilanthropy; Member of the Corresponding and Revolutionary Societies; Brother of the Rosy Cross; Knight Philosopher of the Order of Illuminati; and Citizen of the French and Hibernian Republics. 4to. Pr. 136. Chapple. 1800.

THIS is a collection of political satires, in prose and verse, preceded by a dedication "to the people's most excellent Majesty." The satirist is strong and pointed in his animadversions; his prose is perspicuous, nervous, and animated; and his verse betrays unequivocal marks of a classical and poetical mind. Some readers will probably think his personal attacks too severe, and the members of the party, which is the object of these attacks, will, no doubt, pronounce them scurrilous and abusive. It shall be our endeavour to make our readers acquainted with the contents of the work, and to lay before them such specimens of it as will enable them to judge for themselves.

The first piece is entitled an "Essay on the Materiality of Moral Substances; and particularly of *Jacobinism*: addressed to the Anglo, Hiberno-Bavarian Societies of Illuminati." The second, "An Essay on the Specific Qualities of *Jacobinism*." These essays are in prose, and the following extract will suffice to mark their style and spirit.

"It is useless to observe, that *Jacobinism* was obscurely known to the ancients; since Paracelsus himself asserts the possibility of procuring a factitious gold in this mode. There was, however, a second very curious and recondite property, lately perceived to exist in it, which is entirely the discovery of the modern masters of illumination. It is, in fact, the antagonistic quality to the power of aurification, and is that property (hitherto latent, though known by its effects,) of transmuting gold into paper. The moment the pure essence of *Jacobinism* is sublimed into finance, which may be accomplished by a very slight mixture of vanity; blow it strongly through the lungs of an orator, and let it play upon the bank, or the counting-house of a merchant.

merchant: instantly the whole mass of gold there contained evaporates, as under the action of a burning lens, or speculum; but, with a residue of thin light, leaves, beautifully white, transparent, of a chartaceous substance, interspersed with hieroglyphics of great significance to all appearance, but which have only a conventional and fanciful value. These have sometimes accumulated to an amazing extent; the political atmosphere has been darkened by showers of them flying about in various directions, till their number has reduced their imaginary price to the standard of common culinary and deterfive paper. One circumstance attending this charta-poeic process has not yet been investigated; and we earnestly recommend it to the diligent observation of future students. Whether in the operation we have described, the paper produced has the same affinity to tattered clothes and ragged linen, as the common sheets of that useful commodity, made by the usual manufacturers.

“Wonderful as this great mystery of illumination undoubtedly is, we cannot be surprised that the warm imagination of earlier ages attributed to it some fictitious qualities, which our minuter investigation has shewn to be non-existent. It was supposed by some, otherwise great physiologists, to have the fanciful power of conferring youth, wisdom, and terrestrial immortality. Alas, how have our hopes, thus foolishly raised, been cruelly disappointed! Has one wrinkle been chased from the brow of beauty by its lenient operation at St. Anne’s Hill? or has it cured one head-ache or hiccup contracted by the midnight lucubrations of the Crown and Anchor? has its wisdom-giving power enabled Mr. Taylor, Mr. Nicoll, or Mr. William Smith, to arrest the hungry stomachs of the House of Commons; or ever to detain one member from his dinner? has it empowered Sir F. Burdett to answer Mr. Pitt, or to thaw the obdurate royalism of his Majesty’s gaoler at Cold Bath Fields? no—even in those breasts where its influence is least counteracted, where no pride of ancestry, no acquired wealth, no prejudices of society, or education, thwart its sacred energies; so little is the wisdom conferred by it that aristocratic gold, and legal eloquence, can hardly save our professors from the pillory and the halter. As to the immortality once expected from it; the weird philosophers, like their predecessors in Macbeth, may, ‘keep the word of promise to our ear, but break it to our hopes.’ It cannot impede the sliding facility of the rope at Newgate, or the still more celebrated operation of the razor of reason. But it immortalizes our names, it embalms our character, and gives an eternal duration to many who could certainly ensure it by no other method. It shall, then, be my effort, in the rest of this work, to consign to that immortality, so dearly bought, and so justly merited, those great men who, ‘fallen on evil days and evil tongues,’ have too invidious a chance of being buried, in a few years, beneath the accumulated pressure of public indignation; or, at best, of furnishing only a few pathetic reflections to the sentimental editors of the Morning Chronicle, and the Newgate Calendar.”

This is followed by a “notice of the editor” in which he marks

the modern definition of *Whig* and *Tory*, and shews in what it differs from the ancient definition. These, with an "Apologetical Epistle to the Right Honourable the Earl of M——a," form the whole of the pieces that are written in prose. The poetical pieces consist of imitations of Virgil and are ranged in the following order: 1. Virgil's Third Eclogue imitated; scene, *Crown and Anchor. Anniversary of Mr. Fox's election for Westminster.* Time, *midnight.* 2. The Sixth Eclogue; scene, *MOORFIELDS.* 3. The 8th Eclogue; scene, *Brookes's.* 4. GALLUS; or, if understood *Patronymice*, the Frenchman. The Tenth Eclogue; scene, *Whig Club.* Time, *after dinner.* 5. The First Book of the GEORGICS. 6. The Fourth Book of the GEORGICS.

From these we shall make such excerpts as will tend to shew the manner in which the author treats his subject, and the character of his poetry. Our first extract is from the beginning of the imitation of Virgil's Third Eclogue, *Dic mihi, Damæta, cujum pecus? &c.*

"Hail to that day, the fairest of the year,
To Whigs of Westminster for ever dear;
That happy day, when Covent-Garden smil'd,
As old Saint Stephen blest'd his fav'rite child.
That day, when last the rolling sun brought round,
He saw the board with annual plenty crown'd.
Here Tooke, there Brinsley, led a patriot band,
That pac'd in fullen silence down the Strand.
Then at their darling sign their sorrows drown,
Hope's golden Anchor, near the vacant Crown.
Fox had retir'd; when thus Horne Tooke began,
And Brinsley's mild replies alternate ran.

T. "Ah say, my friend, from whence that chosen train,
That dog your heels, and pledge you in Champagne?
Tell me, do these from Bedford House repair,
Or Norfolk's revels in St. James's Square?"

S. "No; know you not of Whigs the noblest band?
Resign'd by Fox himself to my command,

T. "Ah, hapless race! for antiquated charms
Have lull'd your leader in a matron's arms.
There doubly spent in whoring and Champagne,
Vain Whitbread's malt, and Bedford's land is vain,
For new subscriptions beggar half your train." }

S. "Come, come, John Horne, be sparing of your tongue;
Your taste for versification is somewhat strong.
No tax to pay—from requisition clear,
You're 'passing rich, on sixty pounds a year.'

T. "Yes, and no more—tho' Jordan sigh unpaid,
Tho' raving Kemble damn th' ungainful trade;
While high Dutch Indians charm a Tory town,
And ranting Rollo knocks rebellion down.

S. "Could

S. " Could then your soul * on sixty pounds aspire
To seat democracy in Stephen's choir?
No—Envy bad you, tho' the election mis'd,
Get Fox well pelted, and our party his'd.

T. " What can escape the Premier's piercing eye,
When even your's an unpaid tax descry?
Did you, like him, to seize a place prepare,
When last you listen'd to the Prince's pray'r?
For what, but int'rest, brib'd your party tongue,
Or fram'd the speech, for which poor Parker swung?"

The contention between the rival patriots is continued, in the same strain, until the Ducal President terminates it by a matter-of-fact observation—" the club's completely drunk."

Virgil's 8th Eclogue. *Pastorum Musam, Damonis et Alphesibæi, &c.*

" Soft were the strains that fell from Fox's tongue,
When Tarlton's broken vows, he forrowing sung:
Strange were the charms desponding Brinsley try'd
When cropick Maitland left his fostering side.†
Groom-porters fail'd to tell what odds were giv'n,
And listening Lords forgot the nick to seven.
Oh thou! where'er thy triple banner waves;
Or if, where Nile regenerate Egypt laves—
Or rear'd triumphant on the Louvre's tower,
It streams the badge of dictatorial power;
Or if in France thy will supreme creates
New laws, new freedom, for the Gallic States;
Or if in climes that feel a fiercer sun,
Thy call fraternal the grim tenants own.‡

* " On sixty pounds.] At the Westminster election four years ago Mr. T. *must* have possessed an income of three hundred pounds. One cannot surely enough lament the very rapid decline of this gentleman's circumstances. It must, however, be some alleviation to the poignancy of his grief for the loss of his friend Mr. Vaughan, that he will be enabled, by his death, (if our information be correct,) to indulge his known patriotism in a more liberal contribution to the exigencies of his country. *Dans les malheurs de nos meilleurs Amis, il y a toujours quelque chose qui ne nous déplait pas.*" Rochefoucault. Max.

+ " Side.] The political annihilation of Lord L. is here naturally accounted for."

‡ " Tenants own.] Under the scheme of general equality and fraternization, the hyænas cannot be excluded, and would make useful light troops, as well to harrafs the enemy while living, as to dispose of him when dead. They might give beneficial lessons in addition to those already practised by the French, with respect to the art of subsisting themselves in an enemy's country."

Oh be it mine to speak thy deathless praise,
 And twine my wreath with Bonaparte's Bays.
 This mourning verse from Albion's muse receive,
 And learn how here neglected patriots grieve.
 Thus Fox began : oh ! power of frauds and strife !
 Thou guardian god of my consistent life,
 So oft appeal'd to, and so oft bely'd,
 See recreant Tarlton by his King employ'd !
 Begin my muse, begin the plaintive strain,
 Hear it St. Ann's, and hear each neighbouring plain !"
 " Me once self-interest taught to join with North,
 And praise too late a fellow-sufferer's worth.
 I fear'd, undaunted, all the load of shame,
 Or shar'd with him, what both deserv'd, the blame :
 Begin my muse, begin the plaintive strain !
 Hear it St. Ann's, and hear each neighbour's plain."

" He ceas'd ; the drops of sorrow * gemm'd his eyes,
 In varied accent Brinsley thus replies—

" Boy ; some Champagne ! and look, you smother it well :
 Fix to my chair a ribband from the bell ;
 Light scented candles : every nerve provoke
 The wine to relish, and applaud the joke,
 Now crown the glass ! bring more, and more Champagne ;
 And lure my Maitland to these arms again !

" Let the gay captain raise the jovial song ;
 To strains like his, seductive powers belong ;
 His manly voice can soothe the aching breast,
 With schemes expos'd, and blasted hopes deprest :
 His humour, Nicholl's self can understand,
 And solemn Taylor hear, with simper bland :
 Now crown the glass ; bring more, and more Champagne,
 And lure my Maitland to these arms again.

" Now the full bumper give to Maitland's name ;
 With thrice three general shouts the pledge proclaim !
 That sacred number suits the genial board,
 With three rich courses in just order stor'd ;
 To bear three bottles, be each patriot's boast,
 And thrice three plaudits mark each master toast.
 Now crown the glass ! bring more, and more Champagne,
 And lure my Maitland to these arms again !

* "*Gemm'd*.] *Quere*, *bung'd* ! a phrase in common use, and derived from an exercise, very fashionable among the honourable gentleman's interest in the city of Westminster. It might seem also a metaphorical compliment to the profession of one of his most steady and *valuable* supporters."

" Even

" Ev'n as these bumpers down my gullet glide,
May Pitt's curst faction down the back stairs slide!
Again shall Maitland then repair to town,
And fill some office, tho' proud * London frown.
Boy; bring some olives—spread the anchovy toast—
These Brench, and that from the Cisalpine coast—
If these prevail not, all my hopes are lost.
Now crown the glaſs! bring more, and more Champagne.
And lure my Maitland to these arms again!

" With such strong love my soul for Maitland yearns,
As for a place in patriot bosoms burns,
For this each dull-bird sweats, a speech to frame,
This, Nicholl's wish, this Tommy Thompson's aim:
For this, half dos'd, the livelong night they sit,
And tho' they understand not, answer Pitt.
Now crown the glaſs, bring more, and more Champagne.
And lure my Maitland to these arms again?

" This golden snuff-box, pledge of Maitland's love,
Must the sad solace of his absence prove.
Yet, as my nose receives the pungent guest,
Each pinch still vibrates to my vacant breast.
Now crown the glaſs, bring more, and more Champagne,
And lure my Maitland to these arms again!

" These lines of Greek shall grace my Maitland's speech,
Which Parr once deign'd my studious youth to teach.
Illustrious Parr! in whose prolific throat,
Too thick for utterance, Greek quotations float;
Oft have I wrapt in thick tobacco's gloom,
Seen learned Dr. Parr a beast become;
Rake slumbering volumes from their long repose,
And from old Johnson seize the palm of cumb'rous prose.
Now crown the glaſs, bring more, and more Champagne,
And lure my Maitland to these arms again.

" Bring some clear cinders—wake the curling blaze—
In vain we toast; in vain the voice we raise:
No toast-master, this headstrong Lord reveres.
No strains of modest Morris touch his ears:
Now crown the glaſs, bring more, and more Champagne,
And lure my Maitland to these arms again.

" Hark, the loud rattle speaks the coming coach,
My itching † thumbs foretell his lov'd approach.

He

* "*London frown.*] It is superfluous here to enter into the particulars of his Lordship's wish, to descend into office on the East side of Temple-bar, when he found he could not ascend into place on the West. The transaction is too recent to require any explanation of the passage alluding to it."

† "*Thumbs.*] It is impossible that this expression can be borrowed from the lines of Shakspeare,—

By

He comes, he comes!—I catch the long loft word
 When echoing waiters cry, my Lord, my Lord!
 His well known voice salutes my ravis'd ear,
 (Or wine delusive, makes me seem to hear)
 Now crown the glass, bring more, and more Champagne,
 And lure my Maitland to these arms again."

The first book of the Georgics, *Quid faciat lætas segetes, &c.*

"What makes rebellion smile; at what just hour?
 To move nice questions; when to add the power
 Of Whigs to Democrats; what care must form
 The stripling sage, or guide the patriot swarm;
 Such arts I sing: And ye, illustrious pair,
 Who bolster up our cause each passing year,
 Fox and Horne Tooke! if e'er your liberal hand
 For wheat would substitute the acorn bland.
 Dash the proud custard from all Mayors but one,
 And let your Hervey eat the tart alone.
 Ye too, the genuine sons of Tandy's wiles,
 Spawn of Chalk Farm, and nymphs of gay St. Giles;
 Attend the song: and thou Hibernian * sage
 Grace with protecting nod th' instructive page:
 Thou, whose full purse Hibernia's bounties crown,
 The just reward of virtues not thine own.
 Thou† too, whose large domains in every shire,
 Our hopes for equal property inspire!
 Thou who for us militia glories lost,
 And Yorkshire's rolls! our bulwark and our boast:
 ‡ Thou too, whose efforts broke the husband's whip
 And oil'd connubial knots, to make them slip,
 Thou too, illustrious§ arbiter of wool,
 Grave without thinking, and tho' empty, dull;
 || And thou great censor of spades, drills, and ploughs,
 Whose judgment Coke adores, and Young allows;
 Crops, lecturers, patriots, all whose fervid minds
 No qualm represses and no conscience binds;

' By the pricking of my thumbs

' Something wicked this way comes—'

for were it so, Lord L. would be characterized as a thing wicked:
 ' which is, (God bless us!) a thing of naught."

* *Sage.*] Mr. Grattan: but this gentleman struck a better thing
 out of his country, than Neptune did out of Attica.

† *Thou too.*] His Grace the Duke of Norfolk.

‡ *Thou too.*] Mary Woolstoncroft Godwin.

§ *Arbiter.*] Sir John Sinclair, Bart. M. P. ci-devant presi-
 dent of the Board of Agriculture—or his ram. The allusion is
 doubtful.

|| *Great Censor.*] His Grace the Duke of Bedford—Vide ac-
 counts of the Agricultural meetings at Wooburn.

All

All who can wade remorse and shame beyond,
Who toast, who club, who plot, who correspond.
Oh! thro' the path mysterious guide my lay,
And the rich lore of Anarchy display.

" In early youth to calm experience blind
When fraud-full fancy softens all the mind,
Let the sly sage his noble toil begin
And stamp the witching rudiments of sin.
But still that heart the best return shall yield,
Which vice has sapp'd and disappointment steel'd.

" Now e'er you seek to win the youthful ear,
Sift well your subject, and th' assault prepare.
Each childish prejudice, each habit scan,
And learn each various bias of the man.
Mark which bold minds the blaze of truth will bear,
And which, more cautious, start at what they hear;
With some the patriot jargon still succeeds;
Some rush, where'er seductive pleasure leads:
These Hymen's joys and quick divorces move;
And all the sweet vicissitudes of love:
Of wealth divided some with rapture hear,
And scent the promis'd plunder from afar;
Your needy man is born for blood and strife,
And embryo murders lurk upon his knife;
For niggard nature has her gifts confin'd;
Nor* lavish'd every crime on every mind;
Such is her law, since heavenly justice hurl'd
Satan's grim troops into the nether world;
Troops, from whom modern Jacobins arose;
An hardy race unmoved by human woes.

" Then careful, on the waxen mind of youth
Stamp, deeply stamp, each democratic truth.
Yet not too long with crude instruction tire
The flagging ear, but other thoughts inspire.
To day, man's perfect † energies expound,
By no restraint or fool-born conscience bound;

* *Nor lavish'd,*] Analogous to this is the opinion of Mr. Jon. Wild, a very eminent *scavenger*, now fully rewarded. That philosopher held it to be the part of a wise man never to do more mischief to another, than was necessary for effecting his purpose; for he said, mischief was a thing too precious to be thrown away.

† *Energies.*] Mr. Godwin has, in his great work, manifested, beyond fear of contradiction, that the human energies are in a state of progressive improvement, and will gradually attain absolute perfection, so as that all our wants will be spontaneously supplied.

N. B. The British Philosopher pillaged this idea from the German professor *Fichte*.

Then to the flow'ry path of pleasure lead,
 Then paint the joy when priests or monarchs bleed :
 Since the worn-mind for varying objects calls,
 Ev'n lawless Love by repetition palls.
 From hints too broad at first with care refrain,
 Nor plant your precepts in a barren brain.

" Oft too, the power of ridicule employ
 The tender seeds of virtue to destroy :
 Whether 'tis ill-plac'd shame that saps the root,
 Or keener shears forbid her germs to shoot,
 Or oft assail'd, what once the mind rever'd,
 Sinks to a bug-bear, but by folly fear'd."

" Aware of this, the varying signs await
 That mark the weal or weakness of a State :
 For signs there are, that Jacobins should know,
 What time to strike, and when repress the blow ;
 When France prevails, let Napper Tandy roam :
 When Austria conquers, keep your scouts at home.
 That hour ill suits the desperate mutineer,
 When England's thunder Egypt's desarts hear :
 On Acra's wall when stands the conqu'ring tar,
 Nor bounds his glory by a naval war :
 When the red flag which rul'd the main before,
 Now flies triumphant on Aboukir's tower :
 Or from the rugged North when armies flow,
 And Paul stands victor on the banks of Po.

" But other signs and other manners tell
 When safely treason may desert her cell.
 Then stoops to meann'fs the patrician mind,
 No honour prompts it, and no scruples bind ;
 Alike remov'd from polish'd arts appear
 In equal rank, the boxer and the peer :
 Then at some pot-house patriot cobblers fix
 Their nightly club, to gabble politics :
 Ev'n new-born literature alarms the poor,
 And books are bought, where books ne'er came before.
 While safe at distance Paine unpunish'd croaks
 The notes of treason to the simple folks.
 In prose sublime, old Wyvil takes the lead,
 And worries Pitt—because they once agreed :
 Unhappy Pitt ! if once thy erring youth,
 Led by bad company, forsook the truth ;
 Vast is the fine thy riper years must pay
 To clear the forfeit of that luckless day !
 Then oft expos'd,* the bare fac'd journals try
 The public mind, and point their daily lye ;

* " *Expos'd.*]

Vide Anti-Jacobin passim."

Then from their garrets, Chrissie, Parr, and Freind,
 Their short-liv'd pamphlets in Reviews * defend;
 Still the same cause in tales or histories plead,
 Write books on books; and lo! the public read:
 Not that their sterile brains with genius glow,
 Or from their pens strong sense and judgment flow;
 But when, or baffled pride, or envy blinds,
 Or wild ambition whets their eager minds,
 So they but rise, whate'er the means, they flight;
 Hate right as wrong, and worship wrong as right.
 Each his own master passion rules: but all
 In union toil to work the Premier's fall:
 Whigs, Democrats, and grave Dissenters join
 To scatter discontent and guzzle wine;
 Hence clubs arise, the Crown and Anchor fills,
 And B——d scarce can pay the tavern bills."

We could have extracted much more largely, from parts equally spirited and poetical; but our extracts have already been unusually copious, and will amply suffice to enable our readers to form a correct judgment of the satirist's abilities and principles. One only remark we have to subjoin. Strong and severe as many of his animadversions unquestionably are, there is scarcely one practice which he has imputed to the party, to which they have not had recourse; indeed, we know of some, more foul, more detestable, than any which he has satirized. Nor is there any one of his expressions, however strong, however severe, which would not be strictly applicable to the man, who could have the shameless effrontery to pronounce in a British House of Commons, such a panegyric, as we have lately perused in the public prints, on that unprincipled enemy of the British Constitution, that monster of vice and iniquity, BONAPARTE. If there could be any Member of either House, so lost to every sense of shame, so destitute of all the feelings of a Briton, as so to panegyricize such a being, the abhorrence of all good men, and the execrations of his country would be his deserved port on.†

ART.

* "*Reviews.*] Vide Analytical and Critical Reviews," &c. &c.

† Bonaparte has been called GREAT, forsooth, because he traversed with his army the unfortified and unguarded passes of the Alps; descended into the plains of Lombardy, either wholly unopposed, or at most, very feebly opposed by very weak and separate detachments, of the enemy; and because, after having been allowed to assemble all the scattered divisions of his army into one compact body, he defeated the Austrians solely, *by the acknowledged superiority of his numbers*, after one of the most desperate actions that ever was fought, and after his own superior forces had been beaten during a greater part of the day! If this be sufficient to constitute *greatness*, no wonder we are taught, by similar panegyrists, to consider the profusion of a spendthrift, with the means of a pauper, and the

ART. XI. *The first and fourth Books of the Odes of Horace, translated into English Verse.* 8vo. 2s. 6d. Hatchard. 1799.

WITHOUT fatiguing attention with an elaborate disquisition on the Odes of Horace, the difficulty of translating them, or the merits of their translators, we shall, at once, announce the present version of the first and fourth Books, as the best (on *the whole*, decidedly the best) that hath yet appeared in an English dress. Hitherto, Francis seems to have holden the most distinguished place among the English versifiers of Horace.

That our readers may determine, to which of these rival poets the wreath is due, we shall lay before them, the third Ode of the first Book; first by Francis, and secondly, by the new translator.

By FRANCIS.

" To the Ship, in which Virgil sailed to Athens.

" So may the Cyprian Queen divine,
And the twin-stars with saving lustre shine.
So may the father of the wind
All others, but the western breezes, bind;
As you, dear vessel! safe restore
The intrusted pledge to the Athenian shore,
And of my soul the partner save,
My much lov'd Virgil from the raging wave.
Or oak, or brass, with triple fold,
Around that daring mortal's bosom roll'd,
Who first, to the wild ocean's rage,
Launch'd the frail bark, and heard the winds engage,
Tempestuous, when the south descends
Precipitate, and with the north contends;
Nor fear'd the stars portending rain,
Nor the loud tyrant of the western main,
Of power supreme the storm to raise,
Or calmer smooth the surface of the seas.
What various forms of death could fright
The man who view'd with *fixt unbaken sight*,
The floating monsters, waves *enflam'd*,
And rocks, for shipwreck'd fleets, *ill-famed*?

the practice of incurring debts without the prospect, or intention, of paying them, thereby involving hundreds in ruin to support the profligate extravagance of one, as indubitable proofs of genius, liberality, and spirit; to regard the neglect of all public duty in order to devote every hour to inglorious idleness in the arms of a prostitute, as an infallible mark of genuine patriotism and public virtue; and the fashionable division of time between tavern orgies, the gaming tables, and the stews, as indisputable symptoms of the growth of amiability and gentleness of manners!!!

Jove

Jove has the realms of earth in vain
Divided by the inhabitable main,
If ships profane, with fearless pride
Bound o'er the inviolable tide.
No laws, or human or divine,
Can the presumptuous race of man confine.
Thus from the sun's ethereal beam
When bold Prometheus stole the enlivening flame,
Of fevers dire a ghastly brood
Till then unknown, the unhappy fraud pursued ;
On earth their horrors baleful spread,
And the pale monarch of the dead,
Till then slow-moving to his prey,
Precipitately rapid, swept his way.
Thus did the venturous Cretan dare
To tempt, with impious wings, the void of air ;
Thro' hell, Alcides urg'd his course ;
No work too high for man's audacious force.
Our folly would attempt the skies,
And with gigantic boldness impious rise ;
Nor Jove, provok'd by mortal pride,
Can lay his angry thunderbolts aside."

By the new TRANSLATOR.—*The same.*

" The goddess of the Cyprian green,
The brothers of the Spartan Queen,
Beaming from stars of light a friendly ray ;
And he, whose power the tempest binds,
Restraining, all save western, winds,
So guide thee on thy way ! *

Lov'd bark ! as to thy duty just,
Thou giv'st once more thy sacred trust,
My absent Virgil to this anxious heart :
Oh, safe from peril, I implore,
Waft gently to the Athenian shore
My soul's far better part !

Sure, oak and triple brags were found
That hardy mortal's breast around,

* This reminds us of a similar passage in Theocritus, to which, perhaps, the translator had an eye :

" But ye, though now the closing waves pursue,
Quick rescue from the chasm the dying crew !
Lo, the clouds break ! their scatter'd fragments fly,
Whilst the drear winds in whispering murmurs die ;
And each mild star, that marks the tranquil night,
Gilds the reposing wave with friendly light."

Polwhale's Theocritus, Vol. I. P. 157.

Who first dar'd ocean's unknown depths to brave;
 Who first his fragile bark resign'd,
 Adventurous, to the driving wind
 And unrelenting wave!

Nor fear'd the blast of Lybia join'd
 In conflict with the northern wind,
 The watery Hyads, nor loud Ausfer's power;
 At whose high bidding, on the deep,
 The Adriatic billows sleep,
 Or black'ning tempests lower.

What form of death his soul could awe,
 Whose steady eye unalter'd saw
 The unwieldy tribes of ocean tumbling round?
 Who saw, unmov'd, the swelling deep,
 And fell Acroceraunia's steep
 For many a wreck * *renown'd*?

In vain creative wisdom's hand,
 Amid the widely sever'd land,
 In length unfacial pour'd the hoary tides;
 If, heedless of the high decree,
 O'er every interdicted sea
 The impious vessel glides.

To suffering steel'd, perversely bold,
 Man grasps the woe the Gods behold,
 And fondly rushes on forbidden ill:
 With fatal fraud Prometheus won
 The ethereal flame: a world undone
 Yet mourns his baleful skill.

Hence, loof'd o'er earth's fair face to range,
 A host of spectres new and strange,
 Gaunt famine stalk'd, and fever's fiery race;
 And death, till then a distant foe,
 With gradual step advancing flow,
 Infatiate urg'd his pace.

Amid the azure void of Heaven,
 On plumes to mortals never given,
 His trackless way the Cretan next essay'd:
 The toil of Hercules defy'd
 Black Acheron's opposing tide,
 And burst the infernal shade.

The darings of the human mind
 No awe can check, no limits bind;

* *Infames.*

To

To Heaven itself our senseless pride aspires :
Nor Jove, (so fast our crimes increase) .
Can give his vengeance pause, or cease
To grasp his angry fires."

To this translator Francis is dull and spiritless. Of Miss Seward's Horatian Odes we entertain no very high opinion; though we set a due value on her poetical talents. It may be amusing, however, to see *Francis, Seward*, and our anonymous translator placed in competition with each other.

Book the First. Ode the Ninth.

By FRANCIS.

" Behold Soracte's airy height,
See how it stands an heap of snow :
Behold the winter's hoary weight
Oppress the labouring woods below ;
And, by the season's icy hand
Congeal'd, the lazy rivers stand.
Now melt away the winter's cold,
And larger pile the cheerful fire ;
Bring down the vintage four-year-old,
Whose mellow'd heat can mirth inspire ;
Then to the guardian powers divine
Careless, the rest of life resign :
For when the warring winds arise,
And o'er the fervid ocean sweep,
They speak—And lo! the tempest dies
On the smooth bosom of the deep :
Unshaken stands the aged grove,
And feels the providence of Jove.
To-morrow with its cares departs,
And make the present hour your own ;
Be swift to catch it as it flies,
And score it up as clearly won ;
Nor let your youth disdain to prove
The joys of dancing and of love.

By SEWARD.—*The same.*

" In dazzling whiteness, lo! Soracte towers,
As all the mountain were one heap of snow !
Rush from the loaded woods the glittering showers ;
The frost-bound waters can no longer flow.
Let plenteous billets, on the glowing hearth,
Dissolve the ice-dart ere it reach thy veins ;
Bring mellow wines to prompt convivial mirth,
Nor heed the arrested streams, or slippery plains.

High Heaven, resistless, in his varied sway,
 Speaks!—The wild elements contend no more;
 Nor then, *from raging seas, the foamy spray*
Climbs the dark rocks, or curls upon the shore.
 And peaceful, then, yon aged ash shall stand;
 In *breathless calm the dusky Cypress* rise;
 To-morrow's destiny the Gods command,
 To-day is *thine*; enjoy it, and be wise."

By the new TRANSLATOR.—*The same.*

"See! Thaliarchas! cloath'd in snow,
 Soracte rises white in air:
Keen Frost forbids the stream to flow,
 And scarce the woods their *plumy* burthen bear.
 Haste! *cheer the piercing season's cold,*
 Pile high with wood the blazing hearth;
 Let generous wine, four summers old,
 Flame from the cask, and crown the board with mirth.
 To Heaven *permit* the rest, whose will,
 When wild winds war with wintry seas,
 Can lull them to a calm, so still,
 That not a murmur waves the trembling trees.
 Inquire not of to-morrow's doom;
 To-day account a certain gain;
 While time yet spares thy youthful bloom,
 Nor scorn sweet love, nor shun the choral train."

These three versions are, neither of them, faultless. In Francis, we object to "*airy height*," and "*hoary awight*," as monotonous, to say nothing of the rhyme; and to "*the Seasons*," as too general a term; and, in Seward, to the paraphrastic turn of the whole, in which the bustling action of the original is entirely lost. Her paraphrase, indeed, is not from Horace but from Francis. Francis says, in a note: "*constet nive*, as if the whole mountain were an heap of snow;" to which Seward echoes: "as all the mountain were one heap of snow," &c. &c. In the new translator, we find one or two expressions, too general, and, perhaps, affected; but we think him far superior to Seward, and (except in the last stanza) to Francis. In the mean time we have not forgotten Mr. Boscawen to whom some critics have adjudged the palm of victory. But not having his book in our possession we could form no estimate of its comparative merits.

ART. XII. *Lord Auckland's Triumph; or, the Death of Crim. Con. a pair of prophetic Odes. To which are added, an Address to Hymen; an Ode to the Passions; Advice to Young Women, or the Rose and Strawberry; a Fable. With a most interesting Postscript. By Peter Pindar, Esq. 4to. Pp. 52. 2s. 6d. West and Hughes, 1800.*

WHOEVER

WHOEVER could expect to see a well-written essay against the progress of Jacobinism from the pen of *Marat*, or an Ode upon the Vice and Folly of ambition and conquest from the poetic genius of *Bonaparte*, would naturally hope to see the man who calls himself *Peter Pindar* enter the lists; as the champion of decency, morality, and virtue. All the admirers of his former productions will, no doubt, be equally gratified with the present abortion of his prostituted muse; for it has the same claims to their notice and applause; it is, in short, a child of the same family, a hideous lump of ribaldry, obscenity, and falsehood; truly worthy of its parent. Of the two former qualities we shall not pollute our page by the exhibition of specimens which abound in every sheet; but the charge of falsehood it behoves us to specify.

* In the dedication, the poetaster, alluding to the laudable efforts of the Bishop of Durham, to enforce some regard to decency at the Opera House, says;—"This *reverend* Bishop and his *reverend* LADY saw so much at the Opera as astonished, confounded, and petrified;" (petrified whom or what?) "they saw on a Saturday, with their own eyes, the wanton BALLET break in on the holy Sabbath." The object of this scandalous remark is manifest, but *there is not one syllable of truth in it*. Equally false is the assertion, in a note to p. 13, where, speaking of the Bishop of London, he affirms, that, "on a vacancy in the See of Durham, he strained every nerve to obtain the precious prize, worth nearly twenty thousand pounds a year; the Bishoprick of London, worth only *poor four thousands* per annum, scarcely sufficient to supply the *extensive circle* of his charities! Good man, he was disappointed; not only disappointed too; his prayer was considered as a piece of meanness and ingratitude." It is well known that the revenue of the See of London is greatly inadequate, in these times, to support the unavoidable expences of the situation; of the nature and extent of which such a mind as Peter Pindar's cannot be supposed to have a proper conception. But the anecdote itself is a base fabrication of his own. Remonstrance with such a wretch is vain; but exposure of him is a duty; on this subject we shall only say to him, *mentiris impudentissime*. But though the falsehood be notorious it is possible that he may plead ignorance of it, and seek to avail himself of the benefit of *Faenus's* observation;

"Qui mentiuntur impudenter, hi suis
Refellere ipsi se solent mendaciis."

Aware of the notoriety which has attached to the abominable profligacy of his conduct, Peter endeavours, in a strain, half serious, half jocular, to impress on the minds of such as *know him not*, an idea that he is reformed.

"Yes, I was once a sinner, I confess;
But now my morals wear a *sober* dress."

Had this really been the case, however we might have condemned his writings, we should have spared the man; never will we reproach the penitent sinner with his forsaken crimes; what a

man now *is*, not what he *has been*, is the true object of consideration with the moral censor and satyrist. But our credulity is not so easily imposed upon; Peter's assertions have no weight with us; and, unfortunately, we are in possession of facts which compel us to place this mock-confession on the long list of his falsehoods. We are unwilling to add to those circumstantial details which our duty obliged us to enter into, when we noticed the last libel of this wretched rhymster; but we will just recall to his memory his late visit to a favourite bookseller, where his reception was such as to have disgusted any man who had one atom of feeling about him, though it did not prevent Peter from *begging* a dinner of him; the scene which ensued we shall not minutely describe; suffice it to say; the bard got beastly drunk, chiefly with his favourite beverage brandy, which he blasphemously denominates, the *liquid M^{rs} fiab*, and, when a prostitute, with whom he had made an appointment for the purpose, called to take him to the play, he was unable to accompany her, and was left to sleep off the fumes of the spirit in a corner of the warehouse, where he lay lifeless as a bale of damaged goods. Such is the *sober dress* which the *morals* of Peter Pindar are still accustomed to wear.

When we say that these pages exhibit a mishapen mass of most miserable doggerel, our decision will no doubt be imputed to prejudice by those tea-table critics whom we have frequently heard declare that Peter Pindar's poetry is *vastly clever*, *so witty*, and *so funny*, without making a single objection to his obscenity, his calumny, and his falsehood. To such we exhibit the following stanzas with an humble request, that they will favour us with a description of its beauties, or an indication of its wit, for we honestly confess our inability to discover either. As to the confession which it contains, of the *blackness of his soul*, we willingly record it, as perfectly corresponding with his actions.

" I never cast off PLEASURE from me—no;
But hugg'd her, when I met with her—and *so*.
For lo! a piece of velvet was *my* soul!
Black velvet, mind! which when the god of day
Doth visit with his all enlivening ray,
Enjoys the radiance, and *devours* the *whole*."

We can assure our readers that we have not selected this stanza, for any pre-eminence of folly and absurdity which it can boast over its comrades; they are all of a-piece; but this first met our eye as we had occasion to refer to the page for another purpose. Let those who can amuse themselves with such nonsense, and who really think such a man as Peter Pindar worthy of encouragement, pay their half-crown for these Odes.

It now only remains for us to notice what the author *modestly* calls, "a most interesting postscript," which is, without exception, the most atrocious libel that ever issued from the press. Writhing in agony under the chastisement which we inflicted on him,* Peter

* In our Review for November last.

Pindar undertakes to reply, not by a denial of the strong facts which we preferred against him, but by the most wanton and malignant abuse of some respectable gentlemen, who he is pleased to represent, as the projectors and conductors of the *ANTI-JACOBIN REVIEW*; and, judging from his own disposition, having no idea that our attack upon him could originate in a sense of duty, or in any other motive than revenge, he modestly imputes it to the disrespectful manner in which *he* had spoken of those gentlemen and their works. Now we know sufficient of them to affirm that they entertain so just an opinion of this man's abilities and judgment, that they would treat his abuse with sovereign contempt, and think, with us, that the only thing to be dreaded is *his praise*. The excellence of their characters, however, was such as to enhance the delight which Peter promised himself from the gratification of his malignity. With the enjoyment of such pleasures it is not our intention to interfere; but it becomes us to say, from a regard for truth, that not one of those gentlemen ever saw the critique which has excited so much indignation until it was before the public; and, farther, that, in what this man has said respecting the *ANTI-JACOBIN REVIEW*, all his conjectures are erroneous, and all his assertions false.

Peter Pindar has constantly derived his information from Sculious and other authorities equally respectable whom he has contrived, by some means or other, to seduce from their duty to their employers; of course he has collected very little, if any, fact, and an ample portion of fiction; these his fertile imagination has worked up so as to answer the purposes of his malignant mind. It is but justice, however, to observe that he is the most credulous of all human beings; in short, his credulity can only be equalled by his obscenity, his malignity, and his blasphemy.

It is truly curious to observe the studied forbearance of Peter towards *Lords*, since the lesson of caution which he received from Lord Londale, to whom he crouched with a servility of spirit, an abjectness of submission, that strongly characterized the baseness of his mind. When he has now occasion to allude to a Lord, he takes special care not to mention his name. His prudence is as remarkable in one instance, in this postscript, as it is deficient in another; for while he has so directed his abuse as to avert the danger of personal correction, he has so lavished it as to subject himself to the lash of the law.

Our object, however, is attained; we have established the true character of the man to the conviction of the public; for, throughout his reply to our observations, if his postscript may be called a reply, he has not dared to deny any one of the atrocious charges which we alledged against him. Though, by such acquiescence in the justice of our accusations, for recrimination, (even were it as just as it is unjust, and as applicable to us as it is inapplicable) is no answer, except in a suit for a divorce, he must have forfeited all claims to the confidence, the protection, or even the countenance of the public (except, indeed, the vicious part of it);

yet, it marks his prudence, for he well knew that we had not advanced a single fact which we were not fully able to substantiate, by authentic documents, and by the oaths of witnesses, of unimpeached integrity, at the bar of a court of justice. Nor will we quit him here; for he shall find, if he again provoke our animadversions, that the punishment which we have hitherto inflicted, severely as he has felt it, is merciful, compared to that which we still have in store for him.

We shall conclude this article by shewing the effect which our former castigation produced on this determined enemy to the good and virtuous of every description, as described by a correspondent. "That animated philippic stung him to the quick. It drove him almost to madness, and drew from him such horrible execrations as astonished and terrified all who heard him. He had never before met with so powerful an adversary, and he sunk under his correcting hand. He has now indeed attempted to defend himself, but never was there so feeble and miserable a defence. It consists entirely in recrimination; that is, in opposing falsehood to truth;—He does not deny a single fact that you have asserted. Every syllable you have said of him remains uncontradicted; and he has consequently *set his seal* to the truth of every charge you have brought against him."

ART. XIII. *Epistle to Peter Pindar.* By the Author of the Baviad. 4to. Pr. 40. Wright. 1800.

THE preceding article was not only written but composed before this Epistle was put into our hands; and, notwithstanding the conformity of sentiment, and even of language, which will be found between our review of the Prophetic Odes and the "Introduction" to the Epistle, not the smallest communication whatever took place between the worthy and estimable author of the Baviad and us, respecting the miserable productions of Peter Pindar; and we here repeat, what we have before declared, that neither he, nor any of the respectable gentlemen who have been honoured with the abuse of Peter, ever saw our review of his "Nil Admirari," until it was published, nor will have seen the preceding article before the regular period of publication.

The author first states, in his Introduction, that he has, for a series of years, been the object of Peter Pindar's scurrility, to whom he has never given the smallest ground of offence. Peter, it seems, imputed to him "the Pursuits of Literature," in a note to which some very just observations were made on the vile heap of obscene and treasonable trash which he had published at different times. This imputation is here stated to have been utterly false, and for the truth of this statement we do not hesitate to pledge ourselves. But Peter has been but little in the habit of consulting the truth or falsehood of his charges, as we have before had occasion to shew. We have no scruple to declare ourselves highly gratified by the praises bestowed on our work, and on the critique of "Nil Admirari" in particular, by a gentleman whose

whose principles and whose talents have long secured, what they have justly been entitled to, our respect and esteem. So long as we continue to ensure, and are conscious of deserving, from the goodness of our intentions, and the honesty of our zeal, the approbation of such characters, we shall deem ourselves amply rewarded for our exertions in support of the best cause, we are bold to affirm, the success of which any body of men ever undertook to promote.

We could have wished that the author had availed himself of the opportunity afforded him of making his wretched assailant feel the lash of those laws which he has so long been suffered to insult and violate with impunity; and we still hope that this will be the case; for we will "give the devil his due," and do Peter the justice to acknowledge, that if he do not *love* the laws of his country he *fears* them. When threatened with a prosecution by Lord Londale, which he averted by the basest servility, he had actually made preparations for his departure to America, that general receptacle for all the pestilential dregs of Britain, and altered one stanza of a printed poem, in which he had reviled the Americans and their constitution, thereby converting, with a pliancy of principle habitual to his prostituted muse, a censure into a compliment, in order to pave the way for his reception in the United States. As, however, the author has condescended to inflict on him the lash of a pen, that has already proved so fatal to literary fools and coxcombs, we cannot but congratulate the public on the appearance of one of the most able and animated productions which we have perused for a long time. Some of the extracts which we shall make from it will serve to make our readers still better acquainted with "the Life and Character" of Peter Pindar. First, as to his *misnomer*.

"Why the fellow took the name of *Pindar*, it is not easy to say. Some *alias*, I will allow, it was proper for him to take; for the name he originally went by, had long been synonymous with every thing base and infamous; and was, therefore, to be laid aside: but still it remains a question why he took that of Pindar. Pindar, it is true, wrote Odes, but they have nothing in common with the draggle-tailed doggerel of Peter; nor does he differ less in his moral and literary character, than in his poetical one, from this beastly profaner of his name. Pindar was a man of piety, a sincere follower of the religion of his country, and a warm and enthusiastic admirer of every great and illustrious name; while Peter ———, but I disdain to pursue the contrast. I will only add, that Pindar was loved and admired while living, and honoured and lamented when dead: while Peter has been scorned and abhorred through a long and profligate life; and when he drops, as he soon must, into the grave, will be followed by the hate and detestation of all but Atheists and Traitors. The rest will experience at his death, some portion of that pleasure which disburthened Italy felt when Tisiphone (his sister-fiend) after sowing the seeds of rancour and animosity, opened the jaws of Acheron, and plunged to her native hell

" ——— rupto ingens Acheronte vorago
 Pestiferas aperit fauces ; quæ condita Erynnis,
 Invisum numen, terras, cœlumque levabat !

" Away then with the name of *Pindar*. Yet as Peter must have some name, and cannot with prudence take that of *W*——, I will present him with two—either of which will serve his turn to admiration. I speak of Peribomius and Natta—The first a sad, poor wretch, of whom I find this apologetical account :

" ——— hunc ego fatis
 Imputo, qui vultu morbum, incessuque fatetur.

The second, cousin-german to the former, and whose resemblance to Peter has been already recognized by the author of the 'Pursuits of Literature,' is thus described by my friend, Mr. Drummond,

" Natta, to virtue lost, knows not its price,
 Fattens in sloth, and STUPIFIES IN VICE ;
 Sunk in the gulph, immerg'd in guilt he lies,
 Has not the power, nor yet the wish to rise."

The author had drawn a parallel between Peter Pindar and Anthony Pasquin, which he reserves for a future publication. But he does not know that Anthony has very lately returned from America to England, and we sincerely hope that the severe correction which he has experienced in both countries, and the miserable disappointment which he has sustained in the former, will produce a reformation both of principle and of practice, and lead him to adopt such a line of conduct in future as will tend to avert the new castigation thus prepared for him. It is the entertainment of this hope that deters us from extracting the severe reproof which Anthony received, previous to his departure for America, from the learned and upright Judge, who presides in the Court of King's Bench.

The author thus explains his object in the composition of this Epistle.

" In the short view which I have given of the life of a man, who for near half a century, has persisted in defaming every thing that is great, and honourable, and virtuous, and holy amongst us, I labour less anxiously to shew how well he is qualified, by nature and habit, for the task, than to hold up to his few admirers (nearly, in my opinion, as worthless as himself,) a slight sketch of the man whom it has delighted them to honour ; and to teach those who have attracted his notice, that is, his abuse, how little they have to apprehend from the malice of an impotent scribbler who, having wasted his youth and manhood in unprofitable depravity, is fallen in the dregs of life, into merited poverty, neglect, and contempt."

" The reader will observe that I have only conducted Peter to town. His subsequent adventures are reserved till his next effusion of malevolent dulness shall provoke me to come forward again. It must not be supposed, however, that I have exhausted his country
 atchieve-

achievements.—No; the tythe of them are yet untouched. I have now in my hand a letter from an Officer who assisted in kicking him out of Maker Camp for his scandalous indecencies."

So much for the Introduction, which displays all that *nerve* and *spirit* which so strongly characterize the prose-writings of this distinguished author. We hope to convince our readers that the poetical part of this Epistle is entitled to, at least, equal commendation. On contemplating the following features of the early character of Peter Pindar, which are unquestionably drawn by the pencil of truth, the mind experiences the same kind of feeling which the bard himself experienced at the bare mention of his detested name.

" A shivering horror crept through all my frame,
A damp, cold, chill, as if a snake or toad,
Had started unawares across my road:"—

" CORNWALL remembers yet his first employ,
And shuddering tells, with what infernal joy
His little tongue in blasphemies was loosed,
His little hands in deeds of horror us'd :
While mangled insects strew'd his cradle o'er,
And limbs of birds distained his bib with gore.

" Anon, on stronger animals he flew
(For with his growth his savage passions grew):
And oft, what time his violence fail'd to kill,
He form'd the insidious drug* with wicked skill;
Saw with wild joy, in pangs till then untry'd,
Cats, dogs, expire; and curs'd them as they died!

" With riper years a different scene began,
And his hate turn'd from animals to man:
Then letters, libels, flew on secret wings,
And wide around infix'd their venom'd stings;
All fear'd, where none could ward, the coming blow,
And each man ey'd his neighbour as his foe;
Till dragg'd to day, the lurking catiff stood,
(Th' accursed cause of many a fatal feud),
And begg'd for mercy in so sad a strain,
So wept, so trembled, that the injur'd train
Who, cowering at their feet, a MISCREANT saw,
Too mean for punishment, too poor for law,
O'erlook'd ('twas all they could) his numerous crimes,
And shipp'd him off to ape and monkey climes."

* "Let not the reader who shudders at this, therefore disbelieve it. Almost the first accounts I remember to have had of this man, (and they were from one of his own profession, from one who knew him well) related to the execrable use he made of his knowledge as an apothecary's boy, in torturing and destroying animals."

" THERE,

" THERE, while the negroes view'd with new disgust,
This prodigy of drunkenness and lust,
Explore the darkest cells, the dirtiest fyes,
And roll in filth at which *their* gorge would rise;
He play'd one master-trick to crown the whole,
And took, O Heavens! the sacerdotal stole!
How shook the altar when he first drew near,
Hot from debauch, and with a shameless leer,
Pour'd stammering forth the yet unhallowed prayers,
Mix'd with convulsive sobs, and noisome airs!—
Then rose the people, passive now no more,
And from his limbs the sacred vestments tore;
Dragg'd him with groans, shouts, hisses, to the main,
And sent him to annoy these realms again.

" Cornwall, that fondly deem'd herself reliev'd,
Ill-fated land! once more the pest receiv'd;
But, wily and forewarn'd, observ'd his course,
And track'd each slander to its proper source;
Till indignation, wide and wider spread,
Burst in one dreadful tempest on his head.

" Then flight, pale flight, ensu'd!—'TWERE long to trace
His mazes, as he slunk from place to place;
To count, where'er unearth'd, what pumps he bore,
What horse-ponds, till the country he forswore,
And; chac'd by public vengeance up and down,
(Hopeless of shelter) fled at length to town:
Compell'd in crowds to hide his hated head,
And spung'd on dirty whores for dirty bread."

We cannot but transcribe the impressive admonition which concludes the Epistle. Happy, most happy, will it be for the miserable object to whom it is addressed, if it penetrate deeply into his *black soul* (we use his own words), and produce that radical and perfect reformation, without which; whatever ease he may *afford*, he can, neither know true happiness here, nor salvation hereafter. But while we ardently hope to witness this reformation, we are led, from our intimate knowledge of the man, strongly to fear, that the charitable attempt of the bard is only a renewal of the vain effort to wash the blackamoor white.

" Enough!—Yet, Peter, mark my parting lay—
See! thy last sands are fleeting fast away;
And, what should more thy sluggish soul appal,
Thy limbs shrink up—THE WRITING ON THE WALL!—
O! check, a morpent check, the obstreperous din
Of guilty joy, and hear the voice within,
The small, still voice of conscience, hear it cry,
An Atheist thou *may'st* live, but can'st not die.

" Give, then, poor tinkling bellman of three-score!
Give thy lewd rhymes, thy lewder converse o'er;

Thy

Thy envy, hate—and, while thou yet hast power,
On other thoughts employ the unvalu'd hour;
Left as from crazy eld's diseaseful bed,
Thou lift'st, to SPIT AT HEAVEN, thy palsied head,
The BLOW arrive, and thou, reduc'd by fate,
To change thy phrenzy for despair too late;
Close thy dim eyes a moment in the tomb,
To wake for ever in THE LIFE TO COME,
Wake to meet HIM whose 'ord'nance thou hast flav'd*
Whose Mercy slighted, and whose Justice brav'd!"

The thanks of every virtuous man is due to the writer of this spirited Epistle for his able exposure of a wretch who has too long been suffered to spit his venom, with impunity,

"On all that genius, all that worth holds dear,
Unsuil'd rank, and piety sincere;
While idiot mirth the base defilement lauds,
And malice, with averted face, applauds!"

To our thanks he is peculiarly indebted for his zealous co-operation in the task which we had begun, and which, Peter may rest assured, shall not be left unfinished. We trust, this worthy co-adjutor will continue to fight with us, in such a cause, side by side.

We had almost forgotten to notice that the very appropriate French motto, in the title page, which the author has evidently quoted from memory, is, from mistake, attributed to the satyrical BOILEAU, when, in fact, it is taken from Corneille's tragedy of the *Cid*, (act I. scene 3.) and is addressed by Diego to Gomez, accompanied by what Peter Pindar has so often received, and what he so frequently deserves, a blow.

DIVINITY.

ART. XIV. *Christian Institutes: Being a popular Illustration of the Creed; the Lord's Prayer; and the Ten Commandments: With the Sacraments of Baptism and the Lord's Supper. Designed for Families, Students, and others. By a Clergyman of the Church of England. 8vo. Pp. 162. 2s. Rivingtons. 1799.*

THOUGH we much approve the author's intentions in the present essay; yet truth compels us to declare, that it is a very flimsy publication. "Expositions and Commentaries (says the writer in his preface) upon the same subjects are not wanting: yet of these, some are much too learned for common use; others are too prolix;

————— the lust-dict'd man
That slaves thy ordinance," &c. *King Lear.*

some

some are too expensive for the generality of purchasers; others are drawn up in the uninviting form of *dialogue*, by *question* and *answer*: so that a convenience still seems to be looked for from a popular performance, suited to a greater variety of circumstances, situations, and purposes. With a view, in some measure, to answer this design, an attempt has here been made to bring into a short compass the most material points of doctrine in our *Creeds*, &c. &c. by the aid of such approved authorities and commentaries, as the editor conceived might safely be relied on:—that from hence a proper insight may be obtained into the principles of the Christian belief and practice: and that the reader may proceed with greater advantage afterwards, to works of fuller illustration, and to *expositions* of a superior rank and character."

A good abridgement of Secker, or of Gilpin, on the Church-Catechism, might answer the design here proposed: but to make a good abridgement requires considerable ability. From the fourth Section, which we shall transcribe entire, may be formed some judgement of our author's style and manner.

" *Of the Redemption of Mankind.*

" We next are taught the method of God's proceeding, in the redemption of mankind.—The nature of God is so opposite *to*, and irreconcilable *with*, *sin*, that *he* spared not even *his* own son, but delivered *him* up to cruel torments, and to an ignominious death, because *he* had taken upon *himself* the charge of our transgressions. And the Son of God so loved us, that he voluntarily offered himself for us, to suffer those torments, and to undergo that death; *thereby* to discharge for us what we owed to God's justice, and to redeem mankind at the price of his own blood from the power of the devil, and from eternal death.

" The first created man had, by a transgression of God's command, brought death into the world;—*thereby* subjecting himself as well as all his descendants, not only to temporal death, which is the death of the body, but to *that* of the soul also;—*that is*, to eternal punishment in the world to come.—Now from the time of this fall of *Adam*, men have been accustomed to offer animals to God in sacrifice, which they slew, and burned to ashes before him, to shew that they acknowledged themselves *thereby* to be worthy of death.—But these victims could not, in the nature of things, appease the just displeasure and anger of God. It was not possible that the blood of bulls and of goats could take away the heavy charge and penalty of sin. None but Jesus Christ, who was capable of suffering in the human nature, yet in virtue of the Godhead residing in him was free from sin, could fully satisfy the father's justice, by presenting to him sufferings, which in his free grace he could accept, instead of inflicting the punishment which sin deserves.—He then, who was perfectly free from sin himself, was put in the place of guilty men. God, who ruleth over all, by a scheme, the entire nature of which we do not perfectly comprehend, having been pleased to accept the voluntary sufferings of our Saviour as a sufficient vindication of his own authority.—So that on the

the merit of that sacrifice, free forgiveness was obtained for all mankind, consistently with the honour, dignity, and security of God's laws. Christ's death destroyed the power of death:—that is, it has blotted out and cancelled the penalty of eternal death, which sinful man had contracted, and has opened the way to eternal life.—He is therefore the true lamb of God, which taketh away the sins of the world;—He is the sacrificer and the sacrifice: he has entered into heaven, of which the sanctuary in the Jewish temple was the figure, not with the blood of animals, but with his own; and he offered to God once for all the sacrifice of his own death; which being a perfect and sufficient sacrifice needeth not to be repeated, like the continual sacrifices of the old law; though it must be continued, as perfect and necessary, by our offering it repeatedly in representation and commemoration:—*thereby* to apply the virtue and efficacy of Christ's sufferings, in our own persons, to ourselves.

“The name of *Pontius Pilate* is inserted in the Creed, that we may continually be reminded by it of the time, and circumstances of our Saviour's death and sufferings; by what means and methods the designs of divine Providence were accomplished, that thus it should be;—that Christ might suffer, by a foreign power, a particular kind of death, not prescribed by the Jewish law; the sentence of which, the Jews were not permitted either to pronounce, or execute; being obliged to refer all capital causes to the Roman Governor.”

The style of this little work is by no means suited to the eighteenth century. A brother critic, who agrees with us, that the performance is slight and superficial, would yet have been unwilling to concur with us, in dooming it to oblivion, had it been purged from its *herebys* and *therebys*, and *heretos* and *theretos*, and *herefroms* and *therefroms*, and from *hences* and *from thences*.

But we have detected such grammatical errors; and there is such a want of rhythm in the periods; such a dull uniformity in the construction of the paragraphs, and such a feebleness in the expression, that we should ill discharge our duty as critics, by commending “Christian Institutes” to the public attention.

ART. XV. *A few plain Reasons for the Belief of a Christian.*

By Thomas Robinson, A. M. Rector of Ruan-Minor, Cornwall.

8vo. Pp. 44. 1s. Robinson. 1800.

IN a sensible and well-written introduction to this treatise, the author remarks:—“Few, perhaps, are so ignorant of the history of revelation, as never to have heard of the attempts that have been made to impede its progress, and frustrate its success. Few are there, but must know, that persons have existed, who have laboured by their writings to expose it to contempt as a fabrication and imposture. But little was to be apprehended from the dispersion of those unfounded and fallacious arguments, which, too intricate and subtle for common understanding, were confined to the perusal of men of talents and erudition.”—“The infidels, of the present day, have had recourse to

to a different, and, unfortunately, a more successful method. By confident assertion, by ridicule, by the grossest and most shameless misrepresentation, and by every artifice that could be practised on the ignorant and unwary, they have, too often, succeeded in poisoning the morals, and perverting the understandings of that middle class which constitutes so valuable a portion of the community. Many have fallen into the snare, not from a conviction that revelation is destitute of sufficient proofs, but merely from having never troubled themselves to enquire into the solidity of the foundation on which it rests for support. Indifferent to religion they originally took it upon trust, and consequently were unable, in the hour of trial, to resist the force with which they were attacked."—"With the hopes of affording some little assistance, in counteracting an evil of such magnitude, the writer of this treatise, in defence of revelation, has been induced to make it public. He has drawn up a plain and compendious statement of the principal arguments which are usually adduced to establish the credibility of the sacred writings. Fully aware, that many other works on the same subject, far more able and satisfactory than any thing that can come from him, may have already preceded his, he has only to observe, that nothing precisely of the same nature as that which he has here taken upon himself, has ever reached him, or, he believes, his neighbourhood."

A few years since, Dr. Beattie published two little volumes, entitled "Evidences of the Christian Religion, briefly and plainly stated," at the instance of the Bishop of London. And the Bishop of London himself hath just published a treatise, which he entitles "a Summary of the principal Evidences for the Truth of divine Origin of the Christian Revelation; designed chiefly for the use of young persons, more particularly of those who have lately been confirmed in the diocese of London."

Mr. Robinson's work has the advantage of being much cheaper and shorter than either of these publications; and is, therefore, more accessible to the poorer classes, and more likely to be read and studied by persons who have no great command of time.

The "*Reasons*" are divided into five short chapters. In the third chapter, Mr. Robinson adduces his *Reasons* for believing the New Testament. "That these reasons (says he) are of the strongest and most satisfactory nature, and fully adequate to the conviction of every rational enquirer, I shall endeavour to establish by a distinct consideration of the three following propositions:—1st. That the founder of the Christian religion derived his commission and office from God. 2dly. That he was not only invested with divine authority, but was, in reality, that very Messiah who had been so long promised, and so ardently expected. 3dly. That the accounts delivered down to us in the New Testament, relative to his life, doctrines, and character, are such as are fairly entitled to our belief." p. 18. On the third proposition, we are presented with some striking observations.—"When persons relate any matters of fact, it is usual to determine, from the character they bear, the degree of credit that is to be attached

to their assertions. When, on enquiry, we find in the witnesses, not only an unblemished integrity, but sufficient knowledge and penetration to ascertain the truth of the circumstances they attest; when we are certain, that they could not well be deceived themselves, nor were likely to attempt an imposition on others, we may safely acquiesce in the validity of the testimony voluntarily brought forward. Now, if we apply these rules to the evangelists and apostles, we shall soon be convinced, that they are by no means defective in any such marks of true historians. If we examine into their integrity, we must soon perceive, from the tenor of their writings, that they were incapable of propagating a wilful imposture. Their giving an account of their errors and imperfections, of their mean extraction and employments, their ambitious contentions, and their denial and desertion of their master in his distress, is an argument of great force in favour of their veracity in other respects. They might have concealed every thing that tended to lower them in the public estimation with the greatest ease, as it was not essential to the Christian faith that it should be transmitted to posterity. If, therefore, they have recorded transactions that were likely to lessen their own characters, we cannot well require a more satisfactory proof of their strict and impartial regard to truth in every other circumstance which they have asserted in their narratives. And besides, they spoke of such things only as they had seen or heard, themselves, or had been informed of by others who had had ocular demonstration. They have plainly shewn, by the general strain of good sense and judgment, which runs through their writings, that they were not likely to be deceived by imposition; and the circumstances they describe are of such a nature as not to admit of error or delusion. Had they been inclined to impose on the world by the fabrication of a falsehood, they could not have expected to succeed in the deception. They wrote their accounts but a short period after the death of their Master, at a time when multitudes were still alive, who had been witnesses of the different facts which they related, and who, if an opportunity had offered, would gladly have come forward to detect and disgrace them. It is, indeed, highly improbable, that a set of men should have united to assert, that a person called Jesus of Nazareth had come from God, revealed eternal life, confirmed his doctrines by miracles, suffered death, and after three days had risen again from the grave; and, after this, that the Holy Ghost had visibly descended on his disciples, on the day of Pentecost, and enabled them to speak all languages; that [from] thence they had been dispersed through all nations, and had confirmed their preaching by the operation of signs and wonders; it is, I say, not worthy of the slightest degree of credit, that such a narrative should have been attempted by the apostles, or suffered to be propagated by the Jews, (whose interest it was to put a stop to it) had it not been founded on facts, the existence of which had been clearly and publicly ascertained. But even were we to suppose, that the apostles were inclined to practice such an imposition, with what possible view could they have been led to attempt it? Men are not often found to do mischief for mischief's sake, even

even when they may do it with impunity. How much more improbable, then, is it, that men should do it, when so far from having the prospect of advantage before them, they were certain of incurring the greatest danger? Had they wished to acquire the honours or riches of the world, they took the worst possible method that could have been devised to attain them, as the doctrines they taught were in direct opposition to the inclinations of those who were able to promote their private interests. They must have been already convinced, from the fate of their Master, that nothing but evil was reasonably to be expected from preaching a doctrine which had been 'to the Jews a stumbling-block,' and would, probably, by 'the Greeks' be accounted 'foolishness.' They must have been well aware, that their perseverance in the same cause would eventually expose them, as it before had Him, to contempt, poverty, imprisonment, and death." PP. 32—35.

From this excerpt it will be judged, that Mr. Robinson's style and manner are serious, argumentative, and impressive. The author affects no beauties of language; no sentimental refinement; but is, every where, simple and unadorned. And, as he professes, that his "design in this publication was to render himself useful to the middle classes," his plainness does credit to his professions; and a sound judgement is equally discoverable in the intention and the execution. In the mean time, he has displayed a considerable degree of scriptural erudition. He has compressed within the small space of forty-four pages, as large a quantity of theological matter, as we have seen expanded over two hundred, even in works of great merit and celebrity. And he hath contrived to throw an air of familiarity over arguments that have seldom been introduced into popular treatises. Though close in the argumentation, yet he is never logically formal: though scarcely admitting into his pages a superfluous word, yet he never offends for want of ease or fluency.

In Dr. Beattie's Treatise too many infidel objections are brought forward, for those who are debarred, through their occupations, from entering deeply into the study of the scriptures. For though such objections may be satisfactorily answered, in the opinion of men of sense and learning, they often leave a disagreeable impression on the common mind, excite a wish for farther inquiry when the opportunities of investigation are wanting, raise doubts and suspicions where not a sceptical idea had ever before intruded, and disturb the tranquillity of many an honest Christian.

In "the Summary of the Evidences," &c. &c. by the Bishop of London, there are various passages (especially the comparison, beautiful as it is, between the Bible and the Koran) not very happily adapted to such persons as "boast neither taste nor literature." But we scruple not to assert, on the most attentive perusal of it, that Mr. Robinson's little work is calculated for all, high or low, rich or poor, who are required "to give a Reason of the hope that is in them."

ART. XVI. *A Sermon preached before the Archdeacons and Clergy of the Deaneries of Hartsmere and Hoxne, in Suffolk; at the Visitation bolden at Easter, in the Year, 1797; and of that of Southwark in September, 1799: and published by their Desire.* By the Rev. J. Brand, M. A. Rector of the Parish of St. George the Martyr, in Southwark; and Vicar of Wyckham Skeythe, in the County of Suffolk. 4to. Pp. 18. Rivingtons. 1800.

THE main object of this discourse is to impress on the minds of the clergy the necessity of additional zeal in "*Looking diligently lest any man fail of the grace of God*" (the words of the text), in these disjointed times when infidelity rears her unblushing front in the different nations of the earth, and when the spirit of innovation or rather, of demolition, is widely diffused with all the pride of vanity, and with all the energy of wickedness. Mr. Brand marks the character of this mischievous spirit, traces its progress, and describes its origin. He bestows just commendations on the moderation displayed by the original reformers of our church, and contrasts their conduct with that of the pretended reformers of the present day.

He makes a distinction between what he calls *the rights of extreme necessity*, such as were called into action in this country in 1688, and the imaginary rights of *expedience*, on the dangerous question of resistance to civil authority. He quotes, (in a note) for the benefit of those who assert the existence of these latter rights, the words of one of the whig managers, on the trial of Sacheverell, who are favourite authorities with Mr. Brand;—"Resistance is what is not, cannot, nor ought ever to be described and affirmed, in any positive law, to be excusable; when, and upon what never to be expected occasions, it may be exercised, no man can foresee; and *ought never to be thought of*." This doctrine is unquestionably sound, much, very much, as it differs from the precepts and practices of *modern whigs*.

Mr. Brand has an aptitude, almost peculiar to himself, in the application of events of ancient times to the transactions of the present, proceeding from a rich store of knowledge, acquired by extensive reading, and deep meditation. Of this a remarkable instance occurs in a note to the latter part of this discourse. After shewing the origin of the pernicious principles now afloat in the world, he says;

"It is thus that those bad principles have been engendered, which prevail in this day of trouble, and rebuke, and blasphemy; and the characters and arts of their propagation seem predescribed in the second epistle of St. Peter, when he censures a set of men, with whom some followers of the gospel were mixed, 'spots in their feast of charity,' who, among their other evil deeds and dispositions, were 'presumptuous, self-willed, not afraid to speak evil of dignities, and of things they understand not, beguiling unstable souls: for when they speak great swelling words of vanity, they allure those that were clean, escaped from them that live in

error: and the Apostle expressly adds, that 'while they promise them liberty, they themselves are the servants of corruption.'

"I must draw two consequences from this citation. It presents a strong argument for what it is the subject of this discourse to recommend, our vigilance over the progress of all errors of doctrine. If the primitive Christians, even when under the rule of the Apostles, were liable to be seduced by evil principles, what must be the hazard of the present church, and how ought it to call forth all the vigilance of its ministers?

"And, in the next place, it appears, that the principles, here condemned by the Apostle, were identically the same as those which have, for some late years, involved so many parts of the Christian world in desolation. To show this the time in which the epistle was written must be pointed out—then the principles in full action at that time."

"That this was the fact, we learn from the Jewish historian Josephus, himself a great agent in this miserable period. He informs us, that some time preceding it, there had arisen what he expressly calls a school of philosophy, then new to mankind, in the country of Judea, the leaders of which first broached the doctrines of 'the free and the equal.' He mentions, also, in other places, an 'enthusiastic attachment to democracy.'* And to the disciples of

* "The learned and pious Bishop Newton has written a dissertation on our Saviour's prophecy of the destruction of Jerusalem, in four parts; comparing the prediction with the history Josephus has left us of its accomplishment. The first of these parts he concludes with reflections on parts of this history; the last of which is on the evident signals of the approaching ruin of a state. And here he dilates on those, which, at the time of his writing, he discerned to be common to this country, and the closing period of the national existence of the Jews, as recorded in his author. In the enumeration of them he mentions '*factions* and divisions,' but in general terms only. (On Prophets, edit. 9th, v. ii p. 25.)

"Factions vary as to their principles or objects; either of which may, in the lapse of time, become unimportant in the eyes of the moralist: when their tragical effects have once terminated, he may hope they will trouble the world no more. Hence it probably was that the Bishop did not lay down, from Josephus, the principles of the faction which led to those crimes, which scattered his nation over the whole face of the earth; and if he were now to write, he would not content himself, in this part, with a general warning from Josephus, on the ruinous effects of faction to a state: he would go into particulars, after his great authority; and probably enter upon some reflections of the following nature:

"What has not this country to apprehend from what is called the new philosophy? Such was the very name of that spirit of desolation God suffered to go forth to punish the accumulated guilt of the

of this new school, he affirms are to be ascribed all the miseries all the Jews suffered in their ferocious civil wars; and, from the invasion

the Jews; for Josephus informs us, that 'the Jews had anciently three schools of philosophy—Judas and Saddoc inventing and adding a fourth, and gaining many zealous adherents, first filled the state with commotions, and planted the roots of those miseries in which we were afterwards involved by this novelty in philosophy—*τω αυτηνθι προτερον φιλοσοφιας τριαςδε.*' Jos. Hud. 792. And of their leading principle, and the length they carried it, the historian says, 'they were possessed with an immoveable love of liberty, admitting God alone as their ruler and king.'—*δυσκινηθη δε τη ελευθερια εως εστι αυτοις, μονον ηγεμονα η δεσποτην τον θεον υπειληφοσι.* Ib. 794.

"It is observed, by Grotius, that by the Latins, the term *libertas*, liberty; and by the Greeks, *το ελευθερον* or *ελευθερια*, is always opposed to the state of subjection under a king, and that with powers either modified or absolute; as he is to be understood. His words are 'as personal liberty excludes the idea of a master, so civil liberty excludes the idea of any king;' and, in his notes, he shows that Josephus himself adopted that opposition. De. Jur. l. 1. c. 3. 12. It may be cursorily hence observed, that a subject of a modified monarchy, who should endeavour to form a practical notion of civil liberty, from what he finds in the Greek and Roman writers, may imbibe some very dangerous principles from them.

"But the identity of the principles which desolated Judea, and now menace all Christendom, receive their fullest illustration from the conclusion of the character of Ananus, the high-priest, as given by the Jewish historians. He made a resolute stand against the insurgents, the anarchists, and *Sicarians*, or *Dagger-men*. This intrepid champion of public order, venerable in his life, dignified by family and by office, 'contentedly submitted to the equality of rights of the lowest, loved liberty beyond measure; and was passionately attached to democracy'—*Ηγαπηκως το ισοτιμον προς τας ταπεινοτητας, φιλαετθερος δε εκλοπας, και δεμοκρατιας ερανης.* Hud. Jos. 1183. The punctuation of Hudson is erroneous and corrected here; but the sense of Josephus is the same either way pointed.

"This suffices to establish what is said in the passage here to be confirmed; but I add two collateral points: as the factious demagogues of Judea had the same ends as those of this day, they pursued them by the same means; many of the Jews, it is affirmed in this history, 'delivered their *eulogies* of [anti-regal] liberty with the declamation of tragedians.' Our language is not so happy as the Greek in expressing this: *εδα μιν εν, οτι πολλοι τα της εαεθριας εγκωμια τραγουδουσιν.* Ibid. 1085.

"And as the arts by which this miserable people were excited to involve themselves in utter ruin were the same, so were the crimes they were inflamed to perpetrate. At the conclusion of the last of Bishop Newton's four dissertations, mentioned above, he says,

vation of the Romans, which put an end to their existence as nation."

From these specimens it will be seen that Mr. Brand has considered his subject with attention, and discussed it with ability.

ART. XVII. *A Sermon on the Excellence of British Jurisprudence: preached on the 10th of March, 1799, in the Cathedral Church of Salisbury, before the Judges of Assize.* By William Cox, A. M. F. R. S. A. S. Rector of Bemerton, and domestic Chaplain to the Lord Bishop of Salisbury. 8vo. Pp. 28. 1s. Cadell. 1799.

MR. COXE here delineates, with an accurate pencil, the manifold blessings which the people of England derive from the matchless constitution of their government, and more especially from the admirable wisdom and impartiality which mark the administration of justice.

"Where shall we look for a parallel to this admirable, this blessed constitution? Not in the records of ancient times, which rather excite wonder, that systems so imperfect should ever have existed, than that they should have decayed. Not in the delirious dreams of modern philosophy, the effects of which it is impossible to contemplate

that, 'the flagrant crimes of the Jews, and the principle sources of their calamities, in the opinion of Josephus, were'—'their trampling upon all human laws, deriding divine things, &c. *καταπνύουσιν ὡς πᾶσι αὐτοῖς ΘΕΣΜΟΣ ἀνθρώπων, ἐγέλαιτο δὲ τὰ θεία, καὶ τὰς τῶν προφητῶν χρησίμους ὡς πρὸς ἀγρευτικὰς λογοποιίας ἐχλυνάζον.* Ib. 1188. Newton, v. ii. p. 81.

"I must observe, that as no circumstance of the times drew the attention of the Bishop when writing to the peculiar force of the word *θεσμός*, he has translated it by the general term, law: 'Now *θεσμός*, by Ulpian, is interpreted, *νόμος παρακαλούμενος πῶς δι νομοθέτου*; a law giving a precept how to make a law.' Archæol: Att. Rous and Bogan, l. 3. c. 1. whence by the *θεσμοὶ* we are to understand constitutions of legislation, not municipal laws. The passage there is more accurately thus rendered: 'All human legislative constitutions were trampled under foot; holy things derided; and the prophetic oracles ridiculed as the forgeries of common impostures.'

"One consequence is to be drawn from this important history: that God, to punish the Jews for the violation of one covenant, the rejection of another, and the total of their crimes, permitted a national spirit of delusion to go forth, to lead them to a destruction, the severity of which no history has yet paralleled. And of this, that spirit of delusion, or the fanaticism of liberty, was the proximate cause: and, from its effect, we may pronounce it to be, the most terrible known scourge of Providence, to make a guilty nation the executors of his judgments upon themselves; the unrelenting ministers of his anger."

without

without horror, or to speak of in a language suited to this place and occasion."

May all those who enjoy learn to appreciate these blessings, and if there be any incapable of receiving consolation from positive gratification, let them at least endeavour to derive comfort from comparison.

ART. XVIII. *A Sermon preached before John Sayer, Esq. Commissary for the Parts of Surrey, and the Clergy of the Deaneries of Southwark, and Ewell, in Surrey, at the Annual Visitation holden at Kingston-upon-Thames, on the 20th of May, 1800; and published by their Desire: By William Foster, D. D. Fellow of Eton College, Vicar of Kew and Petersham, and Chaplain in Ordinary to his Majesty.* 4to. Pr. 20. Payne. 1800.

THE four excellent precepts of the apostle St. Peter, which the preacher has chosen for his text, "HONOUR ALL MEN: LOVE THE BROTHERHOOD: FEAR GOD: HONOUR THE KING" are truly said to "connect, when fully understood, all our social, our religious, and our civil duties." They are here briefly but ably expounded; placed in a clear and strong point of view; and enforced with energy, in such language as was to be expected from the pen of an accomplished scholar, and as was well suited to a learned congregation, though, from its perspicuity and ease, intelligible by the plainest understanding. The general tendency of the precepts contained in the text is well explained in the following passage:

"All the precepts delivered by our Lord himself to his faithful disciples; to the multitudes at large, and to particular persons still following him, and asking him questions (all which precepts are transmitted to us by those holy ministers, who were appointed by him to 'go and teach all nations,') were clearly intended, first, to establish the peace of mankind in this world; and through that to secure their everlasting happiness in another. Without this peace, established as occasions require in the affairs of the world, such general distraction would prevail, as is totally incompatible with that serene frame of mind, which alone is suited to religious purposes. That proofs are not wanting in the world to evince the truth of this assertion, must give unspeakable concern to every serious and thinking mind. We have long seen the attempts of a specious, but false philosophy, at one time, by argument to invalidate the truths; at another, by ridicule to depreciate the blessings of the Christian revelation. We may prove too from its effects, that the minds of men, once set free from the ties of religion, soon reconcile to themselves the violation of every social duty. When, therefore, we are exhorted by the Apostle to 'honour all men,' to 'love the brotherhood;' we readily see, how well these precepts agree with all the acknowledged obligations of christian charity. When he exhorts us to 'fear God,' from a sense of his power in the supreme government of the universe; it seems necessarily to follow, that some general direction should be added, of obedience to the subordinate governments constituted among men.

For by these alone is the peace of society secured, and the worst kinds of confusion prevented. So that when in the last clause of the text we are exhorted to 'honour the King:' the precept itself applies to, and recommends that heavenly principle of moderation and peace, originating in a due subordination to legal authority, which pervades the whole gospel system."

The preacher's sentiments, on the freedom of religious discussion with a view to the establishment of religious truth, are such as do honour to his mind; and his application of the text to the immediate object of commemoration, and to the dreadful events by which it was preceded, with his reflections and comments on the subject, set his principles, religious and political, in a very favourable point of view. With his just observations on the writings of modern *philosophists*, we shall conclude our account of a sermon the perusal of which has afforded us particular pleasure.

"It is clear from the writings of those who, in the present times, have the hardness to deny the truths of revealed religion, and to question the expediency of supporting established forms of government; that by bold assertion, and superficial argument, they have failed in the attempt to conceal their own ignorance of the *proofs*, whilst they have avowed an audacious contempt for the *benefits*, of revelation; and that from a rejection of all *religious* restraint, the transition is easy to a disregard of *human laws*, and the reciprocal claims of *social duty*. For certain it is, if you could once efface from the minds of men the impression, and detach from their actions the influence of religion; if you could once relieve the wicked from his fears of punishment, and wrest from the good man his hopes of immortality, you would find, that morality, independent of religion, and supported only by human laws, would soon become a dead letter; the social compact would be dissolved; and those scenes of confusion ensue, which terminate in the subversion of all order, and of all happiness."

POLITICS.

ART. XIX. *Narrative of the Deportation to Cayenne, and Shipwreck on the coast of Scotland, of J. J. Job Aimé. Written by himself. With Observations on the present State of that Colony, and of the Negroes; and an Account of the Situation of the deported Persons at the Time of his Escape.* 8vo. Pp. 300. 5s. Wright. London. 1800.

THE three former publications on the interesting subject of the memorable revolution of September 1797, were reviewed by us at the different periods at which they were published; and the Narrative now before us, completes the account of the systematic atrociousness of the directorial tyranny, in their treatment of those who thwarted their views and opposed their attempts to perpetuate their absolute

absolute sway founded on the system of terror. M. Aimé was himself an active partisan of the first measures of the Revolution which he appears to have espoused from principle; an error not of the heart but of the head. But the scenes which he has witnessed, and the persecution which he has sustained, have, no doubt, convinced him, ere this, that demolition is not the wisest mode of improvement.

Of the detestable conduct of the agents in the Revolution, of 1797, we have had frequent occasion to speak in appropriate terms; and the more that conduct is explained the greater will be the detestation which it must excite in all but *revolutionary* minds. In detailing the concomitant horrors of this event, and the proceedings of the Directory and their minions the author forgets to notice the decided approbation given to the conduct of the Revolutionists by *Bonaparte* and the army under his command; an approbation which it is highly expedient to bring to the recollection of the public, at a time, when a British Senator does not blush to become the panegyrist of that unprincipled usurper. The horrors here related, respecting the republican prisons in France; the treatment of the banished persons while on board, and after their arrival at Guiana, throw all the terrific tales of the Bastille far into the back ground, and even rise pre-eminent over the recorded ferociousness of the Eleventh Louis.

The narrator gives a tolerably accurate account of that grave of foreigners, Guiana. His description of the bat of the country is curious.

"The bats are about the size of the largest of those which we have in Europe. During the day they remain in the timber-work of the houses, and among the leaves with which it is covered, where it is not possible to see them; and in the night they come forth in search of food. If they find any one uncovered, they fix upon his feet, inflict a slight wound on his toe, moderating the pain by a gentle motion of the wings, which at once cools and sets him asleep: they then gorge themselves with his blood, and leave it to flow till the vessels are exhausted. I saw an example of what I have now related, in the chamber adjoining to that which I occupied. The person who had been bit was extremely weakened by the abundant bleeding he had undergone; and his sheets were drenched in blood. I have seen also hogs who were bit by the bats, some of which have died."

The sufferings of the banished persons at Guiana are accurately detailed, and a list given of all that arrived at different periods and of the fate of each of them. Very few of these unhappy persons will live to return to their native country; and the new Sovereign of France, with all his boasted clemency and justice, though he have now been in full possession of absolute power for many months, has not yet thought of reversing the abominable mandate of the Directory (which he now affects to reprobate though he formally approved it at the time) which consigned several hundreds of innocent men to banishment, without even the form of a trial.

Five thieves who were transported in the same ship with the political exiles, with some humour and with much propriety, "gave them-

selves the title of the Directory ; they each took the name of one of the five Directors ; they alternately elected a president, and, that nothing might wanting to the resemblance, they were become the scourge of all that surrounded them." M. Aimé contrived to escape from Guiana with *Perlet*, the editor of a well-conducted Journal which bore his name, and some others on board of an American vessel which was unfortunately wrecked on the coast of Scotland. The passengers, however, were, most of them, saved, and Aimé speaks, with great gratitude, of the kind and hospitable treatment which he experienced from the Scottish nobility and gentry. He sailed from Leith to London, and being recalled to France, embarked in the Thames for Calais on the 20th of March last.

This narrative contains much interesting information, and is worthy to be preserved as an historical document. We have remarked some few gallicisms, chiefly in the translation of the past tenses of verbs.

ART. XX. *An Answer to a Pamphlet, entitled the Speech of the Earl of Clare, on the Subject of a Legislative Union between Great Britain and Ireland.* 8vo. Pp. 48. Robinsons. 1800.

THE object of this publication is to invalidate the testimony of Lord Clare not only respecting the propriety of an Union, but on plain matters of historical fact. On the former subject Mr. G. utters nothing but vain declamation, and senseless rant ; on the latter, the parties being at issue, we shall not presume to decide between them. If Mr. Grattan's speeches be of a piece with his compositions how he could ever have acquired a reputation for *eloquence* is to us a matter of astonishment ; for the pages before us are replete with grammatical errors that would disgrace a school-boy ; the style is extremely coarse and turgid ; and the construction of the sentences any thing but *English*. Mr. G. reproves Lord Clare for calling Mr. O'Connor an *unreserved* friend of his ; but he cautiously forbears to utter a single word on his never-to-be forgotten interview with the traitors Neillon and Hughes, at his own house at Tinnehinch ; and is equally silent with respect to the restitution of the 50,000*l.* the memorable reward of Mr. G.'s *disinterested* patriotism, to which Lord Clare adverted in his admirable speech. But these were tender subjects, and Mr. G.'s mind has been much harrassed of late. His silence, therefore, is excusable.

MISCELLANIES.

ART. XXI. *The British Garden ; a descriptive Catalogue of hardy Plants, indigenous or cultivated in the Climate of Great Britain, with their genuine and specific Characters, Latin and English Names, &c.* 8vo. 2 Vols. 9s. Cadell and Davies.

THIS is a translation of the late Mr. Aiton's *Hortus Kewensis*, with the addition of brief explanations of the Linnæan System.

ART.

ART. XXII. *Proposals for a Rural Institute, or College of Agriculture and the other Branches of Rural Economy.* By Mr. Marshall. 8vo. 1s. 6d. Nicol.

MR. MARSHALL is well known as a writer on agricultural subjects; and his present proposals, therefore, as being the result of deep investigation, are certainly entitled to attention.

ART. XXIII. *A Meteorological Journal of the Year 1799, kept in London by William Bent. To which are added Remarks on the State of the Air, Vegetation, &c. and Observations on the Diseases in the City and its Vicinity.* 8vo. 2s. Bent. 1800.

ACCURACY is the only criterion of excellence in such a publication as this; and of Mr. Bent's accuracy no one can entertain a doubt, who has been in the habit of perusing his Journals.

ART. XXIV. *Sheridan's Pronouncing and Spelling Dictionary; corrected and improved by Nicholas Salmon.* 12mo. 5s. Richardsons. 1800.

WE confess that we have been unable to discover any thing like improvement in this new edition of Sheridan's Dictionary, which appears to us much more likely to puzzle than to assist the scholar. Some of the new modes of pronunciation are truly fantastical, not practiced, and scarcely practicable.

REVIEWERS REVIEWED.

ART. XXV. TO THE EDITOR.

SIR,

I HAVE not often an opportunity of reading the Critical Review but now and then it falls in my way, and I give it a perusal. To the Appendix of the last volume (XXVII.) I have paid particular attention. I will not say how I was affected in passing through its several articles, and will only remark that having been much amused on the whole, I found myself, just as I was about to part from my agreeable companion, exceedingly disgusted. When I turned over the last leaf of the *occasional retrospect of Foreign Literature*, I found myself plunged headlong into the great gulph of politics. "*Di bonis* (said I to myself) is it come to this?" I have long lamented that Reviews should at all touch upon political matters, because nothing can have less connection with topics really literary. Since, however, political pamphlets are published, and since Reviewers think it necessary to notice every paltry publication that issues from the press, I have winked at that strange admixture of matters literary and political, which their plan seemed to render unavoidable.

unavoidable. But when I was called upon to read politics, and politics alone, in a work which professed itself to be merely *Annals of Literature*, my anger began to kindle, and I exclaimed, like the patriarch, *Who? where is he*, who practices this *subtily* upon me? I, however, resolved to read what was so abruptly placed before me, a review of public affairs from the beginning of September to the end of December 1799.

To the style of this little after-piece I make no objection. The author manifestly affects the dignity of Robertson, and I will not say that he has, in general, failed. But what is become of that British heart, which gives to British history its interest? I had not waded far before the author, instead of acquainting his reader that his Majesty finished his speech, informed him, that he *concluded his barangue*, &c. I started at the expression, and began to suspect the loyalty of a man, who described an action of his King, in words which are more frequently applied to a *mountebank*, or *mob-orator*. As I proceeded, I found at the close of the paragraph, which mentioned the capture of Surinam, an intimation, that the colony and its dependencies were, after the capitulation, put under the *protection* of Great Britain. The word *protection* being inserted in Italics, I felt myself persuaded that it was nothing less than an illiberal Jacobinical sneer, implying that British *protection* was of the same validity as French *fraternization*.

After a paragraph more, the mask began to withdraw itself, the fleece slipped aside and the fang of the hypocritical wolf began to appear. That noble action, the recapture of the Hermione frigate, is said to be described in terms *too strong and hyperbolic*; when it is declared by H. Parker, to be 'as daring and gallant an enterprise as is to be found in our naval annals.' Now, Sir, which ought to be deemed the best judge of naval exploit; an obscure anonymous Reviewer, or an old veteran of the waves? I have been long in the habit of contemplating, in a collective view, the naval story of my country. I glory in that superlative valour, which my countrymen have so frequently displayed upon the great element. But of all its periods, I am of opinion that of the last ten years of the eighteenth century, abounds most with instances of unexampled heroism. And among the many striking feats which it has displayed, none has filled me with more astonishment and admiration, than the recapture of the Hermione. Captain Hamilton's letter, which conveyed the particulars of that gallant affair to the Admiralty, 'I could not forbear reading once, twice, and even thrice. I know nothing of that brave man, nor of any one of his officers. My transport in reading of so brave an action was not augmented and rendered excessive, by any knowledge of those who were concerned in it. If I view the project in embryo, it must have originated from a heart, which was not only brave, but endued with a delicate sense of honour; a heart which grieved to see a British frigate delivered up to the enemy, in a manner so cowardly and base as to have no precedent, and which longed to blot out the remembrance of a surrender so infamous, by recovering the vessel betrayed.

betrayed. To have *thought* only of such an enterprize, had no attempt been made to put it into execution, would have been proof sufficient of a noble mind, actuated by the most patriotic and liberal sentiment. If a truly judicious plan was also arranged, previous to the attack, it reflects honour upon the head as well as the heart of Captain Hamilton. And if a plan judiciously arranged, was as judiciously executed, I know not what praise we can withhold, with any justice, from the brave men who assisted in it. I am, indeed, Sir, full of wonder and applause, when I consider that *one hundred* men should, with so much cool intrepidity, attack treble their number, under the mouths of two hundred pieces of cannon—when I see them availing themselves of the first moment of surprise and hesitation, and setting sail out of the port, while they kept the Spanish crew in check—and when I perceive them finally prevailing, and maintaining their situation, with little or no loss, in the midst of an enemy which fell before them like corn before the reaper. It was an action of such magnitude as almost to surpass credit, and could not have been effected, but by the union of consummate bravery with great professional skill, and the most critical judgement. The Reviewer seems to mention it, as a fact which diminishes the merit of the capture, that the ship surrendered when it was *out of the reach* of the artillery of Porto-Cavallo. But be it remembered, that its being *out of reach* was the effect, not of accident, but of that judicious and deliberate design which accompanied the whole proceeding, and finally crowned it with success. Dastardly, indeed, must have been that crew which had surrendered itself to 100 men, (many of whom must have been engaged in navigating the ship) while they were yet within reach of 200 pieces of cannon. View it, therefore, in whatever light the words of Sir Hyde Parker do not seem to be too strong and hyperbatical. It was, without controversy, *a daring and gallant enterprize as is to be found in our naval annals*. None but a cold and disaffected heart, could have spoken of an action so astonishing, with lukewarmness and indifference.

If Bonaparte meets with his share of abuse from this political critic, I fear, Mr. Editor, it so happens, because his bayonets appear to be sometimes Anti-Jacobin as well as Regicidal. But offensively as he is pictured, when considered, by himself, as an usurping monarch, no sooner is he placed at the side of our virtuous and amiable King, than he appears to this dictatorial censor to become *an angel of peace*. He appears as one eager to evince his moderation, and desire of tranquillity. Not a grain of animadversion or blame is bestowed upon his *letter*, which every Englishman ought to resent as an insult to his Prince; which actually commenced with a bare-faced untruth, and ended with such a parsimonious expression of respect, as served fully to falsify its apparent liberality. An answer was returned to this pert and specious overture, which must ever be applauded for its moderation, when viewed with reference to the consular epistle which occasioned it. A very large majority of both Houses of Parliament sanctioned it with their approbation; and

and so few were the dissentient voices, that it is not likely that we shall ever see the Parliament of Great Britain, on any question of importance, more unanimous. At the same time, I am firmly persuaded that they spoke the general sentiment of the people, *high and low, rich and poor, one with another*. But what says our Reviewer? *The answer to this letter was haughty, reproachful, and in-compliant; inaccurate in expression, and inconclusive in reasoning*. Rounded periods, Mr. Editor, are very pretty; but I am one of those who sometimes presume to analyze them, and smile at their fungous excrescencies. *Incompliant*, to wit: what occasion for a term which adds no weight to the accusation, and was implied in what had been already said? The latter part of the sentence seems to be as little necessary. For, though the critic makes a feeble but ineffectual effort, to shew that *the reasoning* of Lord Grenville's reply was *not conclusive*; the other part of his charge, *inaccuracy of expression*, he has not attempted to prove. We will, therefore, leave him to produce evidence in support of this cynical remark, and only take notice of what remains to be discussed, his unwarrantable assertion that the reply was *haughty and reproachful*. Now, Sir, when I consider that the answer returned has received so fully the sanction of Parliament; when I consider that it certainly did not proceed from any single individual, but conveyed the sentiments of a King surrounded by as able a council as ever assisted in the management of a nation; I cannot but consider this as an unprecedented instance of audacity and impertinence. Let us only compare the two persons apparently conferring. Bonaparte, a prodigal in blood, treacherous and cruel; and our amiable Sovereign, to whose superior virtue even Bonaparte bears witness. Had no answer whatever been returned to the consular application, had the messenger been dismissed, as soon as he reached our shores, with his packet unopened, I could not have said, after the insult offered to our own ambassador, that he had been *haughtily* treated. The natural abhorrence which a virtuous heart must feel, at that total dereliction of feeling and even of common honesty, which has marked the steps of the ferocious Corsican, would have justified our King in refusing any intercourse with a character so little to be confided in. If his epistle was heard, and replied to, it was the utmost concession that could be made by any Prince who had a regard for religion and humanity. But if the reply was also *temperate*, manifestly *temperate*, when compared with the overture which occasioned it, great must be the moderation and condescension of those from whom it sprung. Is *vice* to be allowed to *bolt her arguments*? and is *virtue* to have *no tongue to check her pride*? If she speaks, is she to be bound to flatter only her antagonist? Does it not rather become her to dissemble nothing, to deal in plain truth, and to charge iniquity, even to its *teeth and forehead*? Away then with that tame submission to an enemy, and that insolent slander of our own cause, which can deem it *haughty and reproachful* to reject conciliatory proposals from Belzebub. If Belzebub be a devil, it is not *pride* that tells him he is a devil.

a devil; nor undue reproach, that imputes war and the loss of heaven to him and his miscreants.

"Determined resistance", the usual cant of the advocates of the war, says our sage Reviewer. And pray, Sir, is not this the usual unmannerly language of Jacobinical petulance never in the wrong though supported by nobody.

As the King, on the failure of the negotiation at Lisle, declared himself ready to make peace at any time on the terms which he then offered, why should he not now fulfill that declaration? Such is the question of the Reviewer. Had the government of France remained in *statu quo*, this interrogation might have been allowed some weight. But circumstances are altered, and by circumstances must every question of expediency be directed. Surely a King and his Ministers may be allowed to deem that unadvisable at one period, which was thought advisable at another. Besides, let it be remembered, that our own overtures were (if the Critic pleases) *haughtily* rejected; nor has the enemy notified that he is willing to make them *now* the basis of treaty. Our ambassador was insulted, and we have in consequence been stirred up to such formidable exertions as the exigence required. When the lion is roused, can he any longer be deemed a lion, if he is cajoled again into slumber? We have brought our arms to bear against the foe; and are we now to listen to his *peccavi*? God forbid that we should have no feeling for those who fall, and those who are crippled, by war. And yet, sound policy, sound religion, will assuredly justify the sacrifice of a few, that the many may be more effectually preserved. Having power to correct an enemy, which has never displayed moderation during its own exaltation, I can say nothing to arrest the scourge which is lifted up for its chastisement.

I shall notice only one more observation of this sagacious politician, and leave him to his own meditations. "The Russian Sovereign," says he, "in September last, gave a testimony of his zeal in the good cause." This is another Jacobinical sneer, worthy of its author, who can allow no merit to Kings and Emperors.

But strong as the antipathy of the Critical Reviewers is to every species of monarchy, it seems, that there are dignities of which they speak no evil. Though the virtues of our own excellent King can extort from them no praise, they have much panegyric to spare for the regicidal usurpers of France. Out of their own mouth, Mr. Editor, will I judge them, by appealing to their critique on the *Traité de Mécanique Céleste* of Laplace. "We have, in this work," say they, "another remarkable instance of the success with which the profound sciences are cultivated in France. Amidst all the convulsions of the state, the sciences continue to flourish, with a splendor almost beyond example in any age or country. In all changes of government, the rulers, far from feeling the effects of the illumination of the human mind, have permitted, have encouraged, have even commanded, the cultivation of the sciences and arts, at once glorious to themselves, and useful to the world." Taking this to be, what the author certainly intended it should be,

an

an indirect compliment to the rulers of France : ascribing to them the glory, of having not only *encouraged* but *even commanded* the cultivation of science, I shall beg leave to oppose it by the most incontrovertible evidence to the contrary. The Critical Reviewer will allow, that no author of modern France has done more to support the dignity of her press than Vaillant. His *Oiseaux d'Afrique* is unquestionably one of the most superb productions of this superb age. But what ~~say~~ he of the *encouragement* he received from the *government* of his own country? Hear him, hear him.

"As a reward for having devoted myself to the improvement of a science, which I believed to be yet in its infancy, I have received nothing but outrage, I have experienced nothing but injustice : and the insolence of those who had deceived me, bears marks of baseness and poltrony of which no private history affords an example. I am not the first who has complained of the unreasonableness and perfidy of mankind ; but, doubtless, I shall be the last, who, compelled to keep secret a truly base imposition and a robbery the most manifest, finds himself under the cruel necessity of not daring to complain, without confusion to himself, and without stigmatizing the man who has endeavoured so publickly to injure him.

"They who are in power have invited, have caressed, and have flattered me. I will not dissimble, that I depended upon their favour. The reasons which seemed to ensure it were sound and just. I complained with propriety of having sacrificed my fortune, and the prime of my youth, to the improvement of a science till then advanced no farther than theory, and which rested on little experience. I controverted, it is true, the most brilliant speculative writers, and the laboured conclusions of the closet, which no one ever affected to have produced with loss to himself ; but I came with my vouchers in my hand. I opened also a cabinet of natural history ; I there deposited the many species, which I had procured at the distance of four thousand leagues from Paris. The whole of that city, and all the foreigners it contained, had an opportunity of judging of my labours, and of comparing my observations with observations long since established, in the midst of my numerous collection of birds. More than five hundred species, either new or improperly described, bore testimony in opposition to ignorance or misrepresentation : one or the other of which I constantly excited. After the lapse of ten years, they have not left me to myself. I have reaped no other reward for my fatigues, for my endeavours and my expences, than the honour of being constantly attacked ; and I have not failed to find them ever in my way, when it was in their power to injure me, directly or indirectly."

"In the mean time, that revolution, which, say they, restores every thing and every person to his proper place, was not yet so far matured, that the government, adopting the only method which could be convenient to us both, was inclined to reimburse me my expences. It was, however, already agreed, that my collection

lection should be deposited in the Museum of Natural History, and that it should advance to me sixty thousand livres, over and above a pension which should be settled on me, under the express denomination of an indemnity. It was at this moment that the earliest efforts of liberty made their appearance. Giving way with transport to the first struggles of this child of nature, I forgot instantly my individual interest, that I might think only of the general welfare: and I postponed to future times the care of my own fate, which was entirely superseded till that period should arrive. At the time of the Constituent Assembly, the government appeared for a moment to be desirous of fulfilling, on my account, the above engagements: but having an insurmountable antipathy to solicitations, and having, above all, none of those powerful friends, who are necessary to those who wish to succeed, I was presently forgotten. The Legislative Assembly sprung up in its turn, and was upon the point of making good the arrears of equitable indemnity: but the Legislative Assembly was equally inclined to slumber in its justice. At length, the National Convention, endued with superior power and dispatch, seemed to undertake to repair the wrongs which I had hitherto sustained. The majority of the members of the committee of public instruction visited my cabinet; commissioners were appointed to inspect it: the temporary commission of arts was itself employed in the management of this business: the citizens Richard and Lamarck made a report on the subject: in a word, no means whatever of taking possession of the only riches I had obtained in the world were neglected. But affairs, more important no doubt, made them entirely forget my cause. Having written a letter to the committee, to bring it again to their recollection, they began to speak of causing an estimate to be made of my cabinet. What! estimate one by one the several specimens of a collection, which had cost me thirty years labour, of which five were spent in traversing the burning deserts of Africa, and for which I did not ask the twentieth part of their value! for, notwithstanding the lapse of time and the difference of my need, the sum offered in 1789, was the same which I afterwards asked of government in 1795. To be brief, this sum, notwithstanding its smallness, is still detained in the national coffers, and my cabinet continues in my own possession; from whence it will probably pass into the hands of some foreigner, or be exported abroad, since my circumstances do not leave it in my power to preserve it any longer."

"Hopes of another kind, however, occupy me at present altogether, and, perhaps will make me forget injuries so long protracted. Given up entirely to those attentions which my ornithology requires, I am happy not to see in the series of national curiosities, the humble but rare tribute which I came to offer to my country. I will give these my birds to all Europe. I have multiplied prints of them painted to the life, and as faithfully described: they will be to amateurs and to connoisseurs a very valuable present: they will be able to consult and to refer to them

at

at all times: the originals will depart in vain from France, no possible occurrence will be able to affect them: every purpose of my ornithology is accomplished."

Such, Mr. Editor, is the *encouragement* given to one of the most ingenious and indefatigable men of the age, by those Gallic rulers, with whom the Critical Reviewer seems to be so much delighted. I make no comment, but leave your readers to draw their own conclusions, and am, truly

VESTER ET ACADEMICUS.

ART. XXVI. TO THE EDITOR.

SIR,

YOU do but an act of justice to injured authors, in allowing room for their friends to come forward in their favour, and to vindicate their character before the public. This is peculiarly an act of justice against such writers as the Critical or the Monthly Reviewers. These are often actuated by the mere spirit of Presbyterianism, to assault the churchman, to abuse the divine, and to vilify the orthodox. But they occasionally insult where they act from no principle; and write with malevolence, from mere ignorance. To vindicate the former, indeed, is the grand design of this department in your Review; but a subordinate one is often necessary, in humanity, to vindicate the latter too. For such an office of humanity, I now claim a corner in your department, that I may do justice to an author whom I have been very recently reading; and repay him in some measure for the satisfaction which he has given me, by doing that for him which he disdains (I suppose) to do for himself. "The history of the Anglo-Saxons, from their first appearance above the Elbe, to the death of Egbert, with a map of their ancient territories, by Sh. Turner," is written by one, of whom I know nothing, either personal or by letter, but whom, from the want of all additions to his name, I suppose to be of no profession. From a hint, indeed, of his preface, that "his work" is merely "the child of leisure hours," and therefore "could receive only an attention occasional and interrupted," I believe him to be engaged in trade. And from the humility with which he writes, in his preface, hoping only, "like an humble valet, to serve up those circumstantial minutiae which the commanding minds" of others "have disdained to accumulate;" when still more, from what he says, he feels for the public, "sensations of the most anxious awe," while "his ground trembles beneath him;" he appears a writer, in his first publication, very solicitous about his reception in the world, and peculiarly alive, therefore, to such censures as the Critical Reviewers have thrown out against him. For these reasons I interpose betwixt those Reviewers and him, and shall endeavour to repel the weapons which they have discharged at him.

Mr. Turner's remarks on the passage in Gildas, which he adduces, in p. 104, presents (says the Reviewers) "a curious instance of false criticism." In what, then, does the falsity of this criticism lie?

lie? "This sketch of mountain scenery," cries Mr. Turner, after he has quoted the passage in English, "comes appropriately from the pencil of a Cambrian, and is judiciously expressed in a style rumbling, rough, and fierce, like the object described," a mountain torrent. "The ungrammatical Latin, the wildness of the parenthesis, and the careless disorder of the circumstances of the description, finely illustrate the view. An author less desirous to make the sound an echo to the sense, might have expressed the effects of an impetuous torrent, on the eyes of the spectator, which is a striking trait of description, more intelligibly; but then he would have robbed it of that sublimity which always arises from the obscure;" all this the Reviewer fancied to be "false criticism," because he did not see the design of it. He thought it to be all said with a serious face, when it was all spoken with a laughing eye. He fancied it to be soberly true, when it was but slyly ironical. He thus inverted the very nature of the criticism; and condemned in this inverted position, what he must have praised in the natural: nor can he be excused for the inversion, as the commencing words of the paragraph so plainly point out the commencing irony. "With that copious *perspicuity* of inexhaustible rhetoric," says Mr. Turner, there concerning a writer, well known to be peculiarly lost in his cloud of words, "which we must often admire in this *polished* author," the most barbarous of a very barbarous age, "he exclaims," &c. Can irony be plainer? Surely authors are not bound, for the sake of inattentive Reviewers, to put the finger-post of authority upon all their turns, and here to add, "Nota Bene, this is all irony."

Mr. Turner "ought to have recollected," says the Reviewer, as dogmatical now as he was inattentive before, "that it is very doubtful whether Severus erected any wall in Britain," and that "the *whole* rests upon the weak authority of Spartian;" but the Reviewer is here, as inattentive as he was before, and the dogmatism ends in a gross mistake. Four others, all historians, all antients, unite with Spartian to attest the construction of a wall by Severus. These are Eutropius, Aurelius Victor, Orosius, and Cassiodorus. So egregiously has the Reviewer erred, in point of fact! Even Horley, one of our best and most popular antiquarians, declares, in direct contradiction to the Reviewer, that the wall of Severus has better attestations in its favour, than either of the other two.

Portus Adurni, adds the Reviewer, while he is picking petty objections against Mr. Turner, is not Portsmouth, but Old Shoreham: but, to shew the frivolousness of such an objection, we need only remark the uncertainty still subsisting concerning the place. Camden, at one time, thought it might be Arundel, yet at another, agreed with Selden in thinking it might be Aldrington, near Old Shoreham. Where he had no distances to conduct him, he could be led only by the sound of names. *Arundel* seemed, at first, to reverberate the name, by a transposition of the letters; but Aldrington seemed at last to reverberate it without any transposition. Horley, not satisfied with either position, selected Portsmouth as retaining at least the first half of the appellation. Dr. Henry followed Horley,

and Mr. Turner went with him. If the Reviewer likes not *their* position, he is welcome to *prove it wrong*, and to produce a *better upon proof*. But a mere recurrence to an old opinion, as if it had never been opposed, and never could be opposed, can only prove the maker to be acquainted with the old, and to be ignorant of the new.

The Reviewer intimates in his newly assumed pity for that very Gildas, whom he has just censured Mr. Turner for praising, as he thought, that Mr. Turner has attempted to make him ridiculous, "by depicting the poor Britons as sitting within the wall, to be caught like fish with the chained hooks of their adversaries." But the Reviewer is as spiteful in his pity for Gildas, as he was in censuring Mr. Turner's supposed praise of him; only he is spiteful now to Mr. Turner alone, and was then spiteful to Gildas as well as him. Mr. Turner is now condemned for the folly of Gildas. Mr. Turner's account is Gildas's own; the whole is a *literal* translation from Gildas, and expressly rejected from history, by Mr. Turner, as too burlesque in itself: but the Reviewer must come in for a share in the folly. He reprobated the passage as Mr. Turner's, for its ridiculous description of the Britons; yet then, to make them more ridiculous, and the passage more worthy of reprobation, dexterously interpolated a couple of words. The Britons are thus represented by the Reviewer himself, and not by Mr. Turner or by Gildas, as persons "to be caught *like fish* with the chained hooks:" and the Reviewer is thus caught, like a fish, with his own hook.

The authors, whom Mr. Turner has quoted, in p. 154, note 27, says this hooked Reviewer, "are comparatively so recent, that their testimony cannot affect the question," whether the Saxons came hither by invitation or not. The first author quoted to prove they came *not* by invitation, is Treculphus, who lived in 823, The second is Sigebertus, who lived about the æra of the Norman conquest. If authors, of such a date as these, are to be rejected from history as *recent*, the Anglo-Saxons will almost have no history at all. Yet Mr. Turner might have adduced an authority older than either of these; even Nennius the Britain, who expressly says, "venerunt tres chinlæ a Germaniâ in exilis pulse, in quibus erant Horsa et Hengist—Gortigernus autem suscepit eos benigne (c. xxviii). And "three of the Saxon vessels," said accordingly the historian who first noted the passage, "laden with men and equipped for a descent, were accidentally hovering on the Kentish coast." (History of Manchester, 11. 15. quarto.)

From particular criticisms the Reviewer flies off into general. Here I cannot refute, because I can barely deny. What I can do, however, I will do for modest merit assaulted, and for timid sensibility insulted. "Authors of great reputation and of none," he tells Mr. Turner and the public, "authors of veracity, falsehood, &c. are blended in one confused mass." This charge I do, *ex animo*, deny, on a careful perusal of the work. For all the incidents in the history, which are stated as true, by Mr. Turner, a reputable authority is constantly produced; he has carefully avoided to rest

any

any fact alledged upon a testimony discredited. I believe him, indeed, to have been more careful in separating the true from the false throughout our ancient history, than even any writer preceding him. So directly contrary is this charge to the fact. Mr Turner indeed, has sometimes thought it necessary to expose antiquarian theorists or fabling chroniclers to ridicule! And then the better author has been put side by side with the worse, because in their race of absurdity they have only equal merit. But how different is this practice from that alledged by the Reviewer; and how dishonest is it in any Reviewer, to found upon such a practice such a charge, in full opposition to the plain tenour of Mr. Turner's conduct?

The Reviewer even descends to a censure so low, as a mere point of orthography. He censures Mr. Turner for adopting "the recent mode of expressing the sound of *th* by *z*, in preference to the former mode *dh*." But the censure is as falsely stated as it is frivolously conceived. The former mode was not *dh*, as this was not used generally; what was used was *dd*. For this Mr. Turner used *z*, I doubt not, because the last Lexicographer of Welsh had adopted it, and his Dictionary, from its larger compass, must exclude every other: *z*, indeed, is a letter not used in Welsh. It was, therefore, put as a character, to express the Welsh *th*. Nor can I see that this is more incongruous in itself, and this is certainly more sanctioned by authority now, than *dd*.

But the Reviewer mounts at once from that low employment of picking straws, to riding the clouds in general abuse of Mr. Turner. With equal injustice and illiberality, I believe, he intimates Mr. Turner not to be "even in the smallest degree acquainted with the Anglo-Saxon language or remains." I think this very work itself demonstrates the contrary. Nor can I conceive any principle except the malignity of prejudice, capable of asserting it does not. Yet even if it did not, no presumption could lie against Mr. Turner, as if he was unacquainted with what he had no call to produce. He might have the knowledge, yet reserve all display of it for its proper place. The fact is, that any knowledge which he has shewn has *escaped* from him, and that he has *avowedly* reserved his display of it for a future volume. The present is only the first of *three* volumes, which he means to publish on the subject. In the third, as he tells us expressly in his Preface, "a review of their *laws, manners, government, literature, and religion*, will be requisite." Mr. Turner must then, therefore, shew his acquaintance with, and will (I doubt not) shew his intimate acquaintance with "the Anglo-Saxon language and remains." But all these promises in Mr. Turner's plan, though so explicitly avowed by him, and though so grand in themselves, the Reviewer has, with an unpardonable negligence, overlooked, or with more unpardonable perverseness, suppressed, and then abused the author for not doing what he even does do in part already, what he actually promises to do in whole hereafter. He blames the rising sun for not shining out with the splendour of noon, passes over all its assurances of a noon-day splendour

dour hereafter, and reprehends the day-spring however bright as darkness itself.

With equal injustice and illiberality the Reviewer insinuates Mr. Turner to be ignorant, that "in the British Museum are hundreds of Saxon manuscripts." Whether Mr. Turner be ignorant, or not ignorant, of this, it is impossible for the Reviewer to know. He could only, in presumption, believe, and then in rashness pronounce, Mr. Turner ignorant of it. But the truth is, as I find from a friend of his, that Mr. Turner has long known of this treasure, and has not neglected it; that he hopes in proper time to make the fruits of his application to it visible in the eyes of the public; but that then these manuscripts will be seen not to furnish the important information, which the Reviewer seems so much at random to promise from them.

The Reviewer, however, descends from his clouds again; and stoops once more to his petty employ of picking straws. Mr. Turner's hesitation concerning Offa's Queen, he says, shows him to be a stranger to the Saxon coins. This is extraordinary indeed. The bolt was soon shot, and missed its aim. Does he think Mr. Turner should have quoted a coin for a name, when he had before him a *charter with the Queen's own signature upon it*? If the Reviewer himself doubted the orthography of his Majesty's name, would he look at a guinea in preference to his royal signature? The Reviewer *must*, in conformity to his own argument, but Mr. Turner, with common-sense, conducting him, certainly would not.

Yet the Reviewer, in picking straws, finds one so like what he had picked before, that he takes it up for mere love of trifles, and produces what I have rejected before. He now produces, however, one a little different. Mr. Turner was branded before, as not "even in the smallest degree acquainted with the Anglo-Saxon—remains," and as ignorant that "in the British Museum are hundreds of Saxon manuscripts." But a cold iron only is now passed over his brow, and he is charged merely with non-application of a coin to his argument. In proof that Mr. Turner is "un-acquainted with the public treasures of Saxon lore," the Reviewer says Mr. Turner might have illustrated his argument, p. 367, by a coin of Athelstan inscribed "*Rex totius Britanniae*." The charge, however, is too heavy, and the piece recoils violently. Mr. Turner might have forgotten or might have neglected, to alledge the coin; and yet not be un-acquainted with the public treasures of "Saxon lore." To infer the one from the other, indeed, is the extreme of folly. I have hitherto noted only the malignity of the Reviewer; but I now see his foolishness. This will be even more apparent as I proceed with him on the point. Mr. Turner's argument was a rejection of the tale, that Egbert was formally crowned and entitled King of England. Alfred, he says, was more properly the first *Monarcha*; or, in greater strictness, Athelstan was. Now if he has proved his assertion *without this coin*, he had no occasion to alledge it. And, if he has not proved without the coin, to alledge the coin would not have helped him an atom in the proof. The coin could not weigh a grain in the balance, because it
does

does not call Athelstan; "*Rex primus totius Britanniae*," but calls him simply "*Rex totius Britanniae*." The question therefore, who was the King so called *first*, remains all un-resolved by the coin. If Egbert had the title first, Athelstan would be sure to have it after him. Yet whether Athelstan or Egbert had it first, the coin announces no more, than whether the one was a bastard and the other legitimate. And nothing but folly, reflected from a mirror of malignity, heightened in its glare, and redoubled in its force, could have blinded the eyes of the Reviewer so much, as to make him produce such an accusation of ignorance upon evidence so ridiculous in itself.

The Reviewer at last, like a dying snake, collects all his strength into one exertion, darts upon his prey, and fixes his fangs on the flesh. But his fangs have lost their poison and their power. He loses his hold, and drops harmless to the ground. He assails Mr. Turner thus, in assailing the antient Welch bards cited by him. He affirms them to be spurious. To a general accusation, however, a vindication equally general is all that is requisite in reply. Such I now make, ascribing his want of belief to his want of knowledge, and attributing his accusation to his ignorance. But as he comes out of his covert, and advances into open day-light, I encounter him hand to hand at once. All the pieces, assigned to the early poets of Wales, he then says, are unknown equally to Nennius, Geoffry, and Caradoc. Here mark the boldness of presumptuous ignorance. The assertion is absolutely false in every point. Caradoc had no occasion to mention the poets of Wales, because his history commences *after* their deaths; yet even he, as appears from the only copy of his work known, the translation, mentions expressly the poems of one of them, Myrddin or Myrzin Wylt. Yet the Reviewer has the hardness to aver, that *all* the early bards of Wales were unknown to Caradoc. Geoffry also has actually left a poem in elegant versification, addressed to his patron the Bishop of Lincoln, upon Myrddin and Talieffin. Yet this is the man, whom the Reviewer affirms to have known *neither* of them. And Nennius, the last of the Reviewer's three witnesses, though the first cited by him as ignorant of *all* these bards, in a passage pretty plain of itself, but very plain as corrected by Evans, mentions *a number of them together*. I recite the passage as in the printed copy of Nennius, and subjoin the corrections of Evans in hooks. "*Talhaern Talanguen*" [Talhaearn "*Tatangwn*," a bard cited by Talieffin himself], "*in poemate claruit*; et Nuevin [Aneurin," whose poems are still existing], et Talieffin" [a poet well known] et Blachbar [Llywarch, a poet as well known] "*et Cian qui vocatur Gueinchguant* [Gwyngwton," a poet mentioned both by Aneurin and by Talieffin], *simul uno tempore*," [in the sixth century], "*in poemate Britannico claruerunt*." * Thus does Nennius, who was alledged by the Reviewer to be ignorant of *all* these bards, actually show himself to be very familiar with no less than *five* of them, all his contemporaries wholly or nearly, and all

* Nennius, c. lxiv. and Evans, Pr. 66—68.

celebrated in his days for their poetry. So daring could this critic be, in and from his very blindness! But let me now *pen a secret* to him, which I have just learned from the author's friend. Mr. Turner means, I understand, in the course of the summer to publish his reasons for believing the poems to be genuine; and the Reviewer may then have a fair occasion given him, of retracting his rash assertions by informing his gross ignorance, and so making the *amende honorable* to the public.

The style of Mr. Turner, which is pecked at by the bill of this owl in criticism, Mr. Turner (I believe) will readily surrender to the pecking of such a bill. He would have been truly grateful, I think, for the remarks of a critic judicious in himself and dignified in his own language. But, when he sees his critic stooping into vulgarity of language, in abuse of *his* language, he can only turn away with disgust from such a pretended preceptor. The Reviewer, indeed, is a very Anti-Longinus,

And has himself the very style he brands.

He thus speaks of one "*endued with eyes*," and talks of the "*inscience*" of another.

To his own "*inscience*" I therefore leave him, wishing him "*endued with eyes*" more critical, and remaining,

Sir, with esteem yours,

Jan. 11, 1800.

AMICUS CURIAE.

[In our next Number we shall give a full and impartial Review of Mr. Turner's Publication.]

MISCELLANIES.

TO THE EDITOR.

SIR,

I Have just received from Weimar the enclosed letter. The writer of it, who is my particular friend, permits me to make what use of it I please, and even to publish it in some respectable Journal, if I should think it calculated to do any good, especially if the letter to which it is a reply shall appear, as is most likely, in any of the opposition magazines. As I have derived great pleasure from your excellent work, and have in consequence a much higher opinion of your judgment in such sort of matters than of my own, I send you the letter as I received it, with liberty to make use of it or not, as you shall think proper. The accusation against Wieland, which is evidently hasty, absurd, and unfounded, and to which he replied in his Mercury, for April, probably, as my friend informs me, with too much peevishness, appeared in the St. James's Chronicle, 28th January last. Mr. Boettiger's intemperate postscript appeared in the same number, to whom the following answer was remitted the same day that the copy of it was sent to me.

I am, &c.

S. R.
The

Belvedere, near Weimar, 8th July, 1800.

The Postscript, signed Boëtiger, in the *New German Mercury*, of Wieland, for April, has not a little excited my astonishment, and I feel myself called upon to express to you yourself, Sir, with freedom, but I trust without any mixture of what you call *British spleen*, my thoughts on that very extraordinary performance. On the two papers which precede it, the one by Mr. Wieland himself, and the other by an anonymous writer, from Suabia, I shall make no remarks, as I mean not to enter into any dispute on the subject, either of the *Illuminati* or the *Jesuits*. I most readily acknowledge, indeed, that Mr. Wieland, being unjustly accused by some person or persons, in England, on account of what has been called the *prediction concerning Bonaparte*, had the best right, and was called upon, in fact, to defend himself against an unjust and idle calumny. If, in such circumstances, a man expresses himself with more than ordinary warmth, provided he does not degenerate into scurrility, I should certainly not be forward in finding fault with him. It is natural to write with warmth, when one conscious of innocence is accused of any culpable action, or of any improper connection. It would not, however, be difficult to shew that in defending himself even Mr. Wieland has gone somewhat too far; that the English nation is not accountable for the absurd reflections of an anonymous individual and a foreigner, or for the reveries of the *St. James's Chronicle*,* which has no claim to the title of *Hofzeitung*, or *Court Gazette*;—that Mr. Robison, though the author of a book on the *Illuminati* is, at least, as little of a *sympathant* as Mr. Wieland himself; and that the people of England are still as able to distinguish truth from falsehood, and as little accustomed to credit hasty and unfounded inferences as those of Germany or any other country. But as I do not mean to reply to Wieland I will not blame him.

With respect to the Abbé Barruel, as he has mentioned your name and treated your character with disrespect, you have, Sir, the fullest right to reply to him; and if, after fully and satisfactorily answering all his assertions and insinuations against your own character, you should endeavour to prove, which probably would not be difficult, that he is the supporter of downright despotism in civil government, and of superstition in religion; that, in many instances, he is a calumniator and a fanatic; as I am no partizan of Barruel, your work would meet from me with no opposition. But when I observe, that, instead of seriously replying even to him, instead of making any distinction between what is unquestionably true and what is false and calumnious, you only deal in injurious language, which you apply in a manner equally unjust and ungenerous to Mr. Robison and the whole English nation, I feel myself entitled to defend a most respectable character, and to reclaim against the unjust aspersions thrown upon my country. I am not

* "The *St. James's Chronicle*" is a truly independent paper, originally instituted by men, celebrated for their genius and their talents, and invariably conducted on the soundest principles, religious, moral, and political. *Editor.*

ashamed, Sir, to avow the *prejudices* natural to an Englishman; but I trust, however harsh the word may sound in philosophic ears, these prejudices will be found so liberal as to be consistent with a love of truth—with the duties which man owes to man without distinction of country or climate—and with the respect which I owe to the similar prejudices (equally honourable in men of all nations) of those in whose country I am residing.

You abruptly, without the smallest preface or qualification, begin your postscript in the following terms:—"That a book such as that of Professor Robison, of Edinburgh, a man hypochondriac and sick in body and mind;—THE HORRIBLE HISTORY OF THE CONSPIRACY OF ALL THE GOOD HEADS OF EUROPE AGAINST POLLY (*Dummheit*)—for so ought in propriety his slanderous *proofs of a conspiracy* to be translated; under the protection of a dedication to the minister Windham, (known as the most avowed supporter of an exterminating war against France) should be so successful among the English populace, (*Pöbel*) and that half a dozen editions should be so quickly sold, will excite no wonder in him who has had occasion to learn particularly the unbounded affection of the robust John Bull (equally great whether he is lodged in Billingsgate or St. James's-Street) for *bloody news*, bloody, horrible news, murder, conspiracy," &c.

I confess, Sir, it was some time before I could believe that I had seized the proper sense of this extraordinary passage, or that I could allow myself to think that Mr. Boettiger had written it. If I were not firmly convinced by numerous examples of the facility with which the sincerest men may be deceived, especially when their passions are excited; I should have imagined it utterly impossible that you could have seriously used such language in speaking of such a man as Mr. Robison. I am certain you could not have done it had you seriously read and considered his book, or had you made such enquiries as you easily might and ought to have made respecting his character and reputation. It is impossible for me to conceive what purpose you could propose to answer by such an attack upon the man without once referring to his reasons, or what cause could have prompted so egregious a dereliction of the common principles of prudence. Mr. Robison, as far as I know, has never done you any personal injury: he does not once mention your name in his book; and even though he may have fallen into some mistakes in a subject which he does not pretend to have completely fathomed, his work by no means deserves to be placed as you have placed it, on a level with the performances of Grub-Street. That he has long laboured under bad health is his misfortune, not his fault. I leave it to yourself, Sir, to determine whether the mentioning such a misfortune as you have mentioned it to be generous, or whether the conclusion you have drawn from it be just. You cannot be ignorant that many of the most illustrious men have laboured under bad health and corporeal infirmities, and have yet exhibited the most signal marks of genius and of sound judgment. I cannot, therefore, believe that you would of yourself conclude that

that because Mr. R. has long laboured under bad health his judgment must therefore be disordered. If you have hazarded such a conclusion on the faith of any of your correspondents, I must beg leave to inform you that they have grossly imposed upon you. There are few men in Europe possessed of a sounder judgment or of more extensive acquirements than Mr. R. In mathematics and natural philosophy he has very few equals, whether we consider the depth of his knowledge or the ability with which he applies it to the useful arts of life. In moral science he does not, indeed, admire the labours of Kant, and even thinks some of his principles, and, perhaps, their general tendency, dangerous; but he is intimately acquainted with that science, as it has long been taught by the ablest men in England, and it ought not to hurt the vanity even of a German and a Kantist, if Englishmen still suppose that their own distinguished moralists and metaphysicians have not been entirely fools. In this age of infidelity he is not ashamed to profess himself a Christian; and he boldly and ably contends that ignorance (the want of accurate observation and of just and general views of nature and of providence) and vice are the great causes of the infidelity of the present day, and that they who pretend to be Atheists on principles of science, will be found, on examination, to be mere smatterers, whose whole knowledge consists in a few idle phrases, which, uttered with the necessary gravity and confidence, attract the notice of the idle and runaway with the admiration of the dissipated. Professor R. has travelled through the chief countries of Europe, has been in America, and has viewed, with a philosophic eye, the various modes of life, which the different countries, he has visited, exhibit: he is acquainted with the most important languages, ancient and modern; is a man of unblemished honour, and in every respect what we, in England, call a gentleman. Instead of being an enemy, as you have positively asserted, of all the good heads of Europe, a patron of folly, and a fanatic, there is nowhere a more ardent friend of real science and of true liberty; as any man, indeed, who seriously reads the book against which you are so highly prejudiced, provided he has any precise notions of science and of true liberty himself, will most readily discover and acknowledge. Nor is this the exaggerated praise of a friend; no one who knows Mr. R. as I have known him, and as he is almost universally known in Britain, will dare to call it in question. The English Jacobins, the slanderous authors of the *Monthly Magazine*, and of the *Analytical Review*, and of other similar publications, (which are often alike devoid of truth and modesty) never fell into a more egregious folly, than by treating Mr. R. as you also have done, as an enemy to science and to liberty, as nothing more clearly proves that their clamours result not from the love of true science and of rational liberty, but from a desire of universal innovation after the French model in philosophy and in politics.

Mr. R. has in his book very simply and candidly related the accidental circumstances which led him to the knowledge of the Illuminati, and the views with which he published what he had discovered; and every impartial man who seriously reads what he has written will certainly,

certainly account those views honourable. In every part of his book he exhibits himself, what he really is, as the ardent friend of true science, of rational religion, and of genuine liberty, and directs all his attacks only against philosophy, falsely so called, against those who, pretending to be wiser than their neighbours, wish to persuade us to live as without God in the world; and against those who, with the words liberty, philanthropy, moderation, &c. ever in their mouths, promote only licentiousness, rapine and murder. Such are the good heads of Europe, and such the folly against which Mr. R. has written. That he may have committed some mistakes in his account of the Illuminati, and, perhaps, drawn some false conclusions may be possible. Prove this to him in a gentlemanly manner and you will find him ready to rectify his mistakes, and to thank you for your corrections. But you will find no reasonable man in England, nor, I presume, in any other country, who will disbelieve *Robison's proofs* in consequence of a mere positive denial dictated by passion. On the contrary, such a mode of attack is naturally calculated to confirm every thinking man who has no other means of being undeceived. It cannot be denied, that such a society as that described by Mr. R. did exist, and that, though many respectable men were members of it, it was directed by persons capable of going the most criminal lengths. Why not acknowledge this, and the danger of it? Is philosophy in danger, because a parcel of philosophical villains, or persons pretending to philosophy, but led on, in fact, by secret ambition, are exposed to just contempt? Is liberty endangered by the display of Jacobinism in all its native horror? If you did not choose to enter thus far into the subject, you ought to have let it alone; for in attempting, by mere assertion, to prove too much you prove nothing, and throw, besides, suspicion into the opposite balance. If you did not choose, therefore, to waste your time by entering fully into the merits of the case, I again repeat, you ought to have let it entirely alone; and you might certainly have left it, with full security, to the assiduity and impartiality of the gentleman whom you so justly praised, and whose work on the illuminati you announce. There is no man in Europe better qualified for deciding on any difficult or disputed question than Mr. Mounier. His unsullied integrity, his unquestioned impartiality, his extensive acquirements and active assiduity, and, above all, his intimate acquaintance with the nature and causes of the French Revolution, peculiarly fit him for such a task; and very fastidious, indeed, must be the party which shall refuse to listen to him. Yet, I am firmly persuaded, there are many in England who have uniformly treated Mr. R. as you have done, who will, probably, not derive much greater satisfaction from the work which you announce, though, as I am sure, that Mr. Mounier will treat Mr. Robison as one gentleman and one scholar ought to treat another, I think, I may safely venture to predict, that his work will meet from no one with a warmer and more respectful reception than from Mr. R.

Respecting what you have been pleased to say, in the sentence I have quoted, about the English populace, I will restrain myself from expressing my feelings or my indignation. It must have been in a
very

very unthinking moment, I am persuaded, that you united together under the same censure the inhabitants of Billingsgate and of St. James's-street, and I can positively assure you, that your knowledge of honest John Bull is neither so intimate nor accurate as, perhaps, you imagine. A foreigner, and especially one who has never been in England, treads on ticklish ground when, in order to raise a laugh, or excite prejudices against that country, he makes allusions to local circumstances and local characters, which it is difficult even for the natives to manage with ease, elegance, and effect. I must beg leave to inform you at the same time, that England has not yet fallen into such a state of insignificance and of bad taste as you have been here pleased to assert; nor will you find the people receiving implicitly and without examination, as you have told us, any book, merely because it is filled with *bloody news*. There may be individuals, in high stations, who believe, and even you yourself, I presume, must allow, that there is some curious and important information even in Barruel; but I know no person who refers to his work as a diplomatic codex; and, I am credibly informed, that its merits have been ably canvassed, and many of its faults severely exposed in the journals the most favourable to the Government. Your remarks, therefore, on *the pilots of the British vessel of State and on the members of the respectable Senate of the Imperial Isles (Kaiserlichen Inseln)*, appealing in open Parliament and in State Papers to what you call the absurdities of Barruel, fall harmless to the ground when narrowly inspected and compared with the facts; and your endeavouring to account for a folly, in great part of your own creation, by referring to the *dazzling effects* of party spirit, and to the *insolent licence* in the use of means employed by Machiavellic politicians to win the public opinion, is similar to the conduct of those philosophers who endeavour to account for facts of which they have not established the existence.

I am not ignorant of the wild and unfounded calumnies which have been circulated in Germany against the government of my country, in consequence of its conduct in the present war, and I cannot help remarking that an Englishman has at least as much reason to be indignant at such wanton and ignorant malice, as a German can have, on account of the works published in England against the Illuminati, granting them to be in every respect as ill-founded as you would have us believe. It has been too much the fashion of late years among the German writers to calumniate the British government, and to circulate, with unbounded confidence, the lies and misrepresentations of the opposition papers in England, and of the Republican Gazettes of France. Yet it is now as evident as day-light, and every person free from the party spirit against which all so loudly declaim will readily acknowledge, that had England followed the plan they so ardently laboured to recommend, Europe would at this moment have exhibited only one common heap of ruin, devoid alike of religion, of learning, and of liberty. I love science and I love freedom, but I abhor all affectation of extravagant novelty both in the one and in the other, because I believe it to be equally fatal to both. I think in such a country as England, where liberty is acknowledged and established by the laws,

laws, that the parliament and the people have a right to watch over and even to be jealous of the government. But, on all occasions, with reason and without, and especially in cases totally unprecedented and of extreme difficulty and danger, to be crying out against the Machiavelism of administration, and the danger of liberty, is equally weak and wicked. I firmly believe, and am sure it would not be difficult to prove (in part it has been unanswerably proved already) that there never was any government or administration in Europe; less directed by Machiavelic principles than that of England during the present war; and posterity, if posterity escape the desolating principles of these times, will see and acknowledge it, when the passions and partialities of the several agents shall have long been buried in oblivion; amongst many other epithets applied to Barruel, you call him a pensioned (*befoldeten*) priest, an allegation which you certainly cannot prove, and which I am positive is not true. You certainly with the same thing to be believed of Mr. Robison, from what you say of his dedication to the *minister Windham*, though the smallest attention or enquiry would have proved to you, that this dedication was the effect of an early acquaintance at college, accidentally renewed in London; and not of ministerial patronage. Mr. Pitt has been, in a peculiar manner, accused both abroad and at home of keeping in his pay a list of writers to defend his administration. It would have been highly useful and highly praise-worthy in him if this had been the case, if he had employed a few persons of sufficient abilities, integrity, and discretion, and furnished them with sufficient materials, where circumstances rendered it necessary, in order to expose matters to the public eye in their just light, and to prevent the baneful effects of the repeated lies, and continual misrepresentations of the opposition papers, some of which were certainly known to be in the pay of the French Directory, and, perhaps, may still continue in the pay of the new government. Unfortunately the minister has not the same ideas on this subject, for he suffers all the odium (yet if placed on a proper and liberal footing I know not why it should be odious) without the advantages. No minister, I imagine, was ever more careless of such means of securing the public opinion, though if exercised in a manly liberal manner nothing could be more just or useful. He has, indeed, been served "by writers not his own."

The idea seems to exist upon the Continent that every paper called ministerial is a *Court Gazette*, and thus Wieland denominates the *St. James's Chronicle*. There is no official or Court paper in England, except the *London Gazette*, which never contains any thing but official news, State Papers, and proclamations. The other newspapers range themselves on the side of the minister, or on that of the opposition, according to the principles or prejudices of their respective editors; and though we are daily entertained by the latter with re-

* For a *case in point* we refer our readers to p. 204. Vol. I. of our Review. And, we now add, that we have since received indisputable proofs that *one paper*, at least, was in the pay of the French Directory.
Editor.

marks on the baneful influence of *party spirit* and of *political corruption*, a sufficient number of anecdotes are known respecting the leading papers of this description to prove that they are equal adepts in the practice, as in the theory, of what they thus frequently make the theme of their most pathetic declamations.

I do not mean, Sir, to assert that my country is totally, and in every respect, faultless, either in its government, or in the general conduct and character of the people. Whatever may be my own private opinion in comparing it with other countries, I shall never so far forget what I owe to foreigners, as to disgust them with senseless claims of superiority. But I reclaim loudly and positively against England's being represented (as she too often has been in Germany, and as she seems in a peculiar manner to be represented by you) as the patroness of ignorance and despotism on the one hand, and the cause of an unjust and unnecessary war on the other. I am well convinced, indeed, that if I had even the tongue of an angel, and could wield the pen of the readiest writer, I should attempt in vain to silence the envious calumnies and gross misrepresentations which are so artfully and assiduously disseminated amongst a certain set of men both in England and on the Continent. But I conceive that I have the fullest right to call upon you to retract assertions both against Mr. R. and against my country, which as they are totally devoid of truth and justice must be the effect of false information, or must have dropt from your pen, in an unguarded and unthinking moment.

I am, Sir, your obedient humble servant,

JAMES WALKER.

TO THE EDITOR.

SIR,

IT was far from my design to provoke a reply to my first letter. And, to avoid any thing like controversy with the Reviewer, I will only say, in answer to the charge of misquoting and misrepresenting him, that I was not conscious of the faults imputed to me when I wrote to you; and, at this time, I do not believe I have been guilty of them. In my opinion, it does not require much ingenuity to interpret my letter more to the credit of the writer, and so as to give no offence to the Reviewer.—Mrs. More's Statement of the Doctrines of Christianity is a very small part of her book on education: and the severest censure of her opinions and expressions on religious subjects will consist with a general admiration and praise of her talents as a moral writer. This one remark implies all I should say, if I were to enter into a particular vindication of myself. But, I forbear.

In his animadversions on my first letter to you, the Reviewer intimated his conjecture of some *school* to which I may belong. But, I know not any *school*, or sect, or party, in whose list I should not blush to read my name. I profess, indeed, to be one of the people
called

called *Christians*: and, it has been my good fortune to have been educated in the church of England. I have told you before, that I am a friend of the Anti-Jacobin Reviewers as defenders of our happy constitution in church and state. I will explain myself further on this subject; and will endeavour to convince you, that I am a good churchman, and as much an enemy to schism as the respectable Mr. Daubeney.

If any one were to ask, what has been the means, by which this nation has been preserved from the prevalence of revolutionary principles and from democratic ruin; I should ascribe our salvation to the revered character of our most gracious Sovereign, to a general confidence in the integrity of his heart, to the loyalty of a vast majority of his faithful subjects, and their zealous attachment to the constitution. I should ascribe it to the wisdom, the courage, and firmness of administration. I should ascribe it to the wisdom of the parliament; and, to the conviction, which the most independent members, in both houses, entertain, that his Majesty's Ministers are pursuing the true interest of the people. I should ascribe our salvation to the Alien Bill, to the prudent suspension of the Habeas Corpus Act, and to the armed associations. I should ascribe it to those many excellent publications from the press, which have exposed the sophistry, the weakness, and the wickedness, of seditious, democratic, and Jacobinical authors, reviewers, and scribblers; and, in the catalogue of useful publications, and of those of the first importance, I would mention the Anti-Jacobin Newspaper and the Pursuits of Literature, the British Critic, and the Anti-Jacobin Review. I would say these at home, and our brave soldiers and mariners abroad, have been the bulwarks of the nation against the domestic and foreign enemies of Britain, and of our happy constitution in Church and State.

But, it would not be inconsistent with a very high sense of the importance of the British Critic and of the Anti-Jacobin Review, if I confess that I do not always approve either the praise or the blame, which I find in these useful publications, especially on religious subjects. The compositions of occasional correspondents, writers of various talents, views, and tempers, are admitted into these periodical publications; and, I may dislike some of them, or some things contained in these compositions, without any dislike of the Reviews themselves; and, without any unfriendliness towards those who are the principal writers and managers of them.

To convince you that I am a good churchman and as much an enemy to schism as Mr. Daubeney is, I will transcribe a note, which I wrote only a few days before I read the Anti-Jacobin Review for the month of March; and which was written for a very different purpose than its introduction into this letter. "It was one thing, to tolerate the scruples of *dissenting brethren*; and quite another, to extend the original limits of toleration so widely, that the very members of the established church, who have none of those scruples, may despise all rule, all order and government, and set up schism-shops in every

every parish. It was one thing, to tolerate *religious* Dissenters, who could subscribe to the same *doctrinal* articles with their brethren in the established church; and quite another, to give licence to *political* Dissenters, openly and publicly, to blaspheme those doctrines which are held most sacred by the nation; to *deny the Lord that brought them*, and blaspheme God and the King, by their bitter and indecent invectives against the established religion, *i. e.* against the constitution in church and state. This was giving licence to the modern *Fawkeses*, to carry on their horrible work in broad day-light: and, this excessive latitudinarianism, for I cannot call it *charity*, will probably end, in what the first *G. Fawkes* and his associates intended to perform, in the destruction of King and Parliament, and utter subversion of the laws and religion of this country. They, who should guard against this danger, I fear, are too fast asleep, or too deeply infected with latitudinarian principles, to see the danger till it become impossible to prevent the catastrophe."

The term *Calvinism* was used, in my first letter, as the Reviewer supposed, in its *general* sense; because the doctrine of *irresistible grace* was not mentioned by the Reviewer, and I did not perceive, in Mrs. More's Statement of the Doctrines of Christianity any thing to excite an idea that she might be charged with having taught this doctrine, either directly or by consequence. The expression *irresistible grace* is used by some modern Calvinists; but, I think, *Calvin* had too much learning, and too much good sense, to use an expression so very exceptionable as this is. I do not recollect any thing like it in his book of institutes. And most certainly, the doctrine of *irresistible grace* is no part of Mrs. More's public creed; I mean, it is not asserted in her Statement of the Doctrines of Christianity. Recollect her words, "Grace must be *used*, or it will be withdrawn;" *i. e.* it is imparted conditionally, and will be withdrawn, if not used: and, there is no medium between *not using* the grace of God and *resisting* it. She affirms, indeed, that "Christianity is a new principle infused into the heart;" and this, you may say, looks something like irresistible grace. But this is not the whole of what she affirms: she affirms, that Christianity is a new principle infused into the heart *by the word and spirit of God*. This addition makes a very material difference, by the *word* and *spirit* of God; by the word *received*, by the word *believed*, by the spirit *yielded unto*, and both *obeyed*. Not by the one without the other: for, if by the word without the spirit, her doctrine would be Pelagianism; and if by the spirit without the word, it might be *irresistible grace*, or mystic enthusiasm. But, if infused into the heart by means of the word, as well as by the influence of the divine spirit, it is grace proposed and offered to us: it is grace which *may* be resisted, and the infusion of it as a habit effectually prevented. And, if grace cannot be resisted, effectually and finally, even that *grace of God which bringeth salvation*; or, if the spirit of God cannot be resisted in his operations; then, there can be no such sin as the sin of unbelief, and no such thing

thing as sinning against the dispensation of the spirit ; and, I think I may add, there can be no such thing as eternal damnation. I write this with reverence, and with submission to the dictates of revelation.

But, the secularity and profaneness of professing Christians, much more than the perversion and abuse of the doctrine of grace to the purposes of enthusiasm, has rendered the doctrine of the grace of God extremely unpopular in our day. They who are any thing more than Pelagians, or who insist that the grace of God is necessary to produce repentance, faith, and sanctification, or, in Mrs. More's words, to *infuse a new principle into the heart*, and who urge a conduct suitable to this doctrine, are generally reproached under the denomination of *Calvinists*. And, so strong and extensive is this prejudice, I have known some good people, who have fancied themselves to be Calvinists, and who would call themselves *moderate* Calvinists ; but who, in reality, were no more Calvinists than I am. Yet, though I am not a Calvinist, I revere the name and memory of the great Reformer, whom Bishop *Jewel*, the brightest ornament and glory of the English church, called that Godly Learned Father John Calvin ; and of whom *judicious Hooker* said, " I think him incomparably the wisest man that ever the French church did enjoy since the hour that it enjoyed him : " and he added this testimony concerning him, " Though thousands were debtors to him for divine knowledge, yet he was debtor to none, but only to God, the author of that most blessed book " *THE BOOK OF LIFE*. " And truly, I think, it should not be lamented, as our misfortune or disgrace, that some pious clergymen, and lay-members of the established church, follow Calvin's method of interpreting the sacred Scriptures : but, we ought to be ashamed of it, as a symptom of receding to the extreme point directly opposite to Calvinism, (and all opposite extremes are equally removed from truth and wisdom) that the venerable name of *Calvin* is become a bear's skin, in which pious ministers of this church are exposed to contempt, to be reviled and persecuted.

The translator of *Mosheim*, thinks " the cautions, annexed to the 17th article of the church of England, intimate that *Calvinism* was that which this article was meant to establish. " Mr. *Daubeny*, and many others, thinks these cautions prove the contrary. Bishop *Burnet* thought " the cautions added to this article intimate, that St. Austin's doctrine was designed to be settled by it. " *Sub judice lis est* ; and, while it is so, *i. e.* until the church of England formally renounce the Calvinistic interpretation of this article in the houses of convocation and of parliament, it will be very uncandid and unjust to reproach any clergymen, or laymen, for interpreting this article calvinistically. And surely, it would be fair and equitable, if we indulge the prejudices of those who lean towards Calvinism, when we ourselves incline, or connive at those who incline, towards Pelagianism ; against which the Church of England, in her articles, has expressly decided.

Calvin

Calvin adopted the sentiments of St. Augustine, on the subject of predestination: but, *St. Augustine's* doctrine does not comprehend the tenets of *Calvin*. Calvinists, therefore, subscribe to this article, as expressing their own opinions, which it certainly does to a certain degree; and, it is a natural, and very pardonable, prejudice in them, to suppose that it *implies* the rest. There is an example of this in the history of the reign of *Elizabeth*. The most learned and pious men, at that time, were preferred to the highest offices in the church; and most of them were either *doctrinal* Calvinists, or what we should now call *moderate* Calvinists, but, in truth, the followers of *St. Augustine*. The authors of the *Admonition* were rigid Calvinists, in doctrine and discipline. In the *Admonition*, they exposed and exaggerated every inconvenience and blemish they could spy in the established church, and imputed a thousand imaginary faults to her. And, if they had thought the doctrine of the church, on the most important articles of religion, and especially on the subjects of grace and predestination, had been erroneous, it would have excited the greatest outcry. But, upon these subjects, they were quite silent. "Hitherto," said Whitgift, in his Answer to the Admonition, "(thanks be unto God) in all this discourse, there is not one piece of false doctrine of any substance ascribed to this church of England by these libellers; and therefore, it hath (as God will) the first note of the true church of Christ, i. e. *purity of doctrine*."

They, who are Calvinists in doctrine and discipline, may be no friends to our constitution: their principles incline them to be enemies: and generally, I believe, they are avowed enemies; or only want a fit opportunity for declaring themselves. But, to say this of *doctrinal* Calvinists, is little less than saying *Whitgift* and *Hooker*, and the majority of the English Bishops and clergy, in the reign of *Elizabeth*, and of *James I.* were no friends of the established church; for, either they were Calvinists, or held that doctrine of grace and predestination, which, in our day, would be sufficient to give any one that denomination. But, it is not wise, to reproach those as enemies, who are disposed to be conscientious and orderly conformists, lest we make them such. Prudence dictates, in the present day especially, that we comprehend all we can within the muster-roll of our friends. Mr. *Daubeny* confesses, "that the Calvinistic notion may consist with the most pure and spiritual Christianity." If so; the interests of Christianity are not involved in the dispute; and pious Calvinistic clergymen ought to be treated with respect and brotherly kindness. There are some of this class, I believe, in every diocese. Their Diocesans treat them with the liberality which has long distinguished the Bishops of the English church: and, Sir, it can never be decent, in persons of inferior rank, to censure those whose pious and orderly conduct the Bishops approve.

I have no objection to any proper correction of errors in doctrine and irregularities in practice. But I do object, and protest against the cruelty of dressing innocent and worthy characters in bears' skins, to be worried by dogs. There must be some shades of difference in our conceptions and expressions of every truth. This fault, if it be

one, cannot be avoided. Every attempt to correct it will be in vain. Let blameable, that is, avoidable errors and irregularities be corrected; and let it be done *with meekness of wisdom*. Admonish your erring brethren; but remember, they are *your brethren*: for, while they hold the foundation, though they build upon it with no better materials than wood, and straw, and stubble, and dissent from you in many subordinate points of doctrine and practice, they are your brethren still. Convince them of *your* charity, though you should fail to convince them of *their* faults. The violence of argument and the injury of abuse are utterly inconsistent with the genius of Christianity. They are in themselves very great faults, and very unfit instruments to correct faults in other people. I would rather err with pious, though misguided, *brethren*, than unite with *wise* bigots in pelting them with stones and dirt for their faults. I can hope our great master will pardon these, and approve their sincere piety: but, he will never fail to punish the outrages of persecutors.

I conclude with the words of the writer, upon whose criticism I have presumed to animadvert; adapting them to my present purpose. "I shall lose no slight portion of that sincere respect which I have felt for the managers of the Anti-Jacobin Review, if they do not receive this friendly admonition with unfeigned gratitude; and if the future numbers of this useful work do not derive material improvement from this seasonable and benevolent remonstrance."

I am, Sir, your humble servant,

I. S.

P.S. I wish it to be understood, that my argument does not extend to the justification of any one, who will not submit to the order and discipline of the Church of England. I know not any argument, that will justify any one in practices inconsistent with the rules of the society of which he is a member. At this time, especially, every step inconsistent with the order and discipline of the church, and which gives encouragement to sectaries, ought to be avoided with anxious scrupulosity. Whoever encourages schism in the church is, in fact, undermining the State. I believe there are very few of the clergy, who lean towards Calvinism, that can be justly accused of irregularities; and, they, who are not guilty, will not be offended by this admonition.

Upon the LEVELLING SOCIETY, ENGLISH ASSASSINS, &c.

TO THE EDITOR.

SIR,

ENCOURAGED by the impartial manner in which you have spoken of the Rise and Dissolution of the Infidel Societies, I have the pleasure to inform you that I have also been honoured with a letter from his Lordship the Bishop of Durham, containing a positive opinion as to the originality and good tendency of the same work. Another eminent dignitary, and other of the nobility and clergy, have also expressed their opinion of the importance of its information to the upper ranks of society. But, though I have received *actual assistance* from

from some private characters, still as there are cogent reasons for not deferring some intelligence of greater weight than the former for another edition of my work, I shall, *for the present*, wave the consideration of the dangerous consequences of responsibility; and, after anticipating the objection, why these discoveries were not made sooner, proceed with my present object.

First, the obstacles to discoveries, where large bodies of people are concerned, generally arise from *mistrust* and *fear*. The former is always natural; but the latter may take its dimensions from doubts, *too often well founded*; not whether the parties entertaining these doubts will be rewarded, but whether even their persons may meet with *timely protection*; a consideration naturally enhanced by a sense of the imminent danger always apprehended from being exposed to desperate characters.

That these apprehensions are not ideal, nor started to serve any private, or party purpose, must evidently appear to the prejudiced, the *supine*, and *secure* of all descriptions in Church and State, when it is proved, that, in addition to the enormities indicated in "*The Rise and Dissolution of the Infidel Societies*," a SYSTEM OF RAPE and MURDER has been organized, and acted upon, by a body of men once 140 in number; not unaptly terming themselves

THE LEVELLING SOCIETY.

According to the account I have received from a person, once in the executive committee of the London Corresponding Society, the association I am now speaking of was projected and organized by one of the persons indicted with Thomas Hardy in 1794. Their first place of meeting was at the sign of the Blue Posts near Dean-street, Soho. The leading men had belonged to the Corresponding Society, and one of them was also a member of the Friends of Morality, meeting at the Temple of Reason, described in the third chapter of my pamphlet. The avowed object of the Levelling Society, specified in their articles, was to obtain an equal division of land and all other property, and to extirpate all distinction in society either by force or fraud, or by both if necessary. Secrecy was also enjoined by oath, and the failure thereof to be punished with death by the rest of the members.

In pursuance of this plan, several of these persons appear to have armed themselves with pistols, &c. and to have subsisted upon their depredations, principally committed upon the Western Road about Uxbridge and Windsor. And as all kinds of property were free to be taken from the rich, especially the *clergy*, the nobility, the contractors, &c. a committee was charged with a portion of the same, to pay for printing, for pikes, and other arms, to be in readiness against the time when open force might be used against the Government: in the mean while, the members were to harass the rich by destroying horses, sheep or game. Several instances of cruelty to horses may possibly be traced to this source. To prevent being suspected, as common thieves, it seems it was the practice of these marauders never to take any high road, but those the most unfrequented. Instead of skinning the sheep in the usual manner, it appears they used to deprive them of their wool by scalding, knowing

the skins frequently lead to detection. That these particulars may not be doubted, and that the manner in which they transpired may be accounted for, it may be recollected, at a certain office, that about the latter end of the Summer in 1798, two men were committed for three months imprisonment to the New House of Correction in Cold-Bath-Fields, for being found by the patrols in a field near Kensington, armed with pistols and cutlasses, about one o'clock in the morning. In this prison, having an opportunity of conversing with two persons confined for seditious practices, and whom they had known in division the second, of the London Corresponding Society, they immediately let them into the secret of their order, assuring them they were by no means professional thieves; but being unknown to the Police Officers, and bringing persons to appear for them who had known them when they lived in some degree of credit, their first sentence was mitigated from six to three months imprisonment, as before indicated. And what may make this discovery of the greatest importance to society, is the well-known fact that the murder of Mr. Mellish, who was shot in the country most frequented by these desperadoes, has not yet been accounted for!

From the inveterate enmity expressed by these men against all contractors, it has been suggested that the late threatening letters, burning of barns, &c. may also have arisen from an association still in existence. But a further development of these causes and effects may depend upon the zeal and patriotism of those who have the welfare of the State and that of its benefactors sincerely at heart.

The surprize expressed by all who read the Rise and Dissolution of the Infidel Societies is certainly flattering; and it may, probably, increase when circumstances admit of the adoption of your advice relative to a cheaper and more compressed edition, for the accommodation of the lower orders of society.

I am, Sir, with much respect, yours, &c.

HAMILTON REID.

P. S. In your last Review, the Infidel Meetings are styled "Schools of Assassination." In fact, so frequent and so vague were the proposals in the clubs for assassinating some eminent character or characters, that, like eruptions naturally proceeding from such volcanos, they, at length, became matters of indifference and created little or no notice! Did room permit, some very curious traits might be given upon this extraordinary subject. I shall only add, that just before the apprehension of a number of the United Englishmen, a *Committee of Assassimators* was spoken of, as a part of their constitution.

POETRY.

Verses to the Memory of COUNT SUWOROW,

FOE to religion's foe; of Russia's throne
The prop, th' avenger, and the pride in one;
Whose conqu'ring arms, in bold defiance hurl'd,
Crush'd the rude monster of the western world:

Tho'

Tho' wrapt in gladness now thy wars shall cease,
 'Mid the pure regions of eternal peace ;
 Accept the praise thy genuine works demand,
 Nor spurn the labours of a British hand,
 Whose patriot breast, tho' proudly prompt to smile
 On the rich glories of his native isle,
 Unenvying still can own each virtuous soul,
 From the parch'd Indies to the Northern Pole.
 Oh, did that arm still lead thy vet'ran band,
 Enured to conquer at their chief's command ?
 Ne'er would the foe have met the awful shock,
 Or the proud consul pass'd the fated rock.
 Soon had thy sword aveng'd an injur'd God,
 And Atheists trembled as the giant trod :
 What tho' each fool, in proud opinion great,
 Would blast that worth he dares not imitate ;
 Tho' thine like Alfred's name be doom'd to stand,
 In the rude annals of a barb'rous land ;
 Yet shall not Europe, to thy deeds unjust,
 Permit the chief to moulder with his dust ;
 Long as the Alps high-towering rise in snow,
 While rolls the Trebbia, and while swells the Po ;
 Those rocks, that torrent, shall thy praise rebound,
 And earth assenting ratify the sound,
 While glory stamps it on the lists of fame,
 And next her Pitt's inscribes Suworow's name ;
 Pitt, whose high worth applauding worlds advance,
 The pride of Britain, and the scourge of France.

W————s.

HISTORY.

SUMMARY OF POLITICS.

IT has too often been our lot to depict the situation of Europe in most gloomy colours, and to give vent to those feelings which must unavoidably result from such a state of things in every mind that is true to its King, its country, and its God. Once more this painful duty recurs, and, at a period, when it was least to be expected. Whoever attentively considered the comparative resources of the Belligerent Powers at the opening of the present campaign, and will now observe their respective situations, must find ample ground for astonishment and abundant cause for lamentation. The man who can cast his eye over the map of Europe and seriously contemplate that portion of it which is now in possession of the French, without the most lively apprehensions for the fate of civil society, must either have a mind incapable of reflection, a heart devoid of feeling, or else some secret source of consolation unknown to us. At any former period of our history, had France impelled by the dictates of ambition, urged by the desire of aggrandizement, or stimulated by a thirst for conquest, sought to establish her sway over all the neighbouring States,

and

and to stretch her authority over a line of coast extending from the German ocean to the Adriatic, not only those characters who guided the councils and directed the force of Britain, but *every* Member of her Parliament, the whole population of her empire, would have resisted, with adequate energy, the daring attempts of her enemies, and have determined, with one voice, never to give up a contest in which the power of France was staked against the safety of England. We are warranted to draw this conclusion from the recorded sentiments and the uniform conduct of all our best and wisest Statesmen of past times, who well knew how to appreciate the danger resulting to their country from the ambitious spirit of her principal rival and enemy. What then should be the general feeling, what the universal voice, of Britons, when they see such an extension of territory, such an augmentation of power, acquired by a state so constituted as the French Republic is, founded on such principles, professing such views, and executing such projects? Unless every trait which so nobly characterized their fathers be obliterated, unless all sense of patriotism be sunk in a degrading spirit of selfishness, unless their minds are so debased as to risk the speedy destruction of their country, her religion, her morals, and her laws, rather than submit to those burthens, and unite in those exertions, by which alone it can be averted; the general feeling must be that of indignation at the monstrous pretensions of such a State, and the universal voice be expressive of a determination either to curb a power employed to effect our ruin, or to perish in the attempt. It remains to be seen what will be the decision of Britain in the present alarming crisis.

In our last we expressed our opinion that the victory of Morengo, if truly stated by the French, would decide the fate of Italy. It certainly was not truly stated by them; and the loss sustained in it by our Allies might have been easily repaired, but for the most extraordinary conduct of General Melas, *subsequent* to the battle. The battle itself was obstinately contested on both sides; the French had an acknowledged superiority of force, notwithstanding which, for nine hours, the Austrians were victorious; and the tide of victory was turned, not, as has falsely been asserted, either by the ability or the exertions of Bonaparte, but partly by the provident conduct of General Dessaix, (who, with the aid of fresh troops, erected a new battery at a critical point, and at a critical period); and, still more by the situation of General Melas, whose faculties, though frequently supported by wine and spirits, appear wholly to have forsaken him in the latter part of the day. When he was in this state, one false movement which weakened his centre afforded an opportunity to Dessaix to make a vigorous and successful charge with a body of cavalry that had not yet been engaged. The disorder occasioned by such charge would, however, have been speedily remedied by the Austrian General Zach, if he had not, most unfortunately, fallen into the hands of the enemy, at the very moment when he was about to take upon him the command. But even after this defeat, what was the state of the two armies? The Austrians had lost 9,000 men, and the French from 12 to 14,000; the former, enraged at having had the victory so wrested out of their hands, were eager to renew the contest

contest on the following day; and the latter had obtained only the barren advantage of keeping possession of the field of battle. When matters were thus-situated, the Austrian Commander, instead of seconding the ardour of his men, concluded a capitulation, unparalleled, we will venture to affirm, in the annals of war; a capitulation by which he voluntarily surrendered into the hands of the enemy, nearly all the fruits of one of the most glorious and successful campaigns recorded in history. Any attempt to assign the cause of such conduct would be alike fruitless and absurd; its consequences, unhappily, are more obvious and explicable.

In possession of Mantua and the strong lines of the Mincio, the Austrians, no doubt, might still defend the south of Italy from the incursions of the French; but what reliance, what confidence can be placed in their efforts, after this dreadful Convention? We can scarcely persuade ourselves that General Melas would dare to sign such a Convention, without some general instructions previously given by the Aulic Council; and if the Aulic Council had the power and the will to give instructions that could sanction such a Convention, they must be traitors to their country, and decided enemies to the cause in which the allies are embarked. We do not like to hazard conjectures on such a subject; but, we confess, that, in the present state of Europe, our fears, for its salvation, are strong, and our hopes weak.

In Germany the French continue to advance, though slowly, and all the movements of General Kray indicate the expectation of reinforcements, and a resolution to wait their arrival, before he risks a decisive action.

Let those who feel disposed to give credit to Bonaparte for his pacific intentions, and for the sincerity of his declarations, as to his respect for the independence of foreign states, examine his recent conduct with regard to Genoa, Piedmont, and the Milanese. Every one knows that the King of Sardinia was dethroned without the smallest provocation, and in direct violation of solemn treaties, by the very men, whose proceedings Bonaparte has affected to reprobate. Yet no sooner has this detestable hypocrite acquired the means of repairing the injustice of his predecessors, than he imitates their conduct, and again deposes the monarch whom they had deprived of his crown. In the Ligurian and Cisalpine Republics, too, the base usurper, who insolently boasts of having restored the rights and liberties of the people, has subjected them to the immediate and absolute controul of a *French* General!!! A *foreign* usurper himself, over the people of France, he has, consistently enough, determined, that every people who shall be subjugated by French arms, shall have a *foreign* usurper also!

We have not room to make any observations on the internal situation of France, where the same hypocrisy, on the part of her first Consul, is visible. Anxious to conciliate all parties, professedly from regard to public justice, but really, from motives of private interest, he has favoured the return of the emigrants, and now experiences the difficulty of reconciling justice to them, with satisfaction to the Jacobins. Hence arises a perplexity which, at any other time, and on any other occasion, would be truly laughable.

At

At home, we have only to notice an attempt, in the House of Commons, to institute an enquiry into the management of the House of Correction in Cold Bath Fields. We are very far from thinking that no just cause of complaint subsisted against the Governor of that prison; on the contrary, we are decidedly of opinion that sufficient misconduct has been proved against him to call for his dismissal; but, at the same time, we cannot give credit to the movers of such enquiry for the purity of their intentions, for we are fully convinced, that had men, confined for seditious or treasonable practices, experienced the same *indulgent* treatment in that prison, which they have invariably experienced in Newgate, *they* would have been silent. We are happy, however, to see that the inquiry is now put into its proper channel, and that the House of Commons is not to encroach upon the rights of the Crown.

Another attempt has been made, in the House of Commons, in the course of this month, which calls for some animadversion. It has been contended that the House has a right to disqualify any member from voting on a question, in the decision of which he has a *pecuniary* interest. On the contrary, we maintain that the assertion of such a right is utterly incompatible with the constitution of the House of Commons, and with its constant practice*. The members are not, upon any occasion, to be considered in any other light, than as the representatives of the people of England, whose interest, and not their own, they are bound to consult; it is not, therefore, *constitutionally* speaking, in the power of the House, to disqualify a member from voting on any particular question.

* For a more ample discussion of this question, we refer our readers to Mr. Gifford's Second Letter to Mr. Erskine, which Mr. Tierney had evidently consulted, though he chose to consider, as *exceptions* to, those instances which Mr. G. had adduced as *proofs* of, the rule.

TO CORRESPONDENTS.

The "new and improved plan of Freedom for *Libertinarians*" is received.

Professor Boëttiger's Reply to Mr. Walker with Mr. W's. rejoinder and his third Letter to the Professor, meant for insertion in *Wieland's* New German Mercury, shall appear very soon.

TO OUR READERS.

At the conclusion of our Review of Mr. W. Gifford's Epistle to Peter Pindar, we have noticed a supposed mistake of the author in quoting *Boileau* instead of *Corneille*. But we have since referred to *Boileau*, and find that he has taken the passage from *Corneille*, in a parody of some scenes in the *Cid*.

ERRATA.

- Page 176, l. 9, for *αἰωνὶ ἔμμενοι*, read *αἰωνιζόμενοι*.
 . . . 219, l. last, for *arcaustics*, read *aconstics*.
 . . . 221, l. 14, from the bottom, for *moneds*, read *monads*.
 . . . 223, l. 25, and l. 17 from the bottom, for *men* read *man*.
 . . . 224, l. 18, from the bottom, for *Atheists*, read *Theists*.
 . . . 225, l. 2, from the bottom, for *required*, read *acquired*.

THE
ANTI-JACOBIN
Review and Magazine;

&c. &c. &c.

For AUGUST, 1800.

AINSI QU'EN SOTS AUTEURS,
NOTRE SIECLE EST FERTILE EN SOTS ADMIRATEURS.
BOILEAU.

ORIGINAL CRITICISM.

ART. I. *The History of the Anglo-Saxons, from their first Appearance above the Elbe, to the Death of Egbert: With a Map of their ancient Territory.* By Sh. Turner. PP. 395. Cadell and Davies. 1799.

"THE History of the Anglo-Saxons," the author tells us in his preface, "engaged his peculiar attention, because in reading it for his amusement he thought that it had hitherto been too hastily contemplated; he found the references of others so often incorrect, that he knew not at last who the author was that had really examined the original annalists for himself. The inattentive rapidity with which our most esteemed writers have run over this part of our history has been remarked by others, and has produced various criticisms, and some historians."

The author here speaks more *largely* than he means, we believe; as he alludes only to the History of Manchester, we apprehend, and to the remarks upon Carte and Hume in it.

"The view which the present author has taken of the subject differs from that of his respected predecessors. He thought that the

period of the Anglo-Saxon History, which preceded the invasion of England, was worthy of greater attention," the author now mounting into the *continental* history of the Saxons, though he had confined himself just before to "*our*" or the *insular* "history" of them; "because to contemplate the infancy of celebrated nations is amongst the most pleasing occupations of human curiosity; it is peculiarly important to us, the posterity of the Anglo-Saxons, to know as much as possible of our continental ancestors. The first book of this history states all the information that could be collected on this point.

"The history of the Britons, during the era immediately preceding the Saxon invasion," the author now coming down to his original ground again, "is also of great consequence to the clear perception of the subsequent events. This part of our antiquities has been much neglected by our general historians; an humble attempt has been made, in the latter part of the first book, to select the truest incidents from the obscurity and error with which they are enveloped.

"The defence of Britain by the natives, though highly interesting, has never been sufficiently studied. On this subject it appeared of supreme importance to consult the evidence of the Britons themselves. The present day happens to be more favourable to this subject," the author means to *this consultation*, "than any preceding era. The literature of the ancient Britons, after a long oblivion disgraceful to our curiosity, is now under the attention of gentlemen able to disclose it. Some of its treasures have been brought forward. The author has eagerly availed himself of these, though few in comparison of what actually exist, and trusts that the intelligent curiosity of the public will call out of their dust the numerous compositions which have so long slumbered, uselessly to the world, in private libraries, and a forgotten tongue."

In this as a *wish*, because we dare hardly call it a *trust*, we most cordially unite with our author; every ancient intelligence concerning our national history being too valuable to be left in a language, "forgotten" by us as Britons, and unknown to us as Englishmen. But, when we contemplate the incurious indolence, with which the Welsh themselves, those hereditary proprietors and natural translators of the British remains, have acted concerning them; so as even to leave the very laws of Howel Dha unpublished and untranslated, till an Englishman took shelter in Wales for debt, translated, and published them; we fear there is a numbness hanging upon the genius of Wales ever since its subjection to England, that will not be soon shaken off. "With such unpardonable neglect have these relics of our ancient islanders been treated" by their immediate descendants themselves, "that even Welchmen have complained *that* their language was unintelligible, and a manuscript of old British music is in existence, of which the notation is not at present to be decyphered." This remark,
like

like one before, is too *large* in its language. The diction of those "relics" is not absolutely "unintelligible," as Mr. Turner's mode of speaking implies; and is only "unintelligible" at times. An antient word occurs in them occasionally, which has been long lost to the language, and carries, therefore, a dubious meaning to the present reader. This is plain, from the very version made of Howel Dha's laws into Latin by an Englishman. And Mr. Turner can mean no more than this, however he has expressed himself; because he has just been declaring his "trust," that these "relics" will no longer be suffered to slumber in "a forgotten tongue." The "manuscript of old British music," however, is a proof of a fuller nature, if such a one "is in existence," of which we never heard before, and if "the notation" in it "is not at present to be decyphered," of which we greatly doubt now. We believe no "notation" in musical books to be so antient, as in any sense to be denominated "old British." The very word that is *now* used in Welsh for a musical note, is *Cwlwm*; * and this sense of the word is so unknown to the very writers of Wales, that Richards, in his excellent Dictionary, finds no other signification for it than a *knot* or a *band*, and even Owen, who interprets it also a *strain in music*, finds no written authority for *this* interpretation though he finds for *that*. Mr. Turner, however, has some authority, we doubt not, for his assertion; but has been, we believe, deceived by it. Yet, as he very naturally goes on to observe, under this deception, "while it [the notation] could have been understood it was disregarded, and thus a monument of ancient days, highly precious to every inquisitive mind, is lost to us for ever." We think our author may console himself for the supposed loss of this music-book "of *ancient days*," by considering at once the high improbability of such music being noted in a single book only, and such notation being unintelligible to all at present.†

"The poems of the Bards, mentioned in the second book of this work, ought to appear with literal translations and notes; the British

* Wotton in his Laws of Howel Dha, p. 36. note. "Notas musicas verbis cujuslibet cantici adaptatas, Walli vocant *Cwlwm*, Nodum, quod certa ratione et modo, harmoniæ legibus congruo, invicem colligantur."

† Mr. Turner himself writes thus, in p. 391: "Mr. Jones's book," Ancient Relics of the Welch Bards, "contains much valuable matter and *interesting* music; it is only to be wished that the *airs* of the Welch bards had been distinguished by notes of their *chronology*, and a fuller history of their *preservation*."

Triades ought also to be published.* If any old British genealogies exist, they should be collected; every British fragment, that at all appertains to history, should be secluded no longer. Bretagne as well Wales should be explored. The Danish literati have given, in this respect, an example to the world. A collection like Langebeck's *Scriptores Rerum Danicarum medii ævi*, partim Lactenus inediti, should appear from every country; and until such efforts are made to rescue the relics of history from the destruction which has already consumed some, and is about to annihilate the rest, the literati of every country deserve to be stigmatized for their fatal indolence.

"Of the great Arthur so much has been fabled, and so much has been denied, that it was impossible to pass over his actions in silence. It is now beyond our power to give his history in luminous detail. As far as the author could safely venture he has advanced, and he has separated the Arthur of tradition from the Arthur of history. He thought it was interesting to have some of the traditions preserved, which were not only esteemed, but credited by former ages, and he has, therefore, inserted them in the Appendix," for *preservation* in the present work from a destruction, which was sure to be their fate in the original repositories, however many in number, "however multiplied by the press!!! "If they should be found to be beneath the notice of the literati; they may be serviceable to some British Virgil." The appendix to a history is thus made the possible provider for an epic poem.

"The incidents of the Anglo-Saxon Octarchy, (for so he begs permission to name the Saxon Heptarchy) have not been allowed the merit which they possess."

This is a rebuke even too gentle for a remark of Mr. Hume's, who, in the incompetency of his mind for investigations laboriously critical, and in the indulgence of a hasty indolence through all the early part of his work, threw out *this* rash reflection upon the acts of the heptarchy. "Even the great learning and vigorous imagination of Milton," he cried, when the learning is little and the imagination hardly any thing, in that petty compilation which is dignified by the name of Milton's History of Britain, "sunk under the weight" of recording them; "and this author," a poet by the perverseness of his stars transformed into an historian, so losing all but the sarcasticalness of a poet in the transformation; "scruples not to declare, that he esteems the skirmishes of kites or crows equally deserving of a particular narrative, as the confused transactions and battles of the Saxon Heptarchy."† To

* "The Poems and Triades are now printing in their original language. It is to be hoped that their publication will stimulate some gentleman to a translation."

† Vol. I. p. 28. edit. 1767.

poets and philosophers they may be confused and frivolous. To *historians* they are certainly intelligible and interesting.

"The author," adds Mr. Turner concerning himself, "may be too partial to his subject, but he has always thought that the history of the Anglo-Saxon governments was full of interesting anecdotes, which had never received the consideration they claimed.

"These circumstances [these points] are all which the author has attempted [to unfold] in this part of his work. Another volume will carry on the Anglo-Saxon history from Egbert to the Norman Conquest, and some new matter will be occasionally inserted in it. This part is preparing for the press.

"To complete the Anglo-Saxon History, a review of *their* laws, manners, government, literature, and religion, will be requisite. May not the progress of the human mind from barbarism to knowledge be viewed *in epitome in* the history of every nation which has undergone this happy progress? It is the author's intention, in this third part of his work, to exhibit the gradual advances of the Anglo-Saxon intellect, to display the savage pirate slowly *ameliorating* into the civilized, moral, and scientific man. But this attempt will be peculiarly difficult; much illusion of conjecture must be guarded against; many little traits must be collected, without which the picture cannot be completed, and consequently some time must elapse before the performance can venture to approach the public eye."

Such is the plan of the work, that is here laid in its first part before the public. The author we believe to be young, and this publication his first. He accordingly goes on in this strain of humility.

"When he recollects," he says, "*that* he is about to appear before *that* public, whose esteem is becoming every day more valuable, because the prosperity and consequence of the country are every day augmenting," a singular reason, surely, "he cannot repress sensations of the most anxious awe. It is in vain *that* he may state, *that* his work, being the child of leisure hours, could receive only an attention occasional and interrupted; he feels that the public judgment is not formed on the personal considerations of [on any personal considerations for] the individual, but on the substantial merit of the composition, it is here that his ground trembles beneath him; it is this reflection which has awakened many a desponding anticipation; it is here that he dreads and deprecates comparison."

"The historical compositions which adorn our nation," he adds, while he pursues his vein of over-modest humility, "the author has long contemplated, as a young artist surveys the works of a Raphael, with emulation, but with despair; yet to fail in a commendable pursuit is no disgrace, because the effort of competition is a merit; excellence itself cannot be visible without attendant mediocrity, and the author will be satisfied if his essay be admitted into the

train of the illustrious who have preceded, though it be but to enhance their beauties, or, like a humble valet, to serve up those circumstantial minutiae which their commanding minds have disdained to accumulate." Mr. Turner finally remarks, that "the authors [whom] he quotes are those which [whom] he has himself examined; if he has derived a reference he has remarked it; it has not been often;" and that "the map is from the *Tabula Ducatus Holsatiae* of Pontanus, with a few additions and adaptations."

A history upon this plan, prosecuted with the attention here promised, and actuated with the spirit here apparent, is likely to be very useful, to present lively views of manners; to produce faithful pictures of actions, and to delineate the whole period of the Anglo-Saxon History, either on the Continent or within the island, in strong but true colours. We call the work a history, because Mr. Turner calls it one, and because Mr. Whitaker called his a history of Manchester, &c. But this and that are in strict propriety Historical Dissertations only; the thread of narrative being very short, and the fringe of dissertation very long. Nor can local notices, pursued regularly through a period of time, be managed in any other form. We only want some middle term between History and Historical Dissertation, to stand as a title to such compositions, and, till we can find one, we must be content to call them in a laxer sense, what in a stricter they certainly are not, Histories. They are a composition, however, very useful and very necessary to history itself, not so dignified, yet very respectable; a kind of Prime-Minister to the Sovereign, doing his business that he may enjoy his State, acting, indeed, under the controul of his will, yet participating of his power, and sharing in his Sovereignty, the instrumental Monarchs of the whole.

In doing full justice to this author, and in raising him from the humble position in which his modesty has placed him, we shall be obliged to produce several passages from his work. Nor do we fear to hurt his reputation with our readers, by previously promising their approbation of his judiciousness, his vivacity, and his vigour.

"The Saxons," says Mr. Turner, when he has settled their original abode on the western side of the Cimbric peninsula, and upon three islands in the ocean adjacent, "might" here "have lived amid their rocks and marshes, conflicting with their neighbours, till they had mouldered away in the vicissitudes in which so many tribes perished, if one grand incident had not expanded to their love of plunder, or of battle, a new theatre, on which it might be gratified, and an inspiring example, in which the first adventurers were brilliantly successful. This impulsive event, which tinged
with

with new and lasting colours, the destiny of Europe, by determining the Saxons to piratical enterprizes, was the daring achievement of the Franks, whom Probus had transported" out of Germany, and from a confederacy there, inclusive of the Saxons, "to the Pontus. To break the strength of the barbaric myriads, who were every year assailing the Roman state with increasing momentum, this Emperor had recourse to the customary policy of settling colonies of their warriors in places very distant from the region of their nativity. Among others, a numerous collection of Franks was stationed on the Euxine. To love the scenes of our childhood, wherein we have received the endearments of those by whom we have been beloved; to repine in our absence from the spots where our most pleasing affections have been formed; and to be attached even to the cottages of penury and the marshes of distemper, if the companions of our sports, or the friends of our maturity inhabit them, is natural to man. What is affluence or luxury, if those [whom] we revere, or those [whom] we most passionately esteem, are unable to partake! The gold of India glitters like unvalued sand, the most exquisite paradise is a loathsome prison, if the sympathy of our feelings point towards other regions.* The magic of sensibility sometimes commands the uncivilized bosom as powerfully as the most refined, in those endearing relations which flow from the connubial and parental ties. Hence the Franks on the Euxine sighed for the dreary wilds of their nativity, because in them they first knew the tumult of love, the fondness of maternal care, the manly exhortations of paternal tuition, and the eager emulations of juvenile friendship. Anxious to enjoy once more these sweetest blessings of life, or to behold the places consecrated by their experience [an experience of them], the exiled Franks seized the earliest opportunity of abandoning their appointed settlement; they possessed themselves of many ships, and formed the astonishing plan of sailing back to the Rhine. Who were their pilots, or how they conceived, in their untutored minds, the possibility of a project so intricate, and for such barbarian so sublime, has not been revealed to us. Its novelty and magnanimity ensured its success. They ravaged Asia and Greece; for not safety merely, but revenge and plunder were also their objects: landing in Sicily, they attacked and ravaged Syracuse with great slaughter. They carried their triumphant hostility to several districts of Africa, and sailing adventurously to Europe, they concluded their insulting and prosperous voyage by reaching in safety their native shores."†

* "Some of the German chiefs, whom Augustus forced from their country, killed themselves. 1. Mascou, 85."

† "The original authorities are, Zosimus, end of book i. Eumen. Paneg. iv. c. 18. and Vopiscus in Probo, c. 18. The adventure is mentioned in Mascou, i. 235. and in Gibbon, i. 339."

This adventure is certainly in the state of navigation at the time, and in the ignorance of the Franks particularly concerning the geography of the earth, one of the most singular that occurs in the pages of history. Yet it is too well authenticated in general, to be even doubted. It thus forms a circumnavigation of Europe, that appears as astonishing to *our* minds at present, as a circumnavigation of the whole globe appeared to our fathers two or three centuries ago. But one circumstance is requisite to be added to the history, let *us* observe, that can alone take off the *intrinsic* incredibility of it. The Franks, who thus made their way by a long and circuitous navigation from the Euxine to the German ocean, *must have previously taken the navigation from the ocean to the Euxine.* The whole course would otherwise have been utterly unknown to them. They might have known of the ocean from their native residence upon it. They might have known of the Euxine also, from their new settlement upon it. But they must have known nothing of the vast extent of waters and lands between both. Accordingly Zosimus, who relates the adventure more circumstantially than Vopiscus, informs us that “the Franks *having come to the King,*” Probus, “and having obtained habitations” on the Euxine, by the only mode in which *they* could *possibly* be *then* transported to it, “a *certain part* revolts as *abounding in ships,*” the very ships in which they had been *all* sent round from the Rhine to the Euxine, “threw all Greece into confusion, and, having arrived in Sicily, and attacked the city of the Syracusans, made great slaughter in it. Then, having harboured even on the coast of Libya, and being beat off by a force brought up from Carthage, *by mere possibility they happened to reach home unhurt.*”† The very possibility of such a voyage by such a party can only be accounted for, by the party having made the voyage before in Roman vessels under Roman pilots, and now making it back again in the same vessels under the same pilots, both pressed into the service by the violence of the revolt. We thus resolve the seemingly miraculous incident, into one purely historical. We see “*who* were their pilots,” we find “*how* they conceived, in their untutored minds, the possibility

† Lib. i. p. 65. OXON. “Και φραγκων τῷ Βασιλεὶ προσελθόντων, καὶ τυγχόντων οικησιως, μάλιστα τις ἀποσησα, πλοίων ευκορησάσα, τὰν Ἑλλάδα συνεισάξεν ἀπάσαν; καὶ Σικελία προσήμα, καὶ τῇ ὑπακυσίων προσημασά, πολλὴν καὶ αὐτὴν εἰργασάτο φωνή; ἣν δὲ καὶ Λιβύῃ προσεμίσθησεν, καὶ ἀποκρησθείσα, δύναμει ἐκ Κερχηνόου ἐπενεχθείσης, οἱ αὖ γεγονοὶ ἀπαθὲς ἐπανελθεῖν οἰκάδε.

of a project sublime." So intricate" in itself, "and for such barbarians," seemingly, "so sublime." They only returned by the course that they had gone; enjoying the same conveyances, and possessing the same directors, as before. And the very manner, in which this the most circumstantial detailer of the whole relates it, by specifying the actual *coming* of the Franks to the Emperor, so confining the *coming* to the banks of the Rhine and the shore of the ocean; then assigning them habitations from the Emperor; to which the Emperor himself could give them access by sea only; so noting the abundance of ships, which a mere part of them had; and, finally, expressing a *surprise* indeed at the adventure, yet not *such* a surprise as he must have expressed, if the Franks were exploring their unknown course along the Mediterranean to the German ocean, all unites with the matter to prove the voyage, wonderful as it is, not half so wonderful as Mr. Turner, M. Mascou, and Mr. Gibbon have represented it. These have all united to throw a thick veil of mystery over the transaction, which the Romans have not thrown, and which *we* have now removed for the just illustration of the fact. Mysteries in theology we see and admit, because the agents there are either the Lord of the Universe himself, or persons indulged occasionally with the exercise of his powers; but mysteries in history, in agency simply human, we reject with disdain.

"The enemy that was destined," our author tells us in another place with his former spirit, but under a more fortunate exertion of it, "to shake the Roman Colossus from its pedestal, and to give the signal of successful onset to the barbarians who were crowding to encompass it, began now to exhibit his tempestuous power. To produce momentous revolutions on the theatre of the world is a destiny annexed by Providence to superior genius, when it is placed in the sphere of command. Empires rise to grandeur by the potent springs which they and they only can set in action; but when these have spent their force, and a new potentate appears, gifted with the same creative powers, the scenes of greatness change, the descendants of the illustrious are destroyed, and new edifices of sovereignty are erected, to tower, to menace, and to fall like those on whose ruins they exist. At some periods the emerging genius is a vernal sun, brilliant, cheering, and beneficent; nature assumes new beauty as it predominates; the blossoms of happiness smile around, and the fruits of plenty are prepared. At others it is a rapid meteor, blazing with unwholesome flames, and vanishing speedily into night; or a portentous comet, whose presence, according to the dreams of human ignorance, diffuses wars, malignity, and pestilence, until the world is desolated by its duration, and in tears of blood weeps for its departure. Of this ominous description was
Alaric,

Alaric, who, at the close of the fourth century, united under his sovereignty the strength of the Gothic nation."

This extract is a striking illustration of Mr. Turner's manner, thinking, lively, and brilliant, even too lively, too brilliant in his style; fetching-in images from every quarter, crowding them together into a narrow compass, and setting them to jostle each other in the contracted dance. We will, therefore, produce a more favourable specimen in our next.
[To be then concluded.]

ART. II. *Tytler's Essay on Military Law, and the Practice of Courts Martial.*

(Continued from p. 265.)

MR. TYTLER having proved, in the introduction to this work, that the Military Law of Great Britain, in its present state of improvement, is in no respect inimical to the rights and liberties of the subject, traces it, in Chap. I. from the Norman Conquest to the year 1689, when the first regular *Mutiny-act* was passed on the 3d of April. He shews from the most authentic documents, that, under the Conqueror and his immediate successors, the feudal system was entirely a military establishment; that the kingdom was divided into 62,215 military fiefs, all holden of the crown on the express condition of the vassals, with all their followers, repairing in arms to the royal standard, whenever their service should be required by the Monarch; and that even the *Magna-Charita*, however important to the general liberties of the nation, did not abolish the great feudal bond. In the course of his narrative the author gives an accurate and perspicuous account of the military service of the subjects during that period of our national history; of the *assize of arms*; of the *commission of array*; of the *court of Chivalry*; and of the dangerous power of the *High Constable* of England. An act was, indeed, passed in the 13th Richard II. to restrain, within some limits, the jurisdiction of that officer, which had then encroached far on the civil judicatures of the kingdom; but that very little regard was paid to this statute appears from a commission for the office of High Constable granted by Edward IV. to the Earl of Rivers. By that commission (see our author's Appendix, No. II.) his Lordship was entrusted for *life*, with the highest criminal jurisdiction in a variety of offences no otherwise defined than by *use and custom*; and in the exercise of an authority, thus liable to be abused, he was not fettered by any of the

the usual forms of judicial proceedings. He was merely to satisfy himself, in any way that he might think fit, of the reality of the crime alledged; and without having held even the *appearance* of a trial, he was authorized to award instantly the severest punishment! In carrying these arbitrary sentences into execution, he might make use of the King's name, whilst no appeal lay to the King against them!

In the feeble and distracted reign of Edward's immediate predecessor, the parliament had made a bold attack on the power of the Constable's court, by passing an act for the punishment of desertion, and transferring the cognizance of that crime to the civil magistrate. This act was disregarded by Edward, and was, indeed, a very injudicious measure during that period, when the nation had scarcely any respite from the civil wars between the houses of York and Lancaster. It was, however, revived during the reign of Henry VII.; when desertion was declared felony without benefit of clergy, and the justices of the peace, with no great propriety, were made judges of the crime.

In the reign of Edward VI. a more comprehensive statute was passed for the regulation of the army, which, in many of its clauses, bears a near relation to our present Mutiny-act; and the form of trial for the offences described in it was, by an act, 4th and 5th Philip and Mary, appointed to be by *jury*, unless the offence should be committed on actual service. In that case, the Lord-Lieutenant, Lord Warden, or any other chieftain had power, during the time of his commission, to determine in such offences according to his *discretion*. Mary employed Martial law for the extirpation of heresy; and her sister Elizabeth, not less tyrannical than she, exercised it, as one of the prerogatives of the Crown, on all classes of people.

In the reign of James I. the rigors of military law were greatly relaxed, and many antient statutes relating to it, were abrogated as unsuitable to the spirit of the times. In the reign of the first Charles, the exercise of this law was wholly abolished by the *petition of right*; and our author proves unanswerably that to this circumstance may be attributed the unhappy fate of the virtuous Monarch, and the total subversion of the constitution. The parliament, sensible that no government can be administered which is not armed with power to regulate the military force of the State, assumed to itself the exercise of that law which had been considered as arbitrary when constitutionally vested in the Crown; and a board of nobility, gentry, and principal officers was appointed to hear and determine all such causes as "belong to military cognizance", according to articles of the most tyrannical nature.

Under

Under the protectorate of Cromwell the government of England was entirely military and despotic. The kingdom was divided into twelve *military jurisdictions*, under as many *Major-Generals*, who had power to levy taxes, and to enforce the payment of those taxes by seizing the persons, and distraining the estates of all such as were refractory; and a standing army was established of thirty thousand horse and foot, of which the protector had the absolute command. Immediately after the restoration the army was disbanded, and a statute passed abolishing the antient *military* tenures, and changing all such tenures, held either of the King or of any other person, into free and common soccage. The military power of the Crown, however, was solemnly recognized in an *act*, 13th and 14th of Car. II. *for ordering the forces*, which, proceeds upon the following preamble:

“Forasmuch as within all his Majesty’s realms and dominions, the sole and supreme power, government, command, and disposition of the militia, and of all forces by sea and land, and of all forts and places of strength, is, and by the laws of England ever was, the undoubted right of his Majesty and his royal predecessors, Kings and Queens of England; and that both or either of the Houses of Parliament cannot, nor ought to pretend to the same; nor can, nor lawfully may raise or levy any war, offensive or defensive, against his Majesty, his heirs or lawful successors, &c.’ And by the same statute it was ordained, that all Lords-Lieutenants, Deputy Lieutenants, officers, and soldiers, should take the following oath. ‘I do declare and believe, that it is not lawful, upon any pretence whatsoever, to take arms against the King; and that I do abhor that traitorous position, that arms may be taken by his authority against his person, or against those that are commissioned by him in pursuance of such military commissions: So help me God.’ The recent experience of the nation justified the propriety of imposing on the *army* this explicit renunciation of the doctrine of *Resistance*; but so strongly had the current of opinion set in towards royalty, that a bill was actually introduced into parliament for imposing this oath upon the whole nation; and it was rejected as unnecessary, only by a majority of three voices.”

In the beginning of the reign of James II. the Duke of Monmouth’s rebellion gave occasion to some dreadful exertions of the martial law, and furnished a pretext for maintaining on foot a standing army of 30,000 men, which the insatuated Monarch ostentatiously displayed to the people in frequent reviews and encampments.

The consequence of this was, that in “the *Declaration of Rights*, previously debated and voted in the Convention of the States, and solemnly assented to by the Prince and Princess of Orange, as the essential

essential conditions on which they received the Crown, it was settled in positive terms, 'That the raising and keeping of a standing army in time of peace, *without consent of Parliament*, is contrary to law.' This, with the declaration 'That the subjects, if Protestants, may have arms for their defence, suitable to their condition, and as allowed by law,' are the only articles in that important deed regarding the military power of the Crown; which must therefore be considered as resting in its essentials on the broad basis on which it was placed by the statute 13th and 14th Car. II. c. 3."

In the first year of the reign of William and Mary, several of the British regiments showed strong symptoms of disaffection to the new government, from a jealous resentment of the preference which the King was supposed to shew to his Dutch troops; and, to enable the Sovereign constitutionally to suppress this spirit, the first mutiny-act was passed for *six months only*. From that period, with the exception of a single interval of three years during the reign of the same Sovereign, it has been annually renewed by parliament, and thus rests upon a basis of the most indisputable legality.

From this detail, which must have employed much time and much labour, the author justly thinks himself entitled to conclude,

—"that amidst all the fluctuations of government, and the changes of our constitution, in the alternate extension and retrenchment of the royal prerogative, the fundamental right of the Sovereign to *command the military force of the state* has ever been acknowledged; unless in that calamitous period, when the whole frame of the constitution was unhinged and overthrown, and an anomalous tyranny substituted in its place, under the false title of a Republic. A standing army, ever an object of jealousy to a free people, is now clearly understood to owe both its existence and duration solely to the will of Parliament; and while the supplies for its maintenance can be retained or granted at their pleasure; while the Sovereign, even in the regulation of this army, acts only by their authority, and through their organ; it must be acknowledged, that there cannot exist a reasonable apprehension of the abuse of that power of the sword, which is vested in the only hands in which it could be exercised at once with useful energy, and with perfect security to the liberties of the nation."

Chapters Second and Third treat of the authority of *courts-martial*; the former of *general*, and, the latter, of *regimental*, and *garrison* courts-martial; and in both, the officer will find much useful information, respecting the persons who are subject to the jurisdiction of these courts, the authority by which they are held, the number and quality of the members of each court, the time of their sitting, the advantages of the military mode of trial, and the perfect harmony which subsists between the military and the civil tribunals.

The

The fourth Chapter, which is entitled, *Of the preliminaries to trial before courts-martial*, treats, in two sections, of *principals and accessaries*, and of *the apprehending of criminals in order to trial*. Here the different kinds of arrest are explained, the legal duration of each is stated, and the duties of the civil magistrate are pointed out in cases of desertion and other military offences.

The fifth Chapter, which details the procedure and form of trial before a general court-martial, must be particularly interesting to military men, and, indeed, to every reader of liberal curiosity. It is divided into three sections, which treat 1st. *Of the accusation or charges*; 2d. *Of the form of constituting the court*; and 3d. *Of the arraignment and trial of the prisoner*. The subject of each of these sections is perspicuously detailed; and many pertinent remarks are made on the proceedings of former courts-martial, which display the acuteness and sound judgment of the author, and will be found of the utmost importance to officers when sitting as members of such courts in time to come. But we hasten to Chapter VI. which treats of *Evidence*.

“Evidence is that which either proves and demonstrates, or which renders highly probable and worthy of credit, to a court or jury, the facts or points in issue before them.

“What has no tendency to establish the facts or points in issue is therefore no evidence, and ought not to be admitted by a court.

“But in circumstantial and presumptive evidence, circumstances which have not an immediate and direct tendency to prove the very facts in issue, may have an indirect and consequential tendency to that effect, and are therefore not to be disallowed by a court, provided the party who urges them shall make their consequence apparent.

“It is a general rule, that, in all cases, the best evidence of which the matter is capable shall be resorted to, provided that evidence can be brought. If that is impossible, the court will require the best evidence that can be had: ‘For if it be plainly seen in the nature of the transaction, that there is some more evidence that doth not appear, the very not producing it is a presumption that it would have detected something more than appears already; and therefore the mind does not acquiesce in any thing lower than the utmost evidence the fact is capable of.’ *Gilbert’s L. of Evid.*

“All evidence for and against the facts in issue is to be weighed, and judgment given according to that which preponderates. In the balancing of contrary evidence, the mind is to be guided by no other rule than this, that assent must be given to that testimony, of whatever nature it be, which produces the strongest belief. Thus, if one single witness of sufficient credibility, who had the best opportunity of knowing the truth, shall swear positively to a fact, and his testi-
mony

mony shall be encountered by two other witnesses, whose credibility is more suspicious, or whose opportunity of knowledge was not so great; the testimony of the single witness producing stronger belief than that of the others ought to preponderate.

"On the same principle, a testimony which is precise and circumstantial, must outweigh that which is less particular or minute, and goes only to a general fact; because the former implies more attentive observation or more pointed recollection, and therefore creates a stronger belief.

"From this principle, likewise, it follows, that positive evidence must outweigh that which is negative; for the former being the result of attention and observation of the facts, can never be encountered or disproved by that which may have arisen merely from the want of such attention and observation. Thus, supposing two credible witnesses shall depose pointedly to certain words spoken by A, as, that he called B a scoundrel; and two or three others of equal credibility shall swear, that, though high words were used, they did not hear that particular expression; the former evidence ought to preponderate over the latter.

"The weight of a witness's evidence does not altogether depend upon the words which he utters upon oath, but often greatly upon the manner in which his testimony has been delivered. Thus the testimony of a witness who appears evidently to be influenced by his passions, in giving his evidence on either side of a cause, is of much less weight when swearing to facts which favour that side, than the evidence of another who exhibits no such bias; and conversely, the testimony of a witness swearing to facts which make against that side to which his passions evidently incline him, is entitled to the greatest weight. For this reason, the testimony of a person who voluntarily offers himself to be an evidence is always suspicious, as arguing a strong bias of passion or of interest.

"Even the countenance, looks, and gestures of a witness, add to, or take away from, the weight of his testimony. It is therefore necessary, that those external criterions of veracity should not only be carefully attended to, but should be guarded pure, and free from every endeavour of parties interested to warp, disguise, or suppress them. Hence all attempts to browbeat, perplex, or irritate a witness in the delivery of his testimony, are most reprehensible; and a court is not only deficient in a proper feeling of its own dignity, but positively in its bounden duty, if it does not repress such conduct with exemplary severity. As all attempts of this kind affect the weight of the evidence, they are in fact nearly allied to the punishable crime of subordination of perjury."

The author, after these preliminary observations on Evidence, treats separately of *parole*, and of *written* evidence; and under the former head he shews particularly who may be admitted, and who must be rejected from giving evidence in any criminal trial. No man, he says, who understands the subject

subject to which his testimony is required, and feels his obligation to speak the truth, is to be rejected on account of his religion, provided he acknowledge a God, and be willing to bind himself by the requisite solemnity of an oath. This is true; but we wish that Mr. Tytler had defined, with his usual precision, the *kind* of obligation which a man must feel to speak the truth, before he can be admitted as a witness in a criminal court; for there are men who *profess* to acknowledge a God, while they deny his *moral government* of the world, and by consequence the reality of a future state of retribution. Such men can feel no other obligation to speak the truth than that which is laid upon them by the principle of *honour*; and in our opinion an oath would be administered to them with as much impropriety as it would have been to that man who was justly rejected by the court as incompetent, because though "he had *heard* that there is a God, and believed that persons who should tell lies would come to the gallows, yet acknowledged himself ignorant of the obligation of an oath, a future state of rewards and punishments, and what becomes of wicked people after their death."

On the comparative weight of *parole* evidence and *written* testimony the reader will here find many valuable observations; but, perhaps, the most important part of the chapter, is that which treats of *probability*, and the *weighing of evidence*.

"A thing is probable in proportion as it agrees with what usually happens in similar circumstances. It is natural that the mind should more easily give its faith to things which are probable from most usually happening, than to matters that are repugnant to that probability; and therefore in judicial proceedings a much smaller degree of evidence ought to be held sufficient to establish the truth of the former, than is required to prove the latter. A single witness may be sufficient evidence of a probable fact, whereas it may require the concurring testimony of many to prove what is not likely to have happened in such and such circumstances. In criminal matters, it is often difficult to say whether the *probability* is for guilt or innocence; but the law with great humanity holds, that the *presumption* should always be in favour of innocence, and that no person should be convicted of a crime unless upon the strongest and most satisfying evidence. Positive proof therefore is always to be required where it can possibly be had; as the testimony of two or more impartial witnesses swearing directly to the facts. Where a proof of this kind is wanting, circumstantial and presumptive evidence must be resorted to, that is, a proof of a number of concurring circumstances, which usually attend certain facts, and which may furnish such strong motives of belief of the facts, themselves, as nothing but a positive proof to the contrary can destroy."

"The

"The credibility of a witness is what alone gives weight to his evidence, and, in judging of this credibility, many considerations must enter into the account. An unwilling and reluctant witness, who speaks with caution, answering nothing but what is forced out of him by repeated and circuitous interrogation, is unworthy of the same credit that is given to one who openly and fairly declares all that he knows upon the point. On the other hand, a witness who amplifies in his testimony, unnecessarily enlarging upon circumstances unfavourable to a party, who seems to be gratified by the opportunity of furnishing condemnatory evidence, or manifestly betrays passion and prejudice in the substance of his testimony, or in the manner of delivering it, is to be listened to with equal suspicion of his veracity.

"If a witness takes upon him to remember with the greatest minuteness, all the circumstances of transactions long since passed, and which are of a frivolous nature, and not likely to dwell in the memory, his testimony is thereby rendered very suspicious; as, on the other hand, a witness affirming his total want of recollection of the most material and striking circumstances of a recent and remarkable fact, which happened in his own presence, is deserving of very little credit in those particulars which he pretends to remember."

From Chapter VII. in which we have a full account of *the judgment and sentence of a Court-Martial*, we shall extract the author's reasoning on a question of much importance; because that reasoning having completely altered our own opinion may very probably produce a similar effect on the minds of some of our readers. When a prisoner is, by a *majority* of the court, declared guilty of a crime to which capital punishment is not expressly decreed by the articles of war, Mr. Tytler holds that the *minority*, which voted for his absolute acquittal, has an equal right with the majority to decide on the degree or nature of the punishment to be inflicted.

"It is not a little surprising," says he, "that the contrary opinion should however have been laid down even by judicious writers." Mr. Aylmer (and after him Mr. Sullivan) says, in express words, 'If it appears on the casting up of the votes, that the majority declare the prisoner guilty, those who have found him so, (for it cannot be supposed that those who have found him not guilty would assign him a punishment); are to pass sentence or judgment on him.' Let us for a moment attend to the consequence of this doctrine. Suppose a general Court-Martial to consist of sixteen persons, seven of whom vote for the absolute acquittal of the prisoner, and nine declare him guilty, the question remains, what shall be the punishment? And, in this question, according to those writers, the seven who voted for acquittal have no vote; of the nine members who vote in the question of punishment, five vote for cashiering, the other four for a temporary suspension or a reprimand. The prisoner, if condemned by these five voices, must suffer the highest punishment next to death, while eleven

of his judges think so favourably of his case, that the greater part of that number are for his absolute acquittal, and the rest for the lightest possible punishment. Can it be doubted, that had those members who voted for acquittal, known that this was to be the consequence of their vote of mercy, they would not all have rather adjudged him guilty, in order to reserve their power of mitigating his punishment? On these principles of common sense, we must reprobate the doctrine of the above-mentioned writers, as equally contrary to reason and to material justice."

Chapter VIII. and IX. treat of *appeals from a regimental to a general Court-Martial*; and of *courts of enquiry*, in the constitution and procedure of which the author proposes some alterations, which would certainly enable them to furnish, more completely than they can do at present, all the benefits of a Grand Jury in trials for civil offences.

Chapter X. which treats of the office and duties of a Judge-Advocate, is particularly worthy of the attentive perusal of those who may at any time be appointed to fill that office; for the functions of the Judge-Advocate, though various, are not very accurately defined. "As neither the mutiny-act nor articles of war describe them with much precision, we are obliged, says Mr. Tytler, in supplement of what is found in those direct authorities, to resort to the less positive, though equally binding, authority of established usage and practice.

"The rubrick or marginal notice of the 6th article of the 16th section of the Articles of War bears, 'that the Judge-Advocate is to *inform* and *prosecute*;' but in the body of the article itself, there is nothing said with respect to the first of these duties; the only matter expressly enacted being, that he shall prosecute in the name of the Sovereign, and administer to the members of the court the oath as therein prescribed. Hence it might perhaps be argued, that the word *inform*, used in the margin, did not imply a separate duty from that of prosecuting; but was used here as synonymous with the words *accuse* or *indict*, and, as so taken, was included in the duty of prosecuting. Established usage must here, however, be called in, to clear up an ambiguity of expression; and, on that authority, we are warranted to say, that the sense, annexed here to the word *inform*, implies a distinct duty of the Judge-Advocate, viz. that of instructing or counselling the court, not only in matters of essential and necessary form, with which he must be presumed to be from practice most thoroughly acquainted; but in explaining to them such points of law as may occur in the course of their proceedings, and with respect to which the Articles of War or Mutiny-act may be silent. For it is to be observed, that in all matters touching the trial of crimes by Court-Martial, wherever the Military law is silent, the rules of the common law of the land, to the benefit of which all British subjects are entitled for the protection

tection of life and liberty, must of necessity be resorted to; and every material deviation from these rules, unless warranted by some express enactment of the Military code, is, in fact, a punishable offence in the members of the Court-Martial, who may be indicted for the same in the King's ordinary courts. Hence arises the absolute necessity for some member of the court being versant in the general doctrines of the law, in as far as they relate to the trial of crimes and the weighing of evidence: And the person to whom the court is naturally to look for information of this kind, is the Judge-Advocate, who is either by profession a lawyer, or whose duty, if he is not professionally such, is to instruct himself in the common law and practice of the ordinary courts in the trial of crimes.

" In the performance of this duty, the Judge-Advocate will always be guided by a just sense of his official character and situation. As he has no judicial power, nor any determinative voice, either in the sentences or interlocutory opinions of the court, so he is not entitled to regulate or dictate those sentences or opinions, or in any shape to interfere in the proceedings of the court, further than by the giving of counsel or advice; and his own discretion must be his sole director in suggesting when that may be seasonable, proper, or necessary. On every occasion when the court demands his opinion, he is bound to give it with freedom and amplitude; and even when not requested to deliver his sentiments, his duty requires that he should put the court upon their guard against every deviation, either from any essential or necessary forms in their proceedings, or a violation of material justice in their final sentence and judgment. A remonstrance of this nature, urged with due temperance and respect, will seldom, it is to be presumed, fail to meet with its proper regard from the court; but should it happen that an illegal measure or an unjust opinion is nevertheless persevered in, the Judge-Advocate, though not warranted to enter his dissent in the form of a protest upon the record of the proceedings, (for that implies a judicative voice), ought to engross therein the opinion delivered by him upon the controverted point, in order not only that he may stand absolved from all imputation of failure in his duty of giving counsel, but that the error or wrong may be fairly brought under the consideration of that power with whom it lies, in the last resort, either to approve and order into effect, or to remit, the operation of the sentence.

" Another part of the official duty of the Judge-Advocate, which, though not enjoined by any particular enactment of the Military Law, has yet the sanction of general and established practice, is, that he should assist the prisoner in the conduct of his defence. This duty is more especially incumbent on the Judge-Advocate in cases where the prisoner has not the aid of professional counsel to direct him, which generally happens in the trials of private soldiers, who, wanting all advantages of education, or opportunities of mental improvement, must stand greatly in need of advice in such trying circumstances as are sufficient often to overwhelm

whelm the acutest intellect, and embarrass or suspend the powers of the most cultivated understanding. It is certainly not to be understood, that in discharging this office, which is prescribed solely by justice and humanity, the Judge-Advocate should, in the strictest sense, consider himself as bound to the duty of a counsel in exerting his ingenuity to defend the prisoner, at all hazards, against those charges which, in his capacity of prosecutor, he is, on the other hand, bound to urge, and to sustain by proof; for, understood to this extent, the one duty is utterly inconsistent and incompatible with the other. All that is required is, that, in the same manner as in the Civil courts of criminal jurisdiction, the judges are understood to be of counsel with the person accused; the Judge-Advocate, in Courts-Martial, shall do justice to the cause of the prisoner, by giving its full weight to every circumstance or argument in his favour; shall bring the same fairly and completely into the view of the court; shall suggest the supplying of all omissions in the leading of exculpatory evidence; shall engross in the written proceedings all matters, either directly or by presumption, tending to the prisoner's defence; and finally shall not avail himself of any advantage which his superior knowledge or ability, or his influence with the court, may give him, in enforcing the conviction, rather than the acquittal, of the person accused."

In the last Chapter of this valuable work, the author proves that by the *Declaration of Rights*, which ascertained and settled our liberties at the revolution, the enactment of *Martial law over the whole kingdom* is perfectly constitutional in times of actual rebellion. He then concludes the whole treatise with the following paragraph, to the truth of which no Anti-Jacobin will refuse his assent.

"Such is that most energetic, but formidable remedy which resides in the British Constitution, for the correction of those disorders which bid defiance to the ordinary vigour of the laws; a remedy warranted only by the last necessity, and therefore to be commensurate in the endurance of its operation to the immediate season of extreme danger. But the power of calling forth this extraordinary antidote against those evils which would otherwise destroy the state, is in itself one of the greatest blessings which we owe to our free government. Of such temporary restraint on the natural liberty of the subject none will ever complain, but those on whom that restraint is necessary. The good man and the worthy citizen feels no hardship in that law, which holds out its terrors only to the enemies of his country. Even the philosopher and speculative politician will subscribe to the wisdom of that expedient, which requires us to part with our liberty for a while, in order that we may preserve it for ever."

ART. III. *The Critical and Miscellaneous Prose Works of John Dryden, now first collected with Notes and Illustrations; an Account of the Life and Writings of the Author, grounded on original and authentic Documents; and a Collection of his Letters, the greater part of which has never before been published.* By Edmond Malone, Esq. In four Volumes. 8vo. 2l. 2s. Cadell and Davies. 1800.

THE great English biographer, Dr. JOHNSON, has given so admirable a criticism on the intellectual character and literary works of DRYDEN, that nothing can be added to that criticism which could enable mankind to form a more correct estimate of the genius of this distinguished poet. The powerful mind of Johnson, however, was not calculated to be as successful in delineating the life of DRYDEN, and in tracing the progress of his numerous works, as well as in detailing the circumstances and events which contributed to their production, as in passing an accurate judgment on their merits. Such a task requires rather the patience of the antiquary than the acumen of the critic. What Dr. Johnson has done is truly valuable, nor could any body reasonably expect more from him. Yet whatever relates to such a man as Dryden must be interesting to every lover of poetry, and to every man who feels for the honour of his country, of which Dryden may justly be considered as one of the first literary ornaments. Dr. Johnson somewhat too rashly declares in the beginning of his life of this great poet, that "nothing can be known beyond what casual mention and uncertain tradition have supplied." But the industry of Mr. Malone, directed and animated by a laudable zeal to explore all that may illustrate the character and the works of Dryden, has discovered much more than the result of "casual mention and uncertain tradition," and though, perhaps, nothing of intrinsic importance has been derived from this commendable diligence and perseverance, in addition to the valuable work of Johnson, yet when estimated by the enthusiasm, which such a poet must always excite, the labours of Mr. Malone will be viewed with respect and gratitude. Mr. Malone has divided his work into three volumes, nominally, but the first consists of two parts, so that the whole, in fact, forms four large volumes, comprehending a Life of DRYDEN, and a collection of all his prose works. We are ready to acknowledge that Mr. Malone dwells with a minuteness upon many parts which, with all our zeal for his author, is too apt to excite a sense of weariness; but when we consider the toil with which he must have investigated the subject, and the time which he must have

employed in the pursuit, we can surely have no right to complain, and have only to wish that every elevated character in every province, relative to the interests of morality and the welfare of society, could be illustrated with equal assiduity. Copious as this life of Mr. Malone is, it is not well adapted for an extract in our review, as it, in a great measure, and, indeed, almost entirely, refers to dates and is accompanied with a multiplicity of notes; and though we might be tempted to take passages from some of Dryden's exquisite compositions, yet they must be generally known to his admirers, and they present such a variety that we should find it a difficult matter to determine upon proper grounds of preference. We shall, therefore, merely insert Mr. Malone's ADVERTISEMENT, by which our readers will be able to form an adequate notion of what he has done, and what his volumes contain, not doubting that every man, who is not possessed of Dryden's Prose Works, will thank Mr. Malone for the trouble he has taken, and eagerly resort to such a TREASURY OF CRITICAL LITERATURE.

" ADVERTISEMENT.

"The great author of the following works has long had the honour of being ranked in the first class of English poets; for to the names of Shakspeare, Spencer, and Milton, we have now for near a century been in the habit of annexing those of Dryden, and his scholar, Pope. The present publication will shew, that he is equally entitled to our admiration as a writer of prose; and that among his various merits, that of having cultivated, refined, and improved our language, is not the least. In making, therefore, this collection of his critical and miscellaneous essays, which are found dispersed in a great variety of books, many of them now not easily to be procured, I trust that, while I have done an acceptable service to good letters and to the publick, I have at the same time in some degree contributed to the fame of the author; a considerable portion of whose valuable writings will thus become accessible and familiar to a more numerous class of readers than the votaries of the Muses, and whose reputation, high as it is at present, will consequently be extended to a still wider circle than that within which it has hitherto been confined.

"In the arrangement of the various pieces contained in these volumes, chronological order has been attended to, as far as was consistent with other still more important objects. With a view to mutual illustration, I have placed together all the essays respecting the stage; from which I have selected and given precedence to the seven principal, both in value and bulk, as forming one great body of dramatick criticism. These are, the Essay of Dramatick Poesy, the Defence of that Essay, the Preface to the Mock Astrologer, the Essay on Heroick Plays, the Defence of the Epilogue to the Second Part of the Conquest of Granada, the Grounds of Criticism in Tragedy, and the

the Answer to Rymer. All our author's dramattick dedications and prefaces, not comprised in the foregoing list, then follow, in the order of time in which they were written; and to these succeed all his other critical prefaces, dedications, lives, and miscellaneous essays, chronologically arranged; with the exception of the Preface to the Translation of Ovid's Epistles, which, for the sake of juxtaposition, is placed in the same volume with the Preface to the Second Miscellany, nearly the same topicks being discussed in both.

"The first edition of each piece has in general been followed: but here also some deviation was necessary; for on collating the second edition of the Essay of Dramattick Poesy, printed in 1684, with the first of 1668, I found that the author had corrected it with great care. From his revised copy, therefore, that essay has been printed. In a letter to his bookseller he mentions, that, previously to his Translation of Virgil being sent a second time to the press, he had spent nine days in reviewing it. As it was probable, therefore, that some alterations and amendments were made in the essays prefixed to that work, (though I now believe his revision was confined to the poetry,) I thought it safest, in printing those essays, to follow the second edition; here, however, as well as in the former instance, availing myself occasionally of such aid as the earlier copies afforded, by which some literal errors of the press, both in those dissertations and the dramattick essay, have been corrected. Of every other piece in these volumes the first edition has been followed, excepting only the Defence of that Essay; of which the original copy is so rare, that I have never met with it.

"Of Dryden's Letters, very few of which have ever been printed, I wished to form as ample a collection as could be procured; and am highly indebted to William Baker, Esq. representative in parliament for the county of Hertford, who most obligingly has furnished me with all the correspondence, now extant, which passed between our author and his bookseller, Jacob Tonson, from whom these papers descended to that gentleman: which, beside exhibiting a lively portrait of this great poet, contain some curious documents respecting the price of his works, and some other interesting particulars concerning them. To this series I have added a letter written in his youth to Mrs. Honour Driden, from the original in the hands of the Rev. Mr. Blakeway, of Shrewsbury; a letter to John Wilmot, Earl of Rochester, from a manuscript copy in the Museum; one to Samuel Pepys, Esq. from the original in the Pepysian Collection in Magdalene College, Cambridge; one to Charles Montague, afterwards Earl of Halifax, from the original in my possession; and sixteen letters addressed, at a late period of life, to his kinswoman, Mrs. Steward, or her husband; which have been obligingly communicated to me by her grand-daughter, Mrs. Gwillim, of Whitchurch, near Ross, in Herefordshire, by the hands of Mrs. Ord, of Queen Anne-street. Some others have been found scattered in miscellaneous volumes; and many more, I have no doubt, are in the possession of various persons, which might easily be discovered, if they would but

search their family papers. With the hope that such an examination may be made, I shall give, in a subsequent page, a list of those persons in whose cabinets Dryden's letters are likely to be found.

" My warmest acknowledgements are also due to my friend James Bindley, Esq. First Commissioner in the Stamp-Office, whose urbanity, classical taste, and various knowledge, are only exceeded by his great liberality in the communication of the very curious materials for literary history, and the illustration of temporary allusions, which his valuable library contains. By the aid of some very rare tracts and poems in his possession, several of which are wanting in my own collection, I have been enabled to throw some new light on our author's history, as well as on many of his writings; as I have more particularly mentioned in the proper places.—I have also to express my acknowledgments to the Lord Bishop of Salisbury and the Lord Bishop of Peterborough, for the facility and aid which they very readily afforded to my researches in their respective dioceses; and to request that the various clergymen in Northamptonshire, in Wiltshire, in Oxford, and in Cambridge, to whom I have had occasion to apply, will accept my sincere thanks for the very obliging attention they were pleased to pay to my inquiries, concerning each of which they furnished me with the most satisfactory information. The present Lady Dryden also, great grand-daughter of Erasmus Dryden, the poet's younger brother, and widow of the late Sir John Turner Dryden, Bart. will, I hope, allow me thus publicly to thank her for having taken the trouble to inspect her family papers, by which the precise value of our author's Northamptonshire estate has been ascertained. Zealous to contribute every aid in her power to illustrate the history of her great kinsman, this lady entered with ardour on the inquiry which I took the liberty to suggest to her, and pursued it with such diligence and sagacity as to remove all doubt on a point of some importance, which had eluded the researches of all his biographers.

" On reviewing the received accounts of his Life and Writings, I found so much inaccuracy and uncertainty, that I soon resolved to take nothing upon trust, but to consider the subject as wholly new; and I have had abundant reason to be satisfied with my determination on this head; for by inquiries and researches in every quarter where information was likely to be obtained, I have procured more materials than my most sanguine expectations had promised; which, if they do not exhibit too many particulars concerning this great poet as could be desired, have yet furnished us with some curious and interesting notices, and cleared away much confusion and error; and enabled me to ascertain several circumstances of his life and fortunes, which were either unknown, or for almost a century the subject of uncertain speculation and conjecture.

" The prose of Dryden has been so long and so justly admired for its copiousness, harmony, richness, and variety, that to adduce any testimony in its favour seems unnecessary. To the high eulogy of Congreve on this head, which will be found in a subsequent page,
and

and the printed encomiums of Dr. Warton,* Mr. Mason,† and Dr. Beattie,‡ I may however add the authority of the late Mr. Burke, who had very diligently read all his miscellaneous essays, which he held in high estimation, not only for the instruction which they contain, but on account of the rich and numerous prose in which that instruction is conveyed. On the language of Dryden, on which perhaps his own style was originally in some measure formed, I have often heard him expatiate with great admiration; and if the works of Burke be examined with this view, he will, I believe, be found more nearly to resemble this great author than any other English writer.§

“Dr. Johnson has said, that ‘whoever wishes to attain an English style, familiar but not coarse, and elegant but not ostentatious, must give his days and nights to the volumes of Addison.’ He who has this object in view, may surely, with equal propriety, be counselled to study the pages of Dryden; for in them, with the ease, simplicity, and familiar language of Addison, will be found conjoined more fervour, more strength, and more variety. The great characteristic of Addison is his frequent use of vernacular idiom; of which Dryden was so fond, that having one occasion employed the Anglo-Latin word, *distion*, he makes a kind of apology, by translating it: in this respect, therefore, he is entitled to the encomium given to the ancient bard whose *TALES* he has so happily modernized, and may with equal truth be called—‘the well of English undefiled.’ But his best praise is found in the following observations of Dr. Johnson, which contain so judicious an account of the pieces comprised in these volumes, that not to prefix them to this collection of his prose works, would be great injustice to our author.”

* “Essay on the Genius and Writings of Pope, 8vo. 1782, vol. ii. Pp. 8—403.”

† “Works of Sir J. Reynolds, 8vo. 1798, vol. iii. p. 216.”

‡ “Essays on Poetry, &c. 8vo. 1778, Pp. 16—533.”

§ “See particularly a passage in the beginning of Dryden’s Discourse on Satire, vol. iii. p. 75:—‘It is true I have one privilege,’ &c. which has a strong resemblance to the style of Mr. Burke. I may add, that Dr. Johnson’s general character of Dryden’s writings in p. 16.—‘His works abound with knowledge’ to—‘intellectual wealth,’ might be justly affixed as a motto to the volumes of Burke.”

ART. IV. *The Effence of Malone, or, the “Beauties” of that fascinating Writer, extracted from his immortal Work, in five hundred, sixty-nine pages, and a quarter, just published, and (with his accustomed felicity) entitled, “some Account of the Life and Writings of John Dryden!”* 8vo. Pp. 116. 2s. 6d. Becket. London. 1800.

IT is a very easy matter to turn things into ridicule which are entitled to serious respect. Our great satirical poet has said: “All

" All fools have still an itching to *deride*,
And fain would be upon the *laughing side*."

And though we will not apply these lines to the author of the article before us, if the term *author* be not too weighty for the compiler of such a whimsical *jeu d'esprit*, yet we cannot but think that, with all his humour, all his knowledge, and all his spirit, he does not feel that degree of poetical enthusiasm which it is necessary for every man to feel who would properly appreciate the labour which Mr. Malone has undergone in his zeal to illustrate the life and character of such a man as Dryden. This pamphlet consists of a sort of *ludicrous analysis* of Mr. Malone's work, which we have noticed in the preceding article, in which the *analyser* has certainly pointed out some trifles, some apparent inconsistencies; and some passages that like Falstaff's *body*, not his mind, have "an alacrity in *sinking*," but we will beg leave to ask this facetious *analyser*, whether he was not obliged to take very great pains in the examination of the work which he has thus endeavoured to bring into ridicule and contempt? and, if he cannot avoid answering in the affirmative, whether, upon his own principles, Mr. Malone was not more excusable for being so minute and elaborate in the investigation of whatever related to Dryden, than he, the *analyser*, for exerting an equal industry and perseverance (proportioned to the object) merely to raise a laugh at the meritorious solicitude of LITERARY DILIGENCE? After all, however, the author of this pamphlet has certainly attained his object, for it is difficult to avoid smiling at the oddity of his humour, and the ludicrous peculiarity of his remarks. In three or four places the author seems to resent the contemptuous manner in which Mr. Malone has expressed himself respecting the celebrated poem entitled, *The Pursuits of Literature*, and hence it might be inferred that this pamphlet comes from the author of that poem. It is, however, generally understood to be the avowed work of Mr. HARDINGE, the counsel;—though *we* should have inclined to ascribe it to a different pen.

ART. V. Bevan's *Refutation of Modern Misrepresentations*.

(Continued from p. 265.)

IT would appear that J. Bevan had less fear for the detection of his friends in their practices against THE STATE, than for the exposure of their attacks upon the church, since he artfully omits the latter, (though *immediately* after his quotation from *Mosheim*,) and dwells upon the first with boast and exultation.

exultation. As the instances of *treasonable* practices given with (as united to) those of *blasphemy*, &c. will be easily remembered, we shall now proceed to *particular* charges against *certain* INDIVIDUALS, and begin, as before, with their grand champion. G. Fox * was apprehended, as dangerous to the state, and confined in Lancaster prison. When tried before Judge Twisden, March, 1669, he refused to take the oath of allegiance, the need of which we shall soon see, pleading the king's declaration from Breda †. F. Howgill was tried, at Appleby, for similar practices. Sir Phillip Musgrave, the prosecutor, informing the judges, that *he was* A DANGEROUS person, a RINGLEADER, and keeper up of meetings, of dangerous consequence, and DESTRUCTIVE TO THE PEACE OF THE NATION ‡. In August, 1664, Francis Prior, Nicholas Lucas, Henry Feast, Henry Marshal, Jeremiah Hern, Thomas Wood, John Blendale, and Samuel Trahern at Hertford, were tried before JUDGE Orlando Bridgman, for being at an UNLAWFUL meeting, under colour and PRETENCE of religion; the witness declaring, they HAD met above the number of five, (CONTRARY to an act passed for that purpose) § “and were taken AT such times, and places ||. These practices increased so much, that their friends furnish us with lists of them, by HUNDREDS and THOUSANDS ¶! it was deemed expedient to pass ACTS for preventing MISCHIEFS and DANGERS that may arise by certain people called QUAKERS, and others REFUSING to take lawful oaths to prevent the many mischiefs, &c. from such tenets, and UNLAWFUL ASSEMBLIES ** for providing FURTHER and SPEEDY remedies (for the activity of the Quakers' spirit enforced the necessity of alacrity, and equally vigilant means) against the GROWING and DANGEROUS practices of SEDITIOUS SECTARIES, and other DISLOYAL PERSONS, who under PRETENCE of TENDER CONSCIENCES HAVE or may contrive IN-

* Sewell's History of the Quakers, p. 390.

† Judge Twisden, observed on Howgill's trial, that “there was a sort of people, who, under pretence of conscience and religion, seemed to build upon the King's declaration from Breda, and under the colour of this, hatched TREASON AND REBELLION.” See more of this in Sewell, p. 395.

‡ Vide Sewell, p. 395.

§ See this act in Sewell, p. 318.

|| Trial of EIGHT friends! in Sewell, p. 411.

¶ Sewell says FOUR THOUSAND, TWO HUNDRED in England. About FIVE HUNDRED, in and near London, p. 335. And shall we disbelieve his arithmetic?

** See this act, at large, in Sewell, p. 317, and seq.

SURRECTIONS, &c. * Yet even these did not restrain the FANATICS as we find† afterwards by the warrants issued for their commitment, &c. all stating (as Sewell says, p. 341) that “*under PRETENCE of performing religious worship, otherwise than by law established, UNLAWFULLY and TUMULTUOUSLY assemble themselves together, to the TERROR of his Majesty's people, DISTURBANCE of the peace of the King, in CONTEMPT, &c. and evil EXAMPLE, &c.*” And, indeed, the instances multiply so fast, and are marked by such *artful, evasive* circumstances ‡, that we must say in *friend Sewell's* words, (341) “*IF I WOULD HERE SET DOWN ALL SUCH LIKE CASES AS HAVE HAPPENED, I MIGHT FIND MORE WORK THAN I SHOULD BE ABLE TO PERFORM;*” for whoever follows him, in his “*History,*” will speak with the same *experience*! We have, therefore, sufficient proofs of these means being *essentially* necessary, even upon the principle (*singularly*) urged by Fox, to Judge Twisden, at Lancaster—“*Ye have experience enough how many men have sworn first to the King, and then AGAINST him.*” § As an additional proof of which, we shall adduce the following sample of TREASON. “*By the King and Queen a proclamation*

* Also, in Sewell, 472.

† *Sewell* gives an instance, at p. 112, where *John Page*, Merchant, Mayor of Plymouth, one of his Highness's Justices, commits *THOMAS SALTHOUSE*, late of *Drugglibeck, Lancaster, Husbandman*; and *MILES HALHEAD*, late of *Kendal, Westmoreland*, as *disturbers of the public peace*, and for divers other *bigb misdemeanors*, against a late proclamation. It is very curious to observe that, in a Letter to *General DESBOROUGH*, *Page* conceives these *Sains* offence to be against the protector's ordinance to prevent duels, *challenges, &c.* as well as *QUAKERS* refusing to give bail: and he adds, “*Indeed, Sir, their carriage here, was not becoming men, much less CHRISTIANS: and besides contempt of authority, they NEVER sought GOD by PRAYER at ANY time, nor desired a BLESSING on ANY creature they received; or gave thanks FOR them.*” “*And THESE VERY MEN* were, about two months past, taken up by *Colonel Cuppleston*, High Sheriff of our county, and sent from tything to tything: shewing *no occasion* to come to these parts. They left their families, &c. three months since, and do not work to procure a livelihood, but *wander up and down* in all parts, to vent their wicked opinions, and discover their irregular practices in the *breach of the peace*, and disturbance of good people. They hold many sad opinions,” &c.

‡ See the trial of *Crook, Gray, and Bolton*: in *Sewell*, p. 351; and 359, 360.

§ *Sewell*, p. 390.

for

for discovering and apprehending WILLIAM PENN and JAMES GRAHME.

“ Marie. R.

“ Whereas their Majesties have received information, that *William Penn*, Esq. and *James Grabme*, Esq. with OTHER ill-affected persons, have designed, and endeavoured to DEPOSE their Majesties, and SUBVERT the Government of this kingdom, by procuring an INVASION of the same by the French, and other TREASONABLE practises; and have to that end, *beld correspondence* *, and conspired with divers enemies and TRAITORS, and particularly with Sir *Richard Grabme Bart.* (Viscount Preston, in the kingdom of Scotland) and *John Ashton*, gentleman, lately attainted of HIGH TREASON: for which cause (observe that) SEVERAL warrants for HIGH TREASON have been issued out against them, but they have withdrawn themselves † from their usual places of abode, and are fled from justice. Their Majesties therefore have thought fit, by and with the advice of their Privy Council. to issue this their royal proclamation. And their Majesties do hereby command and require all their loving subjects to discover, take, and apprehend the said WILLIAM PENN and JAMES GRAHME, wherever THEY may be found, and to carry them before the next Justice of the Peace, or Chief Magistrate, who is hereby required to commit them to the next goal, there to remain until they be thence delivered by due course of law: and their Majesties do hereby require the said justice, or other Magistrate, immediately to give notice thereof to them, or their Privy Council. And their Majesties do hereby publish and declare to all persons that shall conceal the persons above named, or any of them, or be aiding or assisting in the concealing of them, or furthering their escape, that they shall be proceeded against for such their offence, with the utmost severity, according to law. Given at our court at White-hall, the fifth day of February, 1690-1, in the second year of our reign ‡.”

* In Bugg's Works, p. 295, is a long account of Penn's correspondence with the Jesuits at Rome. Although in his “Objection to the penal law,” &c. p. 311, he says “Let us all have a care of popery, for that is likely to do us most injury that is least respected. This he seems to have verified, for, in Charles the Second's time, he appeared as a Protestant: to James the Second, a Roman Catholic. The account of PENN's Jesuitical correspondence was publicly avowed by Battle, Cockson, Bugg, &c. See also curious notes to this effect, in Grey's Hudibras, vol. i. Pr. 374—377, and in Sewell, p. 85, is a warrant from O. Cromwell to apprehend Fox, Nayler, Cam, Audland, Howgill, Burrough, and others, as ROMAN CATHOLICS of the Franciscan order, under the name of Quakers.

† This charge of seeking hiding places for treasonable practises was much urged by the Quakers, against their fellow-fanatics. See Bugg's Pilgrim's Progress from Quakerism, &c. 4to chap. xi. p. 89.

‡ Pilgrim's Progress from Quakerism, &c. p. 90. 4to. and in Bugg's Works, fol. p. 67.

This

This sample of treason will, it is conceived, be deemed a sufficient answer to the bold challenge of J. G. Bevan; but, not to rest on a *single* example, we shall adduce *other* proofs of congeniality in the brethren, and thus shew that it was not a *solitary* instance, but a prevailing principle and practice, publicly acknowledged, avowed, and *taught*. We shall first, however, give a notable proof of Quaker effrontery, as necessarily connected with the above, and preceding the other instances which we mean to exhibit. It is no less true than surprising, that after this *public* and avowed proclamation, W. Penn had the *audacity* to *DENY the offence*, saying, "This open challenge I make, that, if among the many plots that have been spoken of, and" (observe his confession) "*several* HANGED for, there have been *ONE known* QUAKER found amongst them; *I confess* that the Magistrate is *excuseable* in his *discreet* jealousy over us," &c. * although the following declaration was publicly made, Feb. 22, 1690, at their meeting in White Hart-court, Gracechurch-street, by one Mr. Pennyman, in abhorrence of the above plot. "He that is a traitor, or endeavoureth to betray this, his native country, is a traitor to the living God, and such *cannot be* disciples of Jesus, that holy and just one; but they that are guilty of such *curled hellish practices*, must bear his judgements, whoever he be." † After this they *suppressed* an intended address to the king, and allowed their printer, Andrew Sowle, a Quaker, to print several papers of *Strafford's AGAINST the Government*, and *refused* to stop their circulation although desired so to do. Other of the Quakers (to evince their *uniformity* of spirit) drew up a paper *against* PENN for his being *concerned* in the *PLOT* of Lord Preston; for they had *seen* HIS LETTERS in Aaron Smith's custody, and *knew* his writing. This paper was signed by Mead and others, who wished to make it public, but were prevented; and when Penn was forgiven by the King, and had returned from his *hiding* places, to preach in public, with his usual impudence, Mead reproved him for so doing, as being *contrary* to their rules, for although the King had forgiven him, "*THEY knew* him to be GUILTY." ‡

Soon after this an act was passed to secure the King and Government from conspiracies, "by Papists, and other traitorous persons, for *assassinating his Majesty's sacred person*, in order to encourage an *INVASION* from France; to *subvert our RELI-*

* Appendix to Pilgrim's Progress, Pr. 166, 167; and the same was also made by Yates in his "Serious Apology," &c. p. 164.

† Pilg. Progr. p. 90.

‡ Ibid. p. 91.

ION, LAWS, and LIBERTY, &c. to unite in defence of the King and Government, or in case of his death, to defend the succession." This caused great consternation among the Quakers, and they printed a paper (as a blind) *without ANY date or signature*, to declare "*solemnly and sincerely* that the setting up, and putting down Kings and Governments, is God's peculiar privilege, not *their* work or business, to have *any* hand therein, or be busie bodies in matters *above* their station, much less to *plot* and *contrive* the ruin or *overturn* of any, but to *pray* for the King and nation, and good of *all* men; and according to this their *ancient* and *innocent* principle, they often gave, and now did give against all *plotting conspiracies, contriving insurrections* against the King and Government, and *ALL treacherous, barbarous, and murderous* designs *whatever*, as *works of the devil and darkness*, sincerely blessing God, and being heartily thankful to the King and Government for the *liberty* and *privileges* they enjoy under them by law, esteeming it **THEIR DUTY** to be *true* and *faithful* to them. Declaring their refusing to sign the association (above-named) was *not* from disaffection or opposition, but *purely* because *they* could not for *conscience sake, fight, kill, or revenge* * either for themselves, or any man else. And they believe the timely discovery of the late *barbarous* design and *mischievous* plot" (in which **THEY** were *so much concerned*) "against the King and Government was an eminent mercy from Almighty God, for which they and the whole nation have great cause to be thankful, and pray for the continuance of his mercies. From a meeting of the said people, London, 23 first month, called March 1695-6." † (See also *more* samples of such impositions in Sewell, p. 279, &c.)

"This paper was presented to the House of Lords, but *rejected* for *want of any express meaning*, as to *what* King they meant, whether he was *rightful* and *lawful*, and to *sign* the paper." Now that we may discover the artifice of this, to suit *any other* time, *King*, or *occasion*, and shew the *real* design of this *weathercock people*; we shall recall *some* of their former assertions.

"All Kings and Emperors have sprung up in the night since the days of the Apostles, among the Anti-Christ. They were all traitors against Christ that desired an earthly King. Priests and Prelaters cry for a King and will have Cæsar. Thus crucifying Christ, they say crucify the light within. *We know* these Kings are the spiritual

* See their *loving* imprecations, p. 262, of our Review.

† Pilg. Prog. PP. 93, 94.

Ægyptians." * Again;—"The Lord is risen to overturn, to overturn *KINGS and Princes, GOVERNMENTS and laws*; and he will *change* times, and laws, and governments, and *there shall be no KINGS* ruling but Jesus, nor no (any) Government of force, but of the Lamb; nor law of effect, but the law of God. All that is *otherwise* shall be *GROUND TO POWDER*." †

And agreeably to these principles, which shew what excellent subjects they (as *real Quakers*,) *must* be, we find Fox and his colleagues exulting over the death of King Charles and others, saying, "that *Strafford's* head was cut off, and *Canterbury's* and *CHARLES STUART's* as *traitors*! for endeavouring to subvert the fundamental laws." ‡ "Blood and misery, *destruction* and *judgements* are attributed to him." § "There appears the spirit of Christopher Love a priest, and his *fellow traitors*, who commissioned divers men to treat with *Charles Stuart* the proclaimed *TRAITOR of the Government*." ||—"The Lord's wonderful deliverances from the *common enemy, CHARLES STUART*."—"Multitudes complained of their sufferings, which C. Stuart *called* *TUMULTS*; and by the guard, one of them was slain, and at *that place* was *CHARLES STUART's* head struck off, and his blood poured forth on the ground." Hear their blasphemy—"a remarkable record of the *righteous judgement of GOD*!" ¶ We shall now advert to a passage for fighting, as a proper counterpart to their denial of it, in their *loyal* address.

"We are dreadful to the wicked, and *must* be their fear; for we have chosen the Son of God to be *our King*, and *he* hath chosen *us* to be *his people*, and he might command thousands and tens of thousands of his saints at this day *TO FIGHT his cause*, he might lead them forth; and bring them in, and *give THEM victory* over all *THEIR enemies*; but yet his kingdom is not of this world; nor can we *YET believe*, that he *will* make use of *us* in *that way*, though it be *his only* right to rule *in* nations, and our heirship to possess the uttermost parts of the earth, but for the *present* we are given up to bear and suffer!" **

* Several papers printed by G. Fox, 1660, PP. 8—16. See also Bugg's Works, p. 313.

† Burroughs's Works, fol. p. 244; and Bugg's Works, p. 5.

‡ West answering to the North, 1657, p. 78.

§ Ibid. p. 79.

|| Ibid. p. 89.

¶ Ibid. PP. 95, 6, 7, &c. See also Lellie's Works, vol. ii. p. 107 and sequel; and Bugg's Works, p. 7.

** See "A Declaration from the *Quakers*, to the present distracted nation of *England*," signed by fifteen of their leaders, and printed 1659, p. 8 & seq. See also Bugg's Works, PP. 5—8, and 190.

A famous

A famous salvo to suit *any* change, and a sufficient proof that these saints did not mean to trust their *spiritual* King, without *securing a temporal inheritance* for THEMSELVES! Let us now extend the view to the *Parliament*, and begin with their *champion in all iniquity*, Fox, who says "we deny all those whose law is *without* them and moral,"* (A caveat against all order and morality, "and for the *transgression* of them, we shall NOT be judged of the Lord."†—"We are raised up of the Lord" (rather say the Devil) "CONTRARY to all men, and to outward authority we cannot seek."‡ "We stand witness against PARLIAMENTS, Councils, Judges, and Justices, to whose courts, or arbitrary usurped dominion, we cannot yield obedience."§—"O what sincerity was once in the nation," said G. Fox, "what a dirty, nasty thing it would have been to have heard talk of a HOUSE OF LORDS amongst them."|| "Let all the great houses, abbies, steeple-houses, and Whitehall, be for alms-houses."¶—"The people have been in great blindness in contending for Parliaments so chosen"*** (by the people). "It is God's proper right to give laws to men."†† "Now mark, &c. the righteous are fewer in number than the unrighteous, and the law-makers are chosen by most voices; how are the righteous like to be preserved by the laws that are made."‡‡ "I (Fox) must deal plainly with you in the fight of God, who hath made ME a prophet to this nation."§§ "Ye fight against me, saith the Lord, the light and life within you. I will make you know, that I, the light, am a consuming fire. I matter not, WHAT NAME ye are called by, whether it be KING or PROTECTOR, PRINCE or NOBLE, or LORD or JUDGE, or JUSTICE or PARLIAMENT, or LAWYER or gathered

* See Fox's Word from the Lord to the faithless Generations, p. 5, & seq. Also Bugg's Works, p. 307—389.

† "A Declaration of the present Sufferings," &c. 1659, p. 25; and Bugg's Works, p. 312.

‡ Ibid. from Burroughs, p. 507.

§ G. Fox "to the Council of Officers," 1659, p. 7; and Bugg's Works, p. 5.

¶ Burroughs's Works, p. 501. See also Bugg's Works, p. 7; and 313.

¶ G. Fox to the Parliament of the Commonwealth of England, p. 8; and Bugg's Works, pp. 5; 313.

*** Several Papers sent to the Parliament by Fox, July 1659; inscribed by more than 7000 Quakers, p. 149. See also more Samples of Sedition, in the Works of G. Fox, jun. printed 1665.

†† Several Papers, p. 150.

‡‡ Ibid. p. 159.

§§ "G. Whitehead's" (sample of Quaker) "Truth and Innocence."

churches, or army or gentry, or mean men or beggars." Surely this is a sufficient extension of the Quaker principles against all ranks. "I the light, MADE you, formed you all of the dust, &c. I will burn within and without—strike with astonishment, &c. Bring plagues within and without, till I have destroyed all you, mine enemies, who will not own me, the light within." A pretty farrago of divinity, cooked in the Quaker's own way; who or what is this ME—light within? "I the light, will overturn KINGDOMS and NATIONS, and RULERS of ALL SORTS, and ARMIES, and gathered churches, which will not own ME, the light within THEM." Admirably explicit—ME in THEM!—"I will make you know, I the light, am the true ETERNAL GOD, &c. and there is not another that can save. I will be your great reward, and I will be your dread." (Excellently *harmonious* and *accordant*!)"—"and you shall be the dread of nations and I will reign over YOU, and YOU shall reign over THE WORLD"—(a very fair exchange!) "even as I am, so shall ye be also,"* *i. e.* God's. It seems the Quaker's God has no authority but by letting THEM share his equality! What blasphemy! After all this reprobation of Kings, Parliaments, Protectors, &c. we will see how they were applied to the power that existed, as in former cases; and whether the Quakers did not always endeavour to curry favour at any rate, and in every way, thereby securing to themselves the distrust and contempt of all. †

"To

* The Quakers assert their equality with God. See Leslie's Works, vol. ii. p. 24. See the above expressions in "The words of the everlasting and true light, who is the eternal and living God," by G. Fox, jun.

† In 1650, a Declaration was drawn up by the *Presbyterians, Independents, and Anabaptists*, respecting GOVERNMENT, in five particulars; the fifth said—"These authors desire, that no countenance should be given unto, nor ANY trust reposed by the Government in the hands of THE QUAKERS, being persons of such principles that are DESTRUCTIVE to the GOSPEL, and inconsistent with CIVIL SOCIETY." Upon this the Quakers tacked about, and thus peaceably returned,—“O ye envious persons, preparing for our destruction, you would have the countenance of the powers of the earth,” (which they now endeavour to vilify) “but we must not, (although they had asserted their divine appointment thereto, and commission to direct, promise success, &c. for THEMSELVES alone) “O ye sinful hypocrites and slanderers of the just. But what need of such preparations against us? Do we seek honour, or love to be great among you?” (when we have no hope of success?) “Nay our kingdom is from above,” (when we can obtain no other) “and we reject the BEAST’S AUTHORITY,”

"To thee O OLIVER CROMWELL! thus saith the Lord, I have chosen thee among the thousands in the nations, to execute MY wrath upon mine enemies, and gave them to THY SWORD, with which I fought for the zeal of mine own name, &c. and made THEE an instrument against them. And many have I cut down, by my sword, in thy hand, that my wrath might be executed on them to the utmost."

"GEO. ROFFE."

Yet both the Quakers God and his saints soon changed their opinion, and thus bespoke their chosen one :

"O OLIVER hadst thou been faithful, and thundered down DECEIT"—(excellent advice, "the Hollander had been thy subject; Germany given up to thy will; and the Spaniard quivered as a dry leaf. The KING of France SHOULD have bowed his neck; the POPE withered; the fat TURK smoaked. Sober men and true hearts (*i. e.* the Quakers) took part with thee. O take heed! do not slight such, to weaken thyself, and disown such, as the Lord hath owned." (Then again they cherish him, and fearful of losing so enterprising a tool;—say) "Thy dread is not all yet gone, nor thy amazement; ARISE AND COME FORTH, for hadst thou been faithful, thou shouldst have crumbled NATIONS to dust, for that was THY place."

"GEO. FOX."

RITY," (which we at other times, call *Divine*). "and we reject any confidence that the DRAGON can repose in us:" (although we invited him to do so with divine homage.) "Every man and sort is pouring out their indignation against us—(poor) QUAKERS. What say the Presbyterians and Independents of them? O they are seducers, witches, false prophets, vagabonds, not worthy the countenance of (what they will now call) AUTHORITY, nor any place of TRUST in the nation, (which they so much desire and strive to obtain, as "inheritors of the earth," by divine appointment!) What say the Anabaptists? O they are blasphemers and heretics, irregular persons, and their principles destructive to the Gospel of Christ; this and such is their cry, and of all sorts, against a poor despised people, whom the ETERNAL GOD hath (though they do not say how) made dreadful unto them ALL, who shall be a rod in HIS hand" (say they,—thus threatening where they can do no more; grinning where they cannot bite,) "to break and confound them, and UTTERLY to DESTROY their ANTI-CHRISTIAN kingdom," &c. &c. YOUR Anti-christian MONARCHY (observe their loyalty now, compared with their petitions, epistles, &c. to Government and Rulers) with all its heads and horns, shall now soon fall to the ground. See a copious account in Burroughs's Works, p. 621 & seq.

* Ibid. This curious piece, which so well displays the Quakers time-serving spirit, may be seen in Bugg's Works, p. 190, transcribed from a book nick-named by them, "The Righteousness of God," &c. p. 11.

Again, in Sewell, p. 119, we find Burroughs writing to the Protector, and telling him that—

—"the Lord's controversy was *against* him, because he had *not been faithful* in God's work, but taken his rest upon a lofty mountain of *pride and vain glory*, having *set up* HIMSELF to be WORSHIPPED, &c. that he had *not performed his vows* made in his distress, and" (as the great consequence of all this formal introduction) "that now he suffered grievous *oppression, cruelty*, and *tyranny* to be acted in *his* name, by *unjust* IMPRISONMENTS and PERSECUTIONS of the LORD'S PEOPLE. That *therefore* THE LORD *would* bring HIS *judgements* upon him except he did *repent*." In Leslie, Vol. II. p. 103 & seq. the Quakers boast of, and plead for, *Cam, Audland, Robertson, Coal*, &c. serving many years in the Parliament army. At p. 106, we find from Howgill's "Information and Advice to the Army," they opposed the KING to the last, in *writing, talking, fighting, watching, betraying*, &c. boasting of their giving information *against* Sir Geo. Booth, and others of the KING's *friends* in Cheshire and Lancashire, whom the Quakers call *rebels*, saying—"They were your real friends, called Quakers, who gave you and the army intelligence about the late insurrection in Cheshire, who were *spoiled* by the said *rebels* of their goods," &c.

This, however, with other like passages are OMITTED in the new edition of Francis Howgill's Works, printed in large fol. 1676, p. 330. Howgill also justifies the committee of safety *against* the parliament, as he did the parliament *against* the King. Rare unanimity of the *Quaker* spirit! And, at p. 6, "God did great things by *the long parliament*, in overthrowing the power; (Kings) the last words are *omitted* in the new edition. Page 4, Howgill says, the antient courtiers, finding ease and profit by the King, turned cavaliers, and cried up King, &c. but the long parliament, and followers, counted it *no treason* to oppose them, and (observe this) God *decided* the controversy, in overthrowing the one, and *establishing* the other, &c. yet many are now so blind, that they think the nation cannot be established in freedom without a King." How excellently this agrees with their *loyal addresses*! Again, at p. 5, "Many so doat on the name of *parliament*, as if it were essential, &c. but if they will not hearken to the cry of their masters, (the people) but may be call them *rebels*, and *traitors*, if they should be turned out." At p. 110, Leslie mentions, from *Bishop*, p. 26, & seq. his advice to the Quakers, "in the name of the Lord to be vigorous in *opposing* ALL attempts towards a RESTORATION—be *desperate*, and think all reconciliation between them and the King *impracticable*. The breach cannot be healed; I declare it from the Lord, it *cannot, will not*. Therefore in the power and dread of the Almighty

mighty stand up, and crush it to pieces, stamp it to powder : it concerns you *while you have time* ; BEAT DOWN *this enemy, secure places necessary for defence.*" Was this *spiritual* defence ? See the REGICIDES ! " Do justice on those whom GOD hath given into your hands, lest out of HIS SERPENT'S EGG do come a cockatrice, and his fruit be a fiery flying serpent, and (as a *just punishment* he *expected* for such *perfidy*) " the Lord deliver you and your forces into the power of those who seek the destruction of you, and *your interest.*" (the King.) At p. 26, he mentions the need of constant and expeditious marching of horse, in all places, where insurrections had been. This Letter was written in August, 1659, printed, 1660, to stir up the same spirit, when the restoration was advancing. Yet, on the King's return, these were the people who told him, " We are your Majesty's dutiful and LOYAL subjects, and have suffered much, as yourself hath done, * &c. A people that follow *peace, love, and unity*, and bear testimony against *strife, wars, and contentions,*" &c. See Leslie, Vol. II. p. 109. III, &c †. Many more instances may be seen throughout that admirable collection of *facts* : as also in Bugg's Works, Burroughs, &c. and Sewell's History. Indeed, to collect *every* instance would be almost *impossible*. " It is, therefore, (as hath been well observed) a sufficient victory over these people to *detect* them." We here then finish our proofs of their love and good wishes towards the CHURCH † and STATE, and of their admirable unanimity among themselves. We hope J.

* Leslie's Works, Vol. II. p. 109, one *Edward Billing*, having more than *Quaker* honesty, *opposed* this, as a notorious falsehood, and declared that he would avow it to their shame, if it passed. *For* and the rest contended for its propriety, nor would they allow of the expression being expunged, till *threatened* with the *exposure* of their profligacy.

† In Bugg's Works, p. 73, they say, " all plots, riotous meetings, &c. we deny, *knowing* them to be of the devil, and all fighting we deny, &c. and in Leslie's Works, Vol. II. p. 287, we find these were the men who blamed others for being " upwards and downwards, backwards and forwards, now here, and now there : reeling and rolling, pinching here sometimes, and drawing as contrary another," &c.

‡ We cannot here omit to mention that *Solomon Eccles* brought an old doublet into *Dr. Gell's* church in London, on the Lord's-day, and sat upon the *communion-table*, mending it, while the Doctor was preaching. *G. Whitehead* defended this conduct. See Bugg's Works, p. 307.

Bevan is satisfied, if he *is not*, we will adduce as *many more* instances as he pleases, and *assure* him, that the sample given is not only fair, but *favourable*, as he himself ought well to know. We must, however, observe that as the accusations of enmity to the Church and State are the only ones to which he objects, such conduct amounts to a tacit acknowledgement of ALL the *other* charges advanced by *Mosheim* *.

We must not, however, forget to remind them that they boast "our principles are now *no other* than what they were when we were first a people, for *truth changes not*, &c. this I hope will appear beyond contradiction†." Truly it *does* so! "We are not sensible, that we have altered *any one* principle of our faith, but are the *same*, in *every* respect." Excellent commendation, and recommendation of their present tenets! "In what WE are now *more* ORTHODOX than our primitive friends were, we are ignorant. We know not *one* article of the Christian faith, in which WE are *altered* since we were a people, therefore *blush not* PUBLICLY TO DECLARE, that WE ARE NOT CHANGED IN OUR PRINCIPLES‡." "There is *no occasion* for us to retract ANY particular passage." And, says Philips §, "I can declare I have not met with *one* period in any of our antient writings, which I cannot stand by, and with *as little difficulty* VINDICATE, as the New Testament."

* These charges are, being "visionary fanatics, disordered in their brains, committing many enormities, riotous and tumultuous, (even females)" as we have seen, and also their "running about *naked*, declaiming against all fixed form of religion, railing at public and stated worship, mocking the clergy, even in the exercise of their ministerial duty; trampling upon laws, authority of Magistrates, &c. and thus "made use of their PRETENDED INSPIRATION to excite the most vehement commotions in CHURCH and STATE," as we have already shewn.

† The Quaker's "Primitive Christianity, 1698," &c. p. 6.

‡ Vindiciæ Veritatis, &c. p. 218. 224.

§ Ibid. p. 2. See also Bugg's Works, p. 3. 18. 44.

(To be continued.)

ART. VI. Turner's Embassy to Tibet.

(Concluded from p. 292.)

CAPTAIN Turner left the hospitable country of Bootan, in the beginning of September, and proceeded on his journey to Tibet. He was compelled, however, to leave Lieutenant Davis behind him, to whose bold pencil he had been

been indebted for those elegant drawings which decorate the first part of his work. The loss of this able draughtsman he must have sensibly felt; as it incapacitated him from giving any representations of the places which he visited in Tibet (some two or three buildings excepted), which country presented many interesting objects of which the pencil could have conveyed a much more accurate idea than the pen. The descriptions of the latter, indeed, soon tire by repetition, and the attempt to vary them frequently betrays the author into an adoption of language, inflated, affected, and highly offensive to a correct and classical taste. Of this we could exhibit a hundred instances in the work before us; but they will be so palpable to every reader that we may, with propriety, spare ourselves the unpleasant task of selecting them. We shall, therefore, content ourselves with making such further extracts as may impart to our readers some information respecting a people and a country, much talked of but little known.

A Tibet Village.

"A Tibet village by no means makes a handsome figure. The peasant's house is of a mean construction, and resembles a brick kiln in shape and size, more exactly than any thing to which I can compare it. It is built of rough stones, heaped upon each other without cement; and, on account of the strong winds that perpetually prevail here, it has never more than three or four small apertures to admit light. The roof is a flat terrace, surrounded with a parapet wall two or three feet high; on this, are commonly placed piles of loose stones, intended to support a small flag, or the branch of a tree; or else as a fastening for a long line, with scraps of paper, or white rag, strung upon it like the tail of a kite; this being stretched from one house to another is a charm against evil genii, as infallible in its efficacy, as horse shoes nailed upon a threshold, or as straws thrown across the path of a reputed witch.

"This was a bleak looking place, and there was hardly the appearance of any thing animated about it. Being indolently disposed, and prompted merely by curiosity, I strolled alone among the houses; and, seeing every thing still and quiet, I turned into one of the stone enclosures, which serve as folds for cattle. The instant I entered the gate, to my astonishment, up started a huge dog, big enough, if his courage had been equal to his size, to fight a lion. He kept me at bay with a most clamorous bark, and I was a good deal startled at first; but recollecting their cowardly disposition, I stood still; for having once had one in my possession, I knew that they were fierce only, when they perceived themselves feared. If I had attempted to run, he probably would have flown upon me, and torn me in pieces, before any one could have come to my rescue. Some persons came out of the house, and he was soon silenced. Pr. 215, 216."

Contrast between Bootan and Tibet.

" Bootan presents to the view, nothing but the most misshapen irregularities; mountains covered with eternal verdure, and rich with abundant forests of large and lofty trees. Almost every favourable aspect of them, coated with the smallest quantity of soil, is cleared and adapted to cultivation, by being shelved into horizontal beds: not a slope or narrow slip of land between the ridges, lies unimproved. There is scarcely a mountain, whose base is not washed by some rapid torrent, and many of the loftiest, bear populous villages, amidst orchards, and other plantations, on their summits and on their sides. It combines in its extent, the most extravagant traits of rude nature and laborious art.

" Tibet, on the other hand, strikes a traveller, at first sight, as one of the least favoured countries under heaven, and appears to be in a great measure incapable of culture. It exhibits only low rocky hills, without any visible vegetation, or extensive arid plains, both of the most stern and stubborn aspect, promising full as little as they produce. Its climate is cold and bleak in the extreme, from the severe effects of which, the inhabitants are obliged to seek refuge in sheltered valleys, and hollows, or amidst the warmest aspects of the rocks. Yet perhaps Providence, in its impartial distribution of blessings, has bestowed on each country a tolerably equal share. The advantages that one possesses in fertility, and in the richness of its forests and its fruits, are amply counterbalanced in the other by its multitudinous flocks, and invaluable mines. As one seems to possess the pabulum of vegetable, in the other we find a superabundance of animal life. The variety and quantity of wild fowl, game, and beasts of prey, flocks, droves and herds, in Tibet, are astonishing. In Bootan, except domestic creatures, nothing of the sort is to be seen. I recollect meeting with no wild animal except the monkey, in all my travels, and of game I saw only a few pheasants, once near Chuka." *Pr.* 216, 217.

Religious Penance.

" The Gosein alluded to by the Regent, whose name is Frânpooree, exhibited so extraordinary an instance of religious penance, that I cannot resist the temptation of relating some particulars of his life.

" Having been adopted by an Hindoo devotee, and educated by him in the rigid tenets of his religion, he was yet young, when he commenced the course of his extraordinary mortifications. The first vow which the plan of life, he had chosen to himself, induced him to make, was to continue perpetually upon his legs, and neither to sit down upon the ground, nor lie down to rest, for the space of twelve years. All this time, he told me, he had employed in wandering through different countries. When I inquired how he took the indispensable refreshment of sleep, when wearied with fatigue, he said, that at first, to prevent his falling, he used to be tied with ropes, to some tree or post; but that

that this precaution, after sometime, became unnecessary, and he was able to sleep standing without such support.

"The complete term of this first penance being expired, the next he undertook was to hold his hands, locked in each other, over his head, the fingers of one hand, dividing those of the other for the same space of twelve years. Whether this particular period is chosen in compliment to the twelve signs of the Zodiac, or to the Indian cycle of twelve years, I cannot decide. He was still determined not to dwell in any fixed abode; so that before the term of this last vow could be accomplished, he had travelled over the greater part of the continent of Asia. He first set out, by crossing the Peninsula of India, through Guzerat; he then passed by Surat to Buifora, and thence to Constantinople; from Turkey he went to Ispahan; and sojourned so long among the different Persian tribes, as to obtain a considerable knowledge of their language, in which he conversed with tolerable ease. In his passage from thence towards Russia, he fell in with the Kussaues (hordes of Cossacs) upon the borders of the Caspian sea, where he narrowly escaped being condemned to perpetual slavery: at length he was suffered to pass on, and reached Moscow; he then travelled along the northern boundary of the Russian empire, and through Siberia arrived at Pekin in China, from whence he came through Tibet, by the way of Teshoo Loomboo, and Nipal, down to Calcutta.

"When I first saw him at this place, in the year 1783, he rode upon a piebald Tangun horse from Bootan, and wore a satin embroidered dress, given to him by Teshoo Lama, of which he was not a little vain. He was robust, and hale; and his complexion, contrasted with a long bushy black beard, appeared really florid. I do not suppose that he was then forty years of age. Two Goseins attended him, and assisted him in mounting and alighting from his horse. Indeed he was indebted to them for the assistance of their hands on every occasion; his own being fixed and immoveable, in the position in which he had placed them, were of course perfectly useless.

"The circulation of blood seemed to have forsaken his arms; they were withered, void of sensation, and inflexible. Yet he spoke to me with confidence, of recovering the use of them, and mentioned his intention to take them down the following year, when the term of his penance would expire.

"Other Goseins assured me, though I could not help doubting the fact, that it is practicable to restore withered limbs, thus circumstanced, to perfect use. This is effected, they say, though not without great labour, and some pain, by means of long continued friction, before a large fire, with a certain ointment which they compound. To complete the full measure of his religious penance, I understood that there still remained two other experiments for Prânpooree to perform. In the first of these, the devotee is suspended by the feet to the branch of a tree, over a fire, which is kept in a continual blaze, and swung backwards and forwards, his

his hair passing through the flame, for one pahr and a quarter, that is, three hours and three quarters. Having passed through this fiery trial, he may then prepare himself for the last act of probation, which is to be buried alive, standing upright, in a pit dug for the purpose; the fresh earth being thrown in upon him, so that he is completely covered. In this situation, he must remain, for one pahr and a quarter, or three hours and three quarters, and if at the expiration of that time, on the removal of the earth, he should be found alive, he will ascend into the highest rank, among the most pure of the Yogee, (jugi)." PP. 270—272.

Sheep of Tibet.

"Among the valuable and useful animals of Tibet, their breed of sheep merits a distinguished rank. Their flocks are numerous; and upon them their chief reliance is placed for present support, as well as for their winter food. A peculiar species seems indigenous to this climate, marked almost invariably by black heads and legs. They are of a small size: their wool is soft, and their flesh, almost the only animal food eaten in Tibet, is, in my opinion, the finest mutton in the world.

"They are fed without distinction, wherever sufficient pasture is to be found, but principally upon the short herbage, peculiar to the sides of eminences, and bleak, exposed plains. They are occasionally employed as beasts of burden; and I have seen numerous flocks of them in motion, laden with salt and grain, each carrying from twelve to twenty pounds. They are the bearers of their own coats, to the best market, where it is usually fabricated into a narrow cloth resembling frieze, or a thick coarse blanket. When slaughtered, their skins are most commonly cured with the wool on, and form a most excellent winter garment for the peasant, and the traveller.

"The skins of lambs are cured also with the wool on, and constitute a valuable article of traffic. In order to obtain the skin in its highest state of excellency, the dam is sometimes killed before her time of yeaning; a cruel precaution, which secures, however, a silky softness to the fleece, and stamps a very high price upon it, in this region, where the merit of good furs is well ascertained. It serves particularly for lining vests, and is in equal estimation all over Tartary; it bears a very high price also in China. But powerful as the temptation is, I conclude from this circumstance, that the practice is not very frequently adopted."—PP. 302—3.

Religion of Tibet.

"It seems, then, to be the schismatical offspring of the religion of the Hindoos, deriving its origin from one of the followers of that faith, a disciple of Budh, who first broached the doctrine which now prevails over the wide extent of Tartary. It is reported to have received its earliest admission, in that part of Tibet bordering upon India, (which from hence became the seat of the sovereign Lamas) to have traversed over Mantchieux Tartary, and to have been ultimately disseminated over China and Japan. Though it differs from the Hindoo in many of
its

its outward forms, yet it still bears a very close affinity with the religion of Brahma, in many important particulars. The principal idol in the Temples of Tibet is Mahamoonie,* the Budha of Bengal, who is worshipped under these and various other epithets, throughout the great extent of Tartary, and among all the nations to the eastward of the Berhampooter. In this wide extended space over which this faith prevails, the same object of veneration is acknowledged under numerous titles; among others, he is styled Godama or Gowtama, in Assam and Ava; Samana, in Siam; Amida Buth, in Japan; Fohi, in China; Budha and Shakamuna, in Bengal and Hindoistan; Dherma Raja and Mahamoonie, in Bootan and Tibet. Durga and Káli; Ganesh, the emblem of wisdom; and Cartikeah, with his numerous heads and arms, as well as many other deities of the Hindoo mythology, have also a place in their assemblage of gods.

"The same places of popular esteem or religious resort, as I have already hinted, are equally respected in Tibet and in Bengal; Praag, Cashi, Durgeedin Saugor, and Jagarnaut, are objects of devout pilgrimage; and I have seen loads of the sacred water taken from the Ganges, travelling over these mountains, (which, by the bye, contribute largely to its increase) upon the shoulders of men, whom enthusiasts have deemed it worth their while, to hire at a considerable expence, for so pious a purpose.

"As far as I am able to judge, respecting their ritual, or ceremonial worship, it differs materially from the Hindoo. The Tibetians assemble in chapels, and unite together in prodigious numbers, to perform their religious service, which they chant in alternate recitative and chorus, accompanied by an extensive band of loud and powerful instruments. So that, whenever I heard these congregations, they forcibly recalled to my recollection, both the solemnity, and sound, of the Roman Catholic mass." *Pr.* 306—7.

Burial-Place.

"On one side of the monastery of Teshoo Loombo I saw the place, the Golgotha, if I may so call it, to which they convey their dead. It was a spacious area, enclosed on one part by the perpendicular rock, and on the others by lofty walls, raised probably with a view to seclude from public observation, the disgusting objects contained within them. At the top it was totally uncovered, so as to be perfectly open to the birds; and at the bottom a narrow passage was left through the walls, near their foundation, for the sole purpose of admitting dogs, or other beasts of prey. On the rock above, a platform overhung the inclosure, which had been constructed for the convenience of precipitating the dead bodies with greater ease, over the walls, into the area. And here, I understood, the only rites performed, in honour of the dead, were merely such as tended to facilitate the destruction of the body by dogs, or birds of prey. But though this was the general receptacle, yet there were some who declined the use

* "This term is Sanscrit, and literally signifies great saint,"

of it, and conveyed their friends to the summit of some neighbouring hill, where, I was told, they disjointed and mangled the dead body, that it might become a more easy prey to carnivorous birds. I concluded, that there was a strong prejudice in their minds, of some idea of pollution attached to 'being given to the dogs,' which was sufficient to create a preference of the contrary practice.

"In Tibet, as well as in Bengal, an annual festival is kept in honour of the dead. On the 29th of October, as soon as the evening drew on, and it became dark, a general illumination was displayed upon the summits of all the buildings in the monastery; the tops also of the houses upon the plain, as well as in the most distant villages, scattered among the clusters of willows, were in the same manner lighted up with lamps, exhibiting altogether, a brilliant and splendid spectacle. The night was dark, the weather calm, and the lights burnt with a clear and steady flame. The Tibetians reckon these circumstances of the first importance, as, on the contrary, they deem it a most evil omen if the weather be stormy, and their lights extinguished by the wind or rain." PP. 317—18.

Tibetan Marriages.

"That they (the Monks and Nuns) should be thus drawn, in such multitudes, to these solitary retreats, from the business and the pleasures of the world will less excite our surprise, when we reflect on the peculiar custom that prevails, with regard to the union of the sexes, in Tibet; a custom at once different from the modes of Europe, where one female becomes the wife of one male; and opposite to the practice of Asia, at least of very great part of it, where one male assumes an uncontrolled despotism over many females, limiting his connection with wives and concubines only by the extent of his resources. Here we find a practice equally strange, that of polyandry, if I may so call it, universally prevailing; and see one female, associating her fate and fortune with all the brothers of a family, without any restriction of age, or of numbers. The choice of a wife is the privilege of the elder brother: and singular as it may seem, I have been assured, that a Tibetan wife is as jealous of her connubial rites, though thus joined to a numerous party of husbands, as the despot of an Indian Zennana, is of the favours of his imprisoned fair. Under circumstances so unfavourable, it is no wonder that the business of increasing the species is but coldly carried on.

"Officers of State, as well as those who aspire to such distinctions, deem it, indeed, a business ill-suited with their dignity, or duties, to attend to the propagation of their species; and retire from this essential care, abandoning in it entirely to mere plebians. Marriage, in fact, amongst them, seems to be considered rather as an odium, a heavy burden, the weight and obloquy of which, a whole family are disposed to lessen, by sharing it among them.

"The number of husbands is not, as far as I could learn, defined or restricted within any limits; it sometimes happens, that, in a small family, there is but one male; and the number may seldom, perhaps, exceed

exceed that, which a native of rank, during my residence at Teshoo Lomboo, pointed out to me in a family resident in the neighbourhood, in which five brothers were then living together very happily, with one female, under the same connubial compact. Nor is this sort of league confined to the lower ranks of people alone; it is found also frequently in the most opulent families." PP. 348—9.

Character of the Tibetians.

"Humanity, and an unartificial gentleness of disposition, are the constant inheritance of a Tibetanian.

"I never saw these qualities possessed by any people in a more eminent degree. Without being servilely officious, they are always obliging; the higher ranks are unassuming; the inferior respectful in their behaviour; nor are they at all deficient in attention to the female sex; but, as we find them moderate in all their passions, in this respect, also, their conduct is equally remote from rudeness and adulation. Comparatively with their southern neighbours, the women of Tibet enjoy an elevated station in society. To the privileges of unbounded liberty, the wife here adds the character of mistress of the family, and companion of her husbands. The company of all, indeed, she is not at all times entitled to expect. Different pursuits, either agricultural employments, or mercantile speculations, may occasionally cause the temporary absence of each; yet whatever be the result, the profit of the labourer flows into the common store; and when he returns, whatever may have been his fortune, he is secure of a grateful welcome to a social home." P. 350.

The Tibetan Goat.

"Here we saw multitudes of the valuable animal, whose coat affords materials for that exquisitely fine and beautiful manufacture, the shawl. They were feeding in large flocks, upon the thin dry herbage that covers these naked-looking hills. This is, perhaps, the most beautiful species amongst the whole tribe of goats; more so, in my opinion, than the Angola kind. Their colours were various; black, white, of a faint bluish tinge, and of a shade something lighter than a fawn. They have straight horns, and are of a lower stature than the smallest sheep in England. The material used for the manufacture of shawls is of a light fine texture, and clothes the animal next the skin. A coarse covering of long hair grows above this, and preserves the softness of the inferior coat. This creature seems indebted, for the warmth and softness of its coat, to the nature of the climate it inhabits: upon removing some of them to the hot atmosphere of Bengal, they quickly lost their beautiful clothing, and a cutaneous eruptive humour soon destroyed almost all their coat. I was also unsuccessful in repeated trials, to convey this animal to England, it would neither endure the climate of Bengal, nor bear the sea, though some few of them, indeed, live to land in England, yet they were in so weak a state, that they very shortly after perished." PP. 356—7.

Captain Turner remained in the country till the end of the year. He so far accomplished the object of his mission as to confirm

confirm a good understanding between the British Government in the East and the Ministers of the Teshoo Lama, and to secure a favourable reception for persons who were anxious to establish a commercial intercourse between the two countries. This continued to subsist till the year 1792, when an eruption having been made into Tibet by the Nipalese, a neighbouring race of mountaineers, the Chinese Government interfered in behalf of the Tibetians, and inflicted exemplary vengeance on the invaders. The British on the contrary appear, by an ill-timed embassy to the Nipalese, to have excited the jealousy of the Tibetians, and of their Allies, or rather protectors, the Chinese; and hence a stop has been put to all communication between the Northern States and the provinces of Bengal.

Though we have much to object to the style of the author, his book certainly contains much interesting information respecting countries of which before we had a very imperfect knowledge indeed.

ART. VII. *Oratio Crewiana in Theatro Sheldoniano Oxon habita*, VII Kal. Julii MDCCC, a Gulielmo Crowe, LL.B, c Coll. Nov. Public. Univ. Oratore. 4to. PP. 19. 1s. 6d. Rivingtons. London.

WE are here presented with one of those pious orations, in which the University of Oxford, according to the intention of Lord Crewe, sometime Bishop of Durham, annually commemorates her founders and benefactors. The noble Bishop's design, in this institution, may be fully comprehended by referring to his life; and an admirable model for compositions of this kind may be found, in the *Oratio Crewiana* annexed to Lowth's *Prælections*.

As this public commemoration of founders and benefactors is observed annually, it must of necessity require some degree of ingenuity to vary and diversify topics already trite and hackneyed by frequent repetition. The orator, therefore, may be occasionally allowed to diverge a little from the direct line of his duty, in order to prevent that tædium which must otherwise attend the bare enumeration of names and benefits. While, however, we concede thus much, we doubt whether such a large portion of liberty, as the public orator of the University has taken in the oration before us, ought at any time to be tolerated. We know that he has been orator for many years, and we admit the difficulty of being novel. But is this a sufficient reason for a total dereliction of the good old path-

path-way of former times? Will it justify his silence, where the founder of the oration intended he should be eloquent? and will it excuse him for inserting eulogies on characters which certainly were not in the contemplation of Lord Crewe? To give a brief analysis of his oration, of what does it consist, but of a panegyric on poets and poetry, in which no one single benefactor of the University is mentioned, except Dr. Birkhead, a man whose private character little entitled him to such particular distinction? Something, indeed, is said of Alfred, but he is introduced more as a poet than as a founder; and instead of being associated with the noble army of benefactors, is classed with Chaucer, Surrey, Sackville, Trapp, Lowth, and the two Wartons. To the memory of the elder of the latter gentlemen, who was master of Winchester school, and preceptor to the orator himself, many handsome compliments are paid; "*magistrum aliquando meum, quem adèd ut parentem sum veneratus; cui quidem plus uni quàm cæteris omnibus me debere, nî profiterer palam, essem ingratiſſimus.*" All this we must allow to be extremely natural: but does it not convert the oration into a speech commemorative of the author's own friends and benefactors, rather than of those of the University at large?

The author next proceeds to speak of poetry, "*quantum conferat ad judicium formandum.*" In a strain, still more foreign to the occasion than his eulogy upon Mr. Joseph Warton, he complains of the "*ingenium servile*" of Virgil and Horace, and of others, "*qui sub imperatoribus vixerunt;*" excusing Lucan only of the charge "*pudendæ adulationis.*" The author, it seems, entertains no good opinion of those bards who have bestowed their incense upon *Kings*; and he cautions the youth of the University, "*caveatis modò ab eorum admiratione qui tale quid in se admittunt.*" He speaks highly of that *liber animus*, which will not debase itself by any such turpitude; and particularly commends the Greek poets, "*quorum in scriptis plurima passim invenias, quæ longè a servitute abhorrent, imò quæ libertatem vehementer spirant.*"

Here the poet Milton (no benefactor to the University) is particularly pointed out to the admiration of the younger Academics. We are too well apprized of the political principles of Mr. Crowe, and of others of the respectable society to which he belongs, not to perceive what is intended by this unnecessary introduction of the sublime regicide. The same of a sermon on the study of politics, preached some years ago before the University of Oxford, on the fifth of November, by the public orator, has not so entirely died away, as to have left no impression on our memories. We therefore wish that
this

this vir *sapiens et bonus*, this *libertatis* quam amavit (in Mr. Crowe's opinion) *justus æstimator*, videlicet, this John Milton, had not found his way into the oration, to the exclusion of many real friends of the University. As a republican we are not disposed to pardon him, though as a poet we allow him the highest honours. As a republican, however, he is here manifestly held up to admiration; and we cannot too severely reprove the orator for stepping aside from the course which he ought to have followed, in order to introduce the disloyal bard as an *active citizen*.

In his description of the several qualities requisite to form the true poet, while we agree with the author, as to the several ingredients of his recipe, we deny that they were all to be found combined in his favourite Milton. "Imprimis, plurimarum et optimarum rerum cognitio, a longâ disciplinâ profecta; sed ante omnia, illud, quod nulla disciplina dare potest, ingenium capax et sublime." So far the author of *Paradise Lost* was not deficient. But if, to constitute a true poet, we must of necessity add "*mens sincera et pectus ab omni scelere vacuum*"—if "*turpitudine omnis amovenda est, adhibenda autem summa erga deum pietas, erga homines benevolentia*," we are inclined to think that Milton will appear, in the eyes of all who are capable of sound judgement, to have been not only *Shakspeare secundus* but *pluribus impar*. We shall not echo the sentiments of others in support of our opinion. The spleen and prejudice of Johnson shall not make us condemn the republican bard without mercy: nor shall the qualifying periods of Mr. Crowe or Mr. Hayley (birds of the same feather) prevent us from stigmatizing his political principles with their due share of reprobation.

The oration closes, as it began, with a compliment to the University. The compliment of the exordium is addressed to the volunteer corps, formed of the undergraduates and some of the clergy resident in the place. Of which we may observe, that there seems to be something ludicrous in the author's styling it "*præclara illa vestra conspiratio et conscriptio militaris*." Nor can we persuade ourselves that he does not mean to smile at the academical battalion, when he tells them, "*existimo vos esse dignos, quos, non hæc mea exilis oratiuncula, sed potius plenissima poetarum voces exornent*." If the orator be not here ironical, we fear he is in some danger of deserving his own censure *pudendæ adulationis*. The compliment to be found in his Peroratio is more judicious. It very properly applauds a new regulation lately made in the University, with respect to the public examination for degrees; a law which was truly, as the author has stated,

"magno

"*magno cum assensu promulgata atque lata.*" The form of examination, established by Archbishop Laud, was become, in a long course of years, so defective, and so many means of evading its difficulties entirely, or of passing through them without trouble and discredit, had been invented, and were daily practised, that it became highly necessary for the University to correct the flagrant abuses committed. They have accordingly made a new statute, which promises to put an end to that facility in taking degrees, which has for so long a time overwhelmed the church with candidates for orders, who were not worthy of the meanest pulpit belonging to it. We heartily join with the orator in congratulating the University on the spirit it has manifested, and in praying that it will not suffer its energy to decline. "*Pergite modò, et invigilate in legem vestram.*" So shall the state be supplied with men duly qualified to serve God in his church, the ignorant fanatic shall be excluded, and we shall cease to be insulted and misled by a host of incompetent Apostles, who have stolen into the fold while the keepers of the flock were slumbering. Academical testimonials, it is presumed, will hereafter bear witness only to *real* abilities: and the Bishops will be inclined, we trust, to grant orders only to such as bear them, to the exclusion of the less informed; who, without passing the University ordeal, obtrude themselves upon the world, as patterns of sanctity without sense, and of zeal without knowledge.

We cannot close this article, without recommending to the public orator a little more regard to the occasion on which he speaks. It would not have disgraced him to have mentioned, in the most liberal terms, many *Kings* of whom he has taken no notice. We are not of the number of those who think prose or poetry degraded by being applied in praise of the good, even though they should happen to be crowned. Were we, for instance, possessed of the *vena dives* ourselves, we should feel no hesitation in celebrating the excellent monarch whom Great Britain at present enjoys, and in heartily beseeching God to bless and preserve him; well persuaded, that in so doing we were, in a very laudable sense, fulfilling the Christian duty of *honouring the King*.

ART. VIII. *A Tour round North Wales, performed during the Summer of 1798: Containing not only the Description and local History of the Country, but also a Sketch of the History of the Welsh Bards; an Essay on the Language; Observations on the Manners and Customs; and the Habits of above 400 of the more rare Native Plants; intended as a Guide to future*
 NO. XXVI. VOL. VI. F f Tourists.

Tourists.—By the Rev. W. Bingley, B.A. F.L.S. of St. Peter's College, Cambridge. Illustrated with Views in Aquatinta by Alken. 2 Vols. 8vo. PP. 984. 1l. 1s. Williams. London. 1800.

NOTWITHSTANDING the various accounts which we have received, from the pens of different travellers and tourists, of this interesting country, the work of Mr. Bingley cannot be deemed superfluous; for he has gleaned whatever is valuable from preceding writers, and added much that is instructive of his own; avoiding, on the one hand, the sterile brevity of the *flying* tourist, and, on the other, the tedious amplification of the prolix historian; thus compressing, into a reasonable compass, a variety of useful information, which could not before be obtained, without the perusal of many voluminous and expensive works.

Mr. Bingley entered Wales from Chester, by Britton, in Flintshire, proceeding, through Holywell, to St. Asaph, Conway, Bangor Ferry, Caernarvon and Llanberis; thence to the Isle of Anglesea; then returning to Caernarvon he made the complete tour of North Wales, and came back by Shrewsbury. In his description of the different places which he visited, Mr. B. has judiciously avoided those *poetical* embellishments which only lead to the disappointment of the unfortunate traveller who is induced by them to visit the scenes themselves, and, consequently, to derive mortification from a sober comparison between art and nature, fiction and fact. His historical *notices* are useful, and amply sufficient to convey as accurate an idea of the country as a mere *visitor* would wish to acquire. His critical observations bespeak an intelligent mind; and in all his remarks, on the different topics to which he adverts, we are neither disgusted by a manifestation of ignorance, nor offended by a display of affectation.

As the *Mona Antiqua* of Rowland is a book not generally read, we shall extract the account which that writer gives of a curious sect of Welsh *Methodists*, in a passage quoted by Mr. B.

“ Whilst I was at Caernarvon, I was induced from curiosity, to attend some of the meetings of a curious kind or branch of Calvinistical methodists, who from certain enthusiastic extravagancies, which they exhibit, are denominated *Fumpers*. I will describe them from an account of one of their own countrymen, as my own observations did not lead me to be so minute as he has been. ‘ They persuade themselves that they are involuntarily acted upon by some divine impulse; and becoming intoxicated with this imagined inspiration, they utter their rapture and their triumph with such wildness and incoherence

coherence—with such gesticulation and vociferation, as set all reason and decorum at defiance. This presumption seized chiefly the young and sanguine, and, as it seems, like hysseric affections, partly spreading through the croud by sympathy; its operations and effects varying according to the different degrees of constitutional temperament, mock all description. Among their preachers, who are also very various in character, (illiterate and conceited—or well-meaning and sensible—or, too frequently I fear, crafty and hypocritical) some are more distinguished by their success in exciting these *stravaganzas*. One of these, after beginning perhaps in a lower voice, in more broken and detached sentences, rises by degrees to a greater vehemence of tone and gesture, which often swells into a bellowing, as grating to the ear as the attendant distortions are disgusting to the sight—of a rational man. In the early part he is accompanied only by sighs and occasional moans, with here and there a note of approbation; which after a while are succeeded by whinings and exclamations; till, at length, one among the croud, wrought up to a pitch of ecstasy, which it is supposed will permit no longer to be suppressed, starts and commences the jumping; using at intervals some expressions of praise or of triumph. The word most generally adopted is ‘*gogoniant*.’ (glory!) Between these exclamations, while labouring with the subject, is emitted from the throat a harsh undulating sound, which by the profane has been compared to a stone-cutter’s saw. The conclusion, which I am almost ashamed to describe, has more the appearance of heathen orgies, than of the rational fervour of christian devotion. The phrensy spreads among the multitude; for, in fact, a kind of religious phrensy appears to seize them. To any observations made to them they seem insensible. Men and women, indiscriminately, cry and laugh; jump and sing, with the wildest extravagance. That their dress becomes deranged or the hair dishevel’d, is no longer an object of attention. And their raptures continue, till, spent with fatigue of mind and body, the women are frequently carried out in a state of apparent insensibility. In these scenes, indeed, the youthful part of the congregation are principally concerned; the more elderly generally contenting themselves with admiring, with devout gratitude, what they deem the operations of the spirit.* Their exertions are so great at these times, that the hardest labour they could be put to, would not so much waste their animal spirits, or weary their limbs, as two hours spent in this religious fury. Were their meetings seven times a week, instead of once or twice, I am confident that the strongest constitution could bear it but a very short time.

“ Besides these they have their general meetings, which are held once or twice in a year, at Caernarvon, Pwllheli, and other places in rotation. At these they sometimes assemble so many as five or six thousand people. They hold their general meeting at Caernarvon in the open air upon the green, near the castle; and not contented with

* “ These preachings are altogether in the Welsh language.”

their enthusiastic extravagancies upon the spot, many of the people, from the country, have been known to continue them for three or four miles of their road home."*

The Church and Curate of Llanberis.

"The church of Llanberis, which is dedicated to St. Peris, a cardinal, missioned from Rome as a Legate to this island, who is said to have settled and died at this place, is, without exception, the most ill-looking place of worship I ever beheld. The first time I visited the village, I absolutely mistook it for an antient cottage, for even the bell turret was so overgrown with ivy as to bear as much the appearance of a weather-beaten chimney as any thing else, and the long grass in the church-yard completely hid the few grave stones therein from the view. I thought it, indeed, a cottage larger than the rest, and it was some time before I could reconcile to myself that it was a church. Here is yet to be seen the well of the Saint, inclosed within a square wall, but I met with no sybil, who, as Mr. Pennant relates, could divine my fortune by the appearance or non-appearance of a little fish which lurks in some of its holes.

"The curate I saw, and was introduced to; he resides in a mean-looking cottage not far distant, which seemed to consist of but few other rooms than a kitchen and bed-room, the latter of which served also for his study. When I first saw him he was employed in reading in an old volume of sermons. His dress was somewhat singular; he had on a blue coat, which had long been worn threadbare, a pair of antique corderoy breeches and a black waistcoat, and round his head he wore a blue handkerchief.* His library might have been the same that Hurdis has described in the *Village Curate*.

"Yon half-a-dozen shelves support, vast weight,
The curate's library. There marshall'd stand,
Sages and heroes, modern and antique:
He, their commander, like the vanquished fiend,
Out-cast of heav'n, oft thro' their armed files,
Darts an experienced eye, and feels his heart,

* "The following is an extract from a letter inserted in the Gentleman's Magazine for September, 1799, p. 741. It is dated from Denbigh, and has the signature W. M. R. "What renders this sect particularly dangerous is, that the preachers are in general instruments of Jacobinism, sent into this country to disseminate their doctrines; and I assure you, that *Paine's Works*, and other books of the like tendency have been translated into Welsh, and secretly distributed about by the leaders of this sect. These are facts which may be depended on, and which are well known to many in this country as well as to myself. Such is the zeal which the enemies of our country exhibit in disseminating their poisonous principles into the minds of the illiterate and vulgar, who, unable to see through their shallow artifices, are frequently I fear too easily led into their wicked designs."

Dissent

Diffend with pride, to be their only chief :
Yet needs he not the tedious muster-roll,
The title-page of each well-known, his name,
And character.

" From the exterior of the cottage, it seemed but the habitation of misery, but the smiles of the good man were such as would render even misery itself cheerful. His salary is about forty pounds, on which, with his little farm, he contrives to support himself, his wife, and a horse, and with this slender pittance he appeared perfectly contented and comfortable. His wife was not at home ; but from a wheel which I observed in the kitchen, I conjectured that her time was employed in spinning wool. The account I had from some of the parishioners of his character was, that he was a man respected and beloved by all, and that his chief attention was occupied in doing such good as his circumstances would afford to his fellow-creatures.

" I venerate the man whose heart is warm,
Whose hands are pure, whose doctrine and whose life
Coincident, exhibit lucid proof
That he is honest in the sacred cause.
To such I render more than mere respect,
Whose actions say that they respect themselves."

The following direction, as to the easiest way of ascending the formidable mountain of Snowdon, may chance to be useful to some of our readers.

" The traveller must go from Caernarvon to Dolbadarn Castle, and then turning to the right, go by the waterfall, Cautant Mawr, up the mountain to a vale called Cwm Brwynog, and proceeding along the ridge, south-west of, and immediately over the vale of, Llanberis, he will come within sight of a black, and almost perpendicular rock, with a small lake at its bottom, called Clogwyn Du'r Arddu. This he will leave about a quarter of a mile on his right, and then ascending the steep called Llechwedd y Ré, he must direct his course south-west to the Well (a place sufficiently known by the guides) from whence he will find it about a mile to the highest peak of Snowdon, called Yr Wyddfa, *the conspicuous*."

In the second volume there are, one well-written chapter on the Manners and Customs of the Welsh ; a second on " Bardism and Music ;" and a third on the Welsh Language. From the first of these, which contains many judicious reflections, we shall make some brief extracts.

" From ancient, I will now descend to modern, times, from that hardy race of warlike characters, which were with so much difficulty subdued by the English monarchs, to their present peaceful state, in which they enjoy happiness, that in feudal times they never experienced.

" In these mountainous, or secluded parts of the country, that

are scarcely known to the English tourist, where their manners still retain the greatest degree of originality, the lower class of the inhabitants appear to possess an innocence and simplicity of character, unknown in the populous parts of our own country; and amongst these it is, that we are to search for that native hospitality, so much boasted of by the Welsh writers: but, wherever the English have had frequent communication, from their being in general so profuse of their money, and from the temptation that this has afforded to practise impositions on them, I have found the people but little differing from the like class amongst us. On the great roads, they seem to take a pride in over-reaching, in most of their little bargains, their Saxon neighbours, as they denominate the English. A Welsh gentleman informed me, (and in many instances I have experienced its truth) that it is a common practice amongst them, to ask nearly as much more for an article, as they mean to take, and with those who know them, it is always usual to offer them less. This is the case in some measure, in our own country, but certainly not so frequently as in Wales.

"The Welsh people have in general a rustic bashfulness and reserve, which by strangers, unused to their manners, has been often mistaken for sullenness. They are generally said to be very irascible. This may be so, but I am inclined to think, that the natural rapidity of their expression, in a language not understood, has alone been frequently construed into passion, when there has been nothing of the kind. Persons who form ideas from the opinions of others, without taking the pains to make observations for themselves, are very often misled, and such I am confident has been the case a thousand times, in the judgments that have been formed of this circumstance."

"They have every appearance of being most miserably poor. Their cottages are frequently constructed of stones, whose interstices are filled up with peat or mud, and so careful are they of glass, that their windows are scarcely large enough to light around their wretched fires."

"Their general food is bread, cheese, and milk; and sometimes, what they call flummery, which is made of oatmeal and milk, mixed together and then boiled. Animal food, or ale, are (is) not among their usual fare."

"The women in the mountainous parts are generally about the middle size, though more frequently below, than above it, and though their features are often very pretty, their complexions are for the most part somewhat fallow. They wear long blue cloaks,* that descend almost to their feet; these they are seldom to be seen without, even in the very hottest weather, owing most probably, to the sudden showers, which the attraction of the mountains renders them liable

* "Blue was a favourite colour among the Britons, from the earliest periods. There is an ancient Welsh proverb, 'True blue keeps its hue.'"

to be taken in. In North Wales, they have all hats, similar to those of the men, and they wear blue stockings, without any feet to them, which they keep down by a kind of loop, that is put round one of their toes. In the most unfrequented parts, they seldom wear any shoes, except on a Sunday, or the market-day, and even then they often carry them in their hands, as they go along the roads; I have seen them by six or eight together, seated on the bank of a rivulet, after their journeys from the neighbouring villages, washing their feet, before they entered the towns. In these journeys, if their hands are not otherwise employed, they generally occupy their time in knitting, and I have sometimes seen that, even a heavy fall of rain would not compel them to give it up. Their employment within doors is chiefly in spinning wool."

Of the superstition of the Welsh Mr. B. exhibits several instances, with which we were acquainted before; but he notices one practice, of a different nature, which is perfectly new to us, and which cannot, we think, be too speedily suppressed.

"The lower class of people of Caernarvonshire, Anglesea, and part of Merionethshire, have a mode of courtship, which, till within these few years, was scarcely ever heard of in this kingdom. The lover generally comes, under the shadow of the night, and is taken, without any kind of reserve, into the bed of his fair one. Here, as it is generally understood, with part of his clothes still on, he breathes his tender passion, and tells how true he loves. This custom seems to have originated in the scarcity of fuel, and in the disagreeableness of sitting together in cold weather, without fire. Much has been said of the innocence with which those meetings are conducted; it may be so in some cases, but it is certainly not an uncommon thing, for a son and heir to be brought into the world, within two or three months after the marriage ceremony has taken place. No notice seems, however, to be taken of it, provided the marriage is over, before the living witness is brought to light. As this custom is entirely confined to the labouring people, it is not so pregnant with danger, as it might otherwise be supposed, for both parties being poor, they are constrained to marry, in order to secure their reputation, and by that means a method of getting a livelihood."

We heartily wish that a good reputation was necessary in all places to obtain a livelihood, as the existence of such a necessity would form the best remedy for that horrid depravity of manners, and, particularly, for that gross contempt of matrimony which so unhappily prevails in most of our large towns, but more especially in the metropolis.

The chapter on the Welsh language is curious; it contains a list of primitive words that will be of use to the tourist; and there are some remarks on the similarity between the Welsh

and the Hebrew on which we could wish to expatiate, but we have already exceeded our usual bounds and, therefore, must bring this article to a conclusion.

Mr. B. has done what it was to be wished every tourist would do; in correcting the errors of his predecessors. If this were a general rule travellers would be less frequently led astray. In chap. XII. vol. II. he censures Mr. Pratt for some misrepresentations which appeared in his "Gleanings through Wales," and makes the following severe remark: "Mr. P., throughout the whole of his volumes, seems to have mingled too much of the novelist with his observations."

The plates which are given with the work do credit to the pencil of Mr. Bingley; and they are engraved in a much superior style to any plates which we have lately seen in works of a similar description.

ART. IX. *A general View of the Nature and Objects of Chemistry, and of its Application to Arts and Manufactures.*
By William Henry. Manchester, printed for Johnson.
London. 1799.

THIS publication, as we are informed, by an advertisement prefixed to it, contains the substance of an introductory lecture to a course of Chemistry delivered in Manchester. The author, if we are not misled by a similarity of names, is a young gentleman already advantageously known to the public by his experiments on carbonated hydrogen gas and some other ingenious papers which have made their appearance in Nicholson's Journal. The present publication is in substance as follows:

Natural philosophy, in common language, comprehends under it only those facts or changes, which are accompanied with sensible motion: *chemical changes*, on the other hand, of the most important kind, often take place without any apparent motion either of the mass or of its minute parts. Changes belonging to natural philosophy, or *mechanical changes*, as the author might have called them, produce at most but a change of place in the bodies that are influenced by them; whereas *chemical changes* always produce an important difference in the external properties of things. Chemistry, therefore, may be defined that science, whose object is to discover and explain the changes of composition which occur among the constituent parts of bodies. It may be considered as a *science*, that is a collection of general principles or laws under which are arranged individual facts; and as an *art*, instructing us in the application

application of these laws to the purposes of life. As a science it explains to us a great variety of events, forming a part of the established course of nature, which we can neither direct nor change; such are, the effect of heat and light on the earth's surface, the production of clouds and rain; the action of these and other things on the animal, vegetable, and mineral kingdoms. It is capable also of ministering to our wants and luxuries, and teaches us to convert to the purposes of life, many things which nature presents to us in a useless form. It is true, that the *arts* were practised before chemistry was raised to the rank of a science, and that they are still practised by men who are unacquainted with it. But such artists can only blindly follow a set of rules. The arts are still far from perfection, nor can we expect them to reach it till artists become acquainted with chemistry. The example of Messrs. Watt and Wedgwood is sufficient to shew us how rapidly manufactures and machines may be improved when scientific knowledge is happily blended with practical skill. It may be said, indeed, that *theory* sometimes draws men from the path of industry and leads them on to ruin. But it is absurd to deny useful things because they may be abused. Nor are *chemical* projects so likely to end in disappointment as *mechanical*, unless the projectors be unwarrantably precipitate or deplorably ignorant. Our superiority as a nation depends a good deal on the unrivalled excellence of our manufactures. The French fully sensible of the influence of chemistry on the arts have zealously promoted it, and, in several instances, their institutions have been attended with very great success. Why should not our manufactures, already superior to those of other nations, advance still farther by the same means?

Chemistry may be particularly useful in *agriculture*. This art, indeed, can scarcely look for improvement from any other source. Were the nature of soils properly explained and generally known, accidental discoveries in agriculture might spread much more rapidly than they possibly can at present. What, for instance, would it signify to tell farmers that such a manure is admirably adapted for a *loamy soil*, while the word *loam* has one meaning in one part of the kingdom, and quite an opposite one in another? The importance of chemistry in *medicine* is sufficiently obvious. Nor is it less useful to the *metallurgist*, or to him who extracts metals from their ores, who purifies them, mixes them together, and converts them into different useful instruments; to the *salt-maker* or the manufacturer of potash, soda, common salt, vitriol, alum, saltpetre, borax, &c. to the maker of glass and porcelain; to the

preparers

preparers of wine, beer, and spirits; to the bleacher, the dyer, the printer, and to many other artists whose names might be mentioned. Notwithstanding the importance of chemistry to the arts it would be improper to consider its application to them in an elementary course; because such an application could not be understood till the science had been rendered familiar. In such a course it will be proper to begin with the considerations of *affinity*, afterward *heat*, the *gases*, which contain most heat, *water*, and *alkalies*, are to be successively explained. The *acids* on account of their importance are to be introduced early. After this come the *earths* and *metals*; and lastly, the productions of the *animal* and *vegetable* kingdoms.

Such is the substance of the publication before us. It affords no mean specimen both of the author's acquaintance with the science and his qualifications as a teacher. His lectures will, we doubt not, prove of essential service to Manchester: and if the author persevere, in the course which he has so happily begun, he will in time prove an honour and an ornament to the science to which he has dedicated his attention.

The only parts of the lecture, with which we are not altogether satisfied, are the *definition* of chemistry, and the line of distinction drawn between that science and *natural philosophy*. *Chemistry*, according to our author, is the science whose object is to discover and explain the changes of composition that occur among the integrant and constituent parts of bodies. If this definition be intended for those who are unacquainted with the subject, as must be the case, we are afraid it will not communicate much information to them. What is a *change of composition*? the phrase is technical, and cannot, therefore, be understood by those who are not previously acquainted with the science of chemistry. But, besides, the obscurity of the definition we do not hesitate to consider it as inaccurate. For the primary object of chemistry is not to ascertain the *changes* of composition, but to ascertain the *composition* of bodies. It may be defined the science whose object is to ascertain the *substances* of which bodies are composed, and the nature of the *law* or *property* in consequence of which they are united. A complete account of the *substances* of which bodies are composed, of their properties, and of the nature of their compounds, forms (if we may be allowed the term), the phenomenology of chemistry; just as a complete account of all the apparent motions of the heavenly bodies constitutes the phenomenology of astronomy. The science of chemistry consists in an investigation of the nature of that property common to all substances, termed *affinity*, in consequence of which they attract each other, and remain

remain combined with a certain force. The nature of this property can only be investigated by means of the phenomenology of chemistry.

The sciences arranged under the term *natural philosophy*, consist chiefly in the investigation of three properties of matter known by the names of *gravity*, *electricity*, *magnetism*. These properties produce certain motions in the bodies which possess them. The bodies either advance towards each other, or recede from each other with a certain force, or they *press* with a certain force on those bodies which prevent them from approaching or receding. These three properties, therefore, are merely certain *attractions* and *repulsions* between bodies. The object of the different sciences of natural philosophy is to reduce these attractions and repulsions to *measurement*, to compare them all together, and to ascertain how far they may be all referred to one general law or property acting in different circumstances. The attractions and repulsions in natural philosophy produce *sensible* motions. Chemical affinity may also be reduced to certain attractions and repulsions between the particles of matter; but these attractions and repulsions differ in this, that the motions which they produce are too small to be perceived by us; they are therefore *insensible*. The object of the chemist ought to be to reduce them, if possible, to measurement. But this is a much more difficult task than in the natural or mechanical sciences, because the distances to be measured are incomparably more minute. But in some cases, and those luckily the most interesting, it is possible, provided the chemist were only qualified for the task, which is not often the case; because chemists have, in general, considered their science as nothing but a collection of insulated facts, a mere heap of phenomenology depending upon principles neither capable of being defined nor measured. The attractions and repulsions in chemistry are evidently the *same in kind* with those of gravity, electricity, and magnetism; there must therefore be, at least, a strong resemblance in all. Now this very resemblance would produce important consequences in the hands of a chemist thoroughly acquainted with the writings of Newton, Boscovich, Laplace, &c. and master of the mathematical calculus with all its modern improvements.

We have made these observations, in hopes of drawing the attention of chemists to the most important part of chemistry. The phenomenology of the science is now so far advanced, and it has been reduced by Lavoisier into such admirable order that almost a sufficient stock of materials for building the most durable edifice is in the power of every patient enquirer:

Black,

Black, like Kepler, has discovered some general laws, which will greatly facilitate the labours of any future Newton who shall possess sufficient genius and industry for a complete investigation of the nature of *affinity*.

We had almost omitted to notice a mistake of our author, not, indeed, of much importance, but it has also been committed by others. Chemistry, he says, is either a *science* or an *art*. Not so. Chemistry is always a *science*, but many arts depend upon it for an explanation of their principles.

CHEMISTRY, MEDICINE, &c.

ART. X. *An Essay on the Theory and Practice of Bleaching, wherein the Sulphuret of Lime is recommended as a Substitute for Potash.*
By William Higgins, Professor of Chemistry and Mineralogy, at the Repository of the Dublin Society. 2s. Verner and Hood. London.

THE bleaching of linen is a process very much connected with the commercial interests of Britain, and still more, perhaps, with those of Ireland. Every one, therefore, who attempts to improve that process, or to facilitate the progress of those improvements, which have already been made, does a real service to his country. The present publication is undoubtedly of this kind. It is written professedly, the author tells us, for bleachers, and contains an account of bleaching in its most improved state, as practised in this country, together with some very important improvements, which our author himself has made in it. The treatise is divided into five sections: we shall give an abstract of them, omitting only those particulars which have been inserted for the sake of mere bleachers, being already familiar to every one who understands the rudiments of chemistry.

The first section contains a short account of *flax*. Ripe flax is composed of four substances, namely, a thick cortex (the author means *epidermis* and *porencbryma*), a green coloured sap, the fibrous or flaxy part, and the woody matter. In order to separate the other substances from the *flax*, the plant is steeped in *soft* water, till the succulent part begins to *putrify*, which happens before the flax itself is affected. Hard waters injure the flax by causing it to putrify too soon. The plant is then taken out of the water, and spread thin upon the ground. The united action of rain and dew, air and light, soon carry off the outer skin, and the pulp, and leave the woody part, now reduced to a dry and brittle state, surrounded by the flax. This woody part is afterwards broken to pieces by rollers and separated by scutches. The flax is then back-
led

led to carry off the remains of the woody part which may have resisted the scutching, to split the fibres of the flax, and make them as fine as possible, and to separate the short course flax or tow. It is afterwards spun and weaved into linen. The reader who wishes for a more complete account of the preparation of flax, than has been given by our author, may consult the treatise of the Abbé Rosier.

In the second section our author gives us an account of the *old* method of bleaching. When the linen comes from the loom it is charged with the weaver's dressing, a paste composed of flour and water boiled together. The linen is steeped in water for forty-eight hours, and then washed in order to separate this dressing. Linen thus treated is of a *grey* colour; and the object of the bleacher is to make it *white*. The grey colour is owing to a matter, combined with the flax, of a resinous nature, and consequently insoluble in water. To accomplish the separation, the linen is boiled in water containing potash or soda dissolved in it, and therefore called an alkaline lie. Here the author gives us an account of the method of obtaining potash and soda, and of the different states in which they are sold to bleachers. But this we presume is so generally known that it would be wasting time if we were to transcribe it here. There are some observations of our author concerning the purity of these alkalies which deserve attention.

Potash, or *pearlash*, always contains some *sulphat of potash*: very often this salt is fraudulently mixed with the pearlash by the merchant even to the amount of one-fifth of the whole. Our author gives the following mode of estimating the quantity of impurities contained in pearlash, which we would recommend to the attention of bleachers before they purchase that article. Boil together for a few minutes three pounds of pearlash and two quarts of water, then remove them from the fire, allow them to stand for twenty-four hours, and then decant off the clear liquor. Pour half a pint more of water on the dregs, and draw it off when clear. The salt, which remains behind undissolved, being well dried and weighed, will give pretty nearly the quantity of impurities contained in three pounds of the pearlash.

Soda is often contaminated with common salt. Our author gives the following method of estimating the proportion of this impurity. Boil the soda or barilla in thrice its weight of water, filter the liquor, boil what remains behind on the filter in half the original quantity of water, and again filter it. These two liquors are to be mixed, and set by to crystallize. If the barilla be good, crystals will appear in five or six days. But if not, the liquor must be evaporated down to one-third. Crystals will then appear consisting of carbonat of soda. The liquor is to be poured clear off these, and again evaporated down to one half. If much common salt be present it will make its appearance in cubic crystals during this second evaporation. These crystals are to be separated
by

by filtering the hot liquor. When it cools more carbonate of soda crystallizes. By again evaporating the liquor more common salt and more soda may be obtained. And this may be continued till nearly the whole of the salts has been extracted.

Potash is commonly used by bleachers in a caustic state: soda is already nearly caustic: it is usually inclosed in a bag to keep the earthy impurities with which it is contaminated from mixing themselves with the water.

The alkaline lie dissolves part of the colouring matter of the linen. It is then spread out upon the grass, and exposed wet to the influence of the sun and air. Some days after it is boiled anew in an alkaline lie, and then exposed upon the grass as before. These alternate processes are repeated till the linen is sufficiently white. The alkali does not at first dissolve the whole colouring matter, part of it being protected from its action by the fibres of the linen. Were it sufficiently strong to penetrate at once to the centre of these fibres it would destroy the texture of the cloth. The remains of the colouring matter is gradually removed by the influence of the air and light. The carbon of the colouring matter gradually combines with oxygen gas, carbonic acid gas is formed which flies off and mixes with the atmosphere.

The third section contains an account of the mode of bleaching, by means of oxy-muriatic acid. The action of the air on linen, which made so important a part in the old mode of bleaching, being very slow, it became an object of great importance to produce the same effect upon linen by some more expeditious process. This is now accomplished by means of *oxy-muriatic acid*, which communicates oxygen to the colouring matter almost instantaneously. Berthollet, the inventor of this new mode of bleaching, recommended the use of pure oxy-muriatic acid; but this being found inconvenient it was usually combined with potash. Mr. Tennant has lately substituted *lime* for potash. The oxy-muriatic of lime may be thus prepared. Mix together 60lbs. of black oxyd of manganese, 60lbs. of common salt, and 50lbs. of sulphuric acid diluted with its own weight of water. Put these into a leaden *still* capable of holding forty gallons of water. A leaden tube three inches diameter is to pass from the cover of the still to a leaden receiver capable of holding eight gallons, and full of water. From this receiver a tube of the same diameter is to pass to the upper part of a cask containing eight hundred gallons of water, and eighty lbs. of well slacked and sifted quick lime. Heat is then to be applied to the still, the oxy-muriatic acid gas passes off and arrives at the cask, where it combines with the lime. The water of the cask should be constantly agitated to keep the lime suspended. After the process, the liquor in the cask is a solution of *oxy-muriat of lime*. Our author, who tried it, found it preferable to the oxy-muriat of potash; being cheaper and less apt to injure the texture of the linen. The linen is boiled four times in an alkaline lie, then gets four weeks bleaching on the grass;

grafs; it is then twice immersed in oxy-muriat of lime, and boiled in potash alternately, with a week's grafs between each immersion. The linen is then white.

In the fourth section our author gives an account of the *fulphuret of lime*, as a substitute for potash. From the time that Mr Higgins was appointed chemist to the linen board in Dublin, he allotted, he informs us, a considerable part of his time to the application of chemistry to the manufacture of linen; and one of the principal objects of his attention was to discover some substitute for potash in bleaching. A remark of Mr. Kirwan, that sulphuret of potash (or potash combined with sulphur) might be employed in washing, led him to try whether sulphuret of lime did not possess the same properties. He found upon trial that it did, and that it might be used with advantage in bleaching instead of potash. It may be prepared as follows: boil together for half an hour in an iron vessel, 4 lbs. of powdered sulphur, 20 lbs. of well slacked and sifted lime, and 16 gallons of water. After the agitation is over, the clear liquor is to be drawn off, and 16 gallons more of water are to be poured on the dregs. These are to be drawn off and mixed with the first liquor. This liquor, which has nearly the colour of small beer, is to be diluted with 33 gallons of water: and then it is fit for use. It is in fact a *hydrosulphuret* of lime, and not a sulphuret as our author calls it. Unless Mr. Higgins has overrated the properties of this preparation when used in bleaching, his discovery is certainly of very great importance, and scarcely inferior in utility to the application of oxy-muriatic acid itself to bleaching. Hydrosulphuret of lime is very cheap and easily procured, and as it is used cold, there results a considerable saving of fuel to the bleacher.

In the last section our author gives an account of the method of bleaching with hydrosulphuret of lime. The linen, previously freed from the weaver's dressing, is to be steeped in the solution of hydrosulphuret of lime for twelve or eighteen hours, then taken out, well washed and dried. Next it is to be steeped in a solution of oxy-muriat of lime, for twelve or fourteen hours, then washed and dried. These alternate processes are to be repeated six times. The linen is then white. To prevent it from afterwards becoming yellow, it should get a week or a fortnight's grafs. By this process our author supposes that above £.100,000 will annually be saved in Ireland, besides the saving in the article of fuel.

Such is an abstract of the present publication. We heartily wish the author all the success he desires, and which his well directed labours undoubtedly deserve. The treatise itself is preceded by a very long preface, which might very well have been spared as it has not the smallest connection with the subject; and even if it had been connected with the subject, it was surely misplaced in a book intended solely for the use of bleachers. The intention of it is no less than to claim for himself the discovery of the *antiplogistic theory* in chemistry. He allows that the French chemists

chemists asserted the truth; but he affirms that they did it in an abstract unconnected manner, without producing conviction; whereas he connected the whole, reduced it to a system, and made use of demonstrations. This is a method of reasoning which we do not pretend to understand. We have read his comparative view; yet these demonstrations have not struck us in the light in which he views them. As for his discovery of bile in the blood, which Fourcroy has claimed, we are afraid it is not of much value, and no other chemist has been able to verify it, though many have attempted it. How did these chemists detect bile in blood? By its green colour and bitter taste. By the very same marks they might have detected it also in a broomstick. For a broomstick has a green colour and a bitter taste. But any thing will serve as proofs to those who have a theory to support.

We must do our author justice with respect to his experiments on sulphurous acid, which we think were both ingenious and important, though we cannot see how he anticipated Vanquelin's method of analysing steel. His experiments, indeed, might have led to it.

ART. XI. *Notice of some Observations made at the Medical Pneumatic Institution.* By Thomas Beddoes, M.D. 8vo. Pp. 48. 1s. 6d. Longman and Rees. London. 1800.

MOST of our readers know the zeal with which Dr. Beddoes has investigated the medicinal effects of the gases; the numerous theories and new medicines with which he has successively treated the public, and the many disappointments to which the failure of these theories and medicines has subjected him: still he continues to prosecute new plans and to invent new theories with as much ardor as ever; disappointments seem rather to have increased than diminished his confidence of ultimate success. He has lately established, under the name of the *Medical Pneumatic Institution*, a kind of hospital at Bristol, for the express purpose of trying the effects of new and especially of *pneumatic* medicines. The present publication is intended to give us an account of the opening of this institution, and of the effect of the new medicines which have been tried.

A new medicine, he tells us, has actually been found, which possesses very wonderful effects. This new medicine is the dephlogisticated nitrous gas of Priestley and the Dutch chemists, to which Dr. Beddoes and his associate Mr. Davy have given the names of *gaseous oxyd of azot*, and *nitrous oxyd*. Dr. Beddoes does not mention the method of preparing this gas; but Mr. Davy has since published the process. It consists merely in exposing pure and dry *nitrat of ammonia* in a retort to a heat between 310° and 400° Fahrenheit. At this temperature the salt is decomposed and the wished-for gas comes over. It should be received through water, and kept at least an hour and a half in contact with water before it be used.

Certain

Certain circumstances belonging to this gas induced Mr. Davy, the superintendant of the Institution, to pay particular attention to it. After some experiments he ventured to breathe it in small quantities mixed with common air. At first he thought it acted as a *depressing power*. Afterwards he breathed it in larger quantities, and in a state of greater purity. "I find it entirely out of my power," says Dr. Beddoes, who was present at the scene, "to paint the appearances, such as they exhibited themselves to me. I saw and heard shouting, leaping, running, and other gestures, which may be supposed to be exhibited by a person who gives full loose to feelings, excited by a piece of joyful and unlooked-for news." Nor was this state of pleasure followed by any languor or uneasy feeling.

After these first trials by Mr. Davy a great number of individuals were induced to breathe this gas: Dr. B. gives us an account of its effects on above twenty persons. These effects, in general, were, a sensation of, exquisite pleasure an increase of muscular energy, a feeling of heat particularly in the breast, but without any quickening of the pulse. In short, those who breathed it felt all the effects of *intoxication*, except the languor and debility which follow that state. It was found to have very baneful effects on *hysterical patients*, bringing on violent hysterical paroxysms. Dr. B. informs us, that it was peculiarly serviceable to persons labouring under *palsy*. In two cases it produced a complete cure, and in a third the symptoms were much mitigated, though the medicine had only been used seven days by the patient when our author's publication came from the press. These cases lead Dr. B. to conclude that the gas *increases the energy of the nerves without exciting that of the muscles*; which may be translated into English thus: *the gas is serviceable in palsy, hurtful in hysterics*.

Such is the substance of Dr. B.'s publication. We sincerely wish his Institution all the success he deserves. If it be the means of discovering a cure for palsy, the author of it will be entitled to the eternal gratitude of the human race. At the same time our author, who knows how to make "allowance for prejudice," and to treat "vulgar, plodding, doubting minds" with proper contempt, will forgive us if we are not quite so sanguine as he is in our expectation of the wonderful effects which this new remedy is to produce. The *phenomena of life* are not so easily reduced to subjection as the heated brains of modern theorists lead them to suppose. They escaped long ago from the acids, and the alkalies, and the fermentations of the chemists; they over-leaped the diagrams and postulates, and axioms and demonstrations of the mathematicians; even the fine wrought chains of nervous energy and spasm, and collapse and excitement, and the more fashionable fetters of stimuli and excitability, and sthenics and asthenics, have been unable to confine them; electricity and galvanism attempted in vain to rule over them; nor have the assaults of the modern chemists been hitherto more successful, armed as they are from head to foot, with their oxygens, their carbons, their sulphurets, their hydrocarbonats, their oxyds, and their gases.

It is not two, nor even twenty cases which can establish the value of a remedy. The wonderful effects which all new remedies produce, while assisted by their novelty and the enthusiasm of the discoverers and the patients, are known to every practitioner. Our author himself may recollect, for he often acted a part in the play, how many new remedies have been cried up as infallible cures for those very diseases which they were afterwards found to increase. Surely, then, we are not unreasonably sceptical when we insist upon more proof, before we consider this new method of producing intoxication as an infallible cure for epilepsy. But all this our author will tell us is mere common-place declamation "from books of domestic medicine, from family physicians, and the rest of that pack of publications which tutor the incredulous in the art of administering poison to themselves and those about them;" mere phantoms called up by "the spectre-seeing optics of timid ignorance;" mere venom of "reptiles that plant themselves in the high road to improvement, and try to hiss back all who would advance."

But to cure the palsy is a mere trifle, scarce worth mentioning when compared with the immense magnitude of our author's projects. "I shall not dissemble," says he, "that the contemplation of the phenomena, [above described, revived, in more than their original force, certain well-known physiological conjectures, concerning which I had, for many years, ardently desired that they should be submitted to an experimental scrutiny. *That oxygen should have seldom been administered in its most perfect state, that the newly tried gas may be regarded as a more powerful form of oxygen gas, and that, between the two,* we should now have at our disposal an infinite series of powers,* are considerations highly encouraging. And the possibility of exalting the bodily and mental powers, and of renovating excitability, (an idea equally remote from the apprehension of Brunonians and Anti-brunonians) seems more feasible than ever.

"Our observations promise a test for the difference in temperament between different human individuals, and between animals of different species. If the mechanical structure of organs do not forbid, why may they not assist us in arriving at the means (which I had sought years before in oxygen gas) of converting torpid into vivacious, cold-blooded into warm, animals? In another view, they are still

* "Blood, impregnated with the new gas, yields, I imagine, more than blood impregnated with oxygen gas to the nerves and less to the muscles. An accurate observer thought my pulse weaker, while I was inhaling the former; and yet I was much inspirited by it. The same has been observed, but not constantly, in others. Mixture or alternation of these gases might actuate both systems. The blood, I suppose, imparts to the solids various compounds of fine fluid, oxygen, azote, &c. which are quite unknown to our chemistry. The nerves may want one kind of supply—the muscles another; and so of other parts."

more

more interesting. They present themselves as a pledge, that by ascertaining the action of the elements entering into his composition, Man may, some time, come to rule over the causes of pain or pleasure, with a dominion as absolute as that which at present he exercises over domestic animals and the other instruments of his convenience."

These are projects well worth the meditation of a profound philosopher; if the Doctor succeed in them what a complete revolution will he produce. We shall be made immortal in the twinkling of an eye, or rather we shall be made over again; for we are to receive new bodies and new minds too: frogs are to be converted into oxen; and oxen, no doubt, into men. The Doctor has not told us whether, if his project holds, he and Mr. Davy are to produce all these changes themselves, or if they are to breed up a sufficient number of apprentice philosophers at the *institution* and the *Bristol lectures*, and to send them forth armed with their own omnipotent power to new-model the world at their pleasure. But all this, and much more than this, we trust, with the most implicit confidence, to the Doctor's own profundity. If we had any influence over Dr. Darwin we would try to prevail upon him to assign over to our ingenious author, as a small compensation for his indefatigable labours for the service of the world, the management of that enormous monster which resides at the north-pole, and which annually swallows up the third part of the atmosphere. This would be an office exactly suited to our author's genius; he might then literally *ride o'er the whirlwind and direct the storm*. And, by the bye, this would be the best method of bringing his glorious project to bear. Nothing more would be necessary than to convert the *whole* atmosphere into gaseous oxyd of azot. This would make us all angels in a trice; not to mention the inexpressible pleasure of being *drunk* all our lives long.

We have one remark more to make, not for Dr. Beddoes by any means; enthroned on his *airy monster* he is exalted far beyond the reach of all criticism; but for the benefit of such of our readers as have not yet arrived at that pitch of perfection. Our author complains grievously of the plodding pace of physicians, and of the reluctance of mankind, to enter into new paths, as the great preventatives of knowledge and improvement. Now our remark is, that almost *all* the improvements in science have been made by men who plodded slowly forward in the track begun by others. Harvey examined no subject which his master Fabricius had not studied with attention. Newton was satisfied with the road beaten by Kepler, and he advanced merely a single step beyond him. Black advanced a step farther than Stahl, and Lavoisier a step farther than Black. The reason is obvious; the plodder, as our author calls him, seldom or never ventures to leave the road, and if he moves but a single step, he conducts mankind so much the nearer to the temple of truth. But the man of genius, according to Dr. B.'s use of the word, who thinks proper to cut out for himself quite a new road, and who moves at a prodigious rate, if he

happen to deviate from the direction which leads to truth, as is almost constantly the case, hurries mankind to such a distance from it, that they lose sight of it altogether, and it frequently costs them ages of hard travelling before they get back to the spot from which this glare of false genius unhappily drew them. Descartes and Leibnitz were men of genius, and had it not been for that plodder, Sir Isaac Newton, where would they have led, and where have they not led, the sciences of Europe? Many of their absurdest tenets reign triumphant to this day in medicine, chemistry, and geology. Why did the ancients make so little progress in natural philosophy? Because they were men of *genius*, as Dr. B. understands the term, and preferred the new and gaudy paths of hypothesis and conjecture to the rough road of patient investigation. Why have the moderns surpassed them so far? Because men have arisen endowed with sufficient judgement and industry to follow the precepts of Bacon; all of which precepts may be included under this maxim, *keep the beaten track and extend it.*

Let us hear no more then of *new paths*; let us hear no more reproaches against the plodding pace of philosophers. The man who attempts to improve science by overturning all the principles which have been hitherto received, and by holding up to ridicule those opinions which the accumulated wisdom of ages has contributed to establish, without having any thing better than whimsical theories, the offspring of ignorance and folly, to substitute in their place, whatever other title he may claim, never can deserve the appellation of a *philosopher*; and posterity, whatever he may think to the contrary, instead of ranking him with Newton or Lock will, probably, contemplate his character with pity and contempt.

Is nothing *new* then to be expected or attempted in science? Certainly; every true philosopher adds something, however little, to the stock of human knowledge; but he never attempts to diminish or pilfer, or annihilate, the jewels laid up by his predecessors. The greatest philosophers have spent their best days in polishing and improving the jewels already deposited. Some, indeed, are lucky enough to meet with new ones and to carry them safe to the treasury of science; but they are so rough, brittle, and unmanageable, that they are scarcely considered as of any value till they have been cut, polished, and arranged in their proper places by the happy labours of succeeding artists. Are all the opinions which have passed current in science to be regarded as sacred and never even to be called in question? Unhappily not. Dr. B.'s men of genius have been at work, in all ages, with their pastes and painted glass of no value, and have foisted them into every corner of the treasury of science. It is a noble employment to detect and displace these. But the task is arduous, and ought never to be attempted without the most consummate knowledge, and the most painful and rigid investigation; otherwise the most valuable jewels in the treasury might be tossed out of doors while the pastes and glass beads are suffered to retain their places.

ART. XII. *Medical Jurisprudence. On Madness.* By John Johnstone, M.D. Birmingham. 8vo. Pr. 48. 2s. Johnson. London. 1800.

IN the preface to this pamphlet the author expresses his approbation (which must be very flattering to the gentlemen of the law concerned in that business!) of the conduct and *issue* of Hadfield's trial, and his disapprobation (which must be very grievous, indeed, to the legal profession!) of the conduct and issue of Lord Ferrers's trial, and the trial of Mr. Oliver: * at the same time he introduces some reflections on Capt. Donellan's trial, which took place at Warwick, about eighteen years ago, though this was a trial for poisoning, and has no connection with the subject of madness. In his opinion Lord Ferrers and Mr. Oliver should have been acquitted on the plea of insanity! and Capt. Donellan should have been acquitted, because it could not be proved by *medical* evidence that he had administered poison! But if, in the opinion of this *juridico-medical Doctor*, some of our learned Judges and Counsellors have grossly erred and have incurred his censure, there are others, on the contrary, who practice at the bar of whom he has a very high opinion, and on whom he freely lavishes his praise. Of this number is Mr. Erskine, whose speech on Hadfield's trial he has, in part, transcribed, (p. 25.) and terms it "*most admirable*."

The main object of this pamphlet is to prove that lunatics have no *lucid intervals*. This is a new doctrine, admissible neither in law nor in physick. If in one instance, and under particular circumstances, Lord Thurlow, when Chancellor, set aside a will made by an insane person who *seemed* at the time to enjoy a lucid interval (but which was not fully proved); it does not follow that, in future cases of lunatics, who shall be clearly proved to have lucid intervals *for a considerable length of time*, all testamentary acts shall be null and void. In like manner, it does not follow from the issue of Hadfield's trial, that *all* madmen, who commit criminal acts, will be secure from punishment. This would be an abuse of precedent. In parallel cases the decision would be the same. Where the cause of madness should be proved (as in Hadfield's case, whose brain was injured by a wound) to be fixed and always operating, life would be spared; but, on the other hand, where no such fixed cause should be proved, and where lucid intervals should be well marked, life would and ought to be forfeited, *if the crime were perpetrated during the lucid interval*. It is not true, therefore, "that the laws decree a man to be mad and incapable of alienating property who might be hanged for the destruction of the life of a fellow-creature, because he appeared composed and rational at the time, though confessedly insane before

* At Stafford Summer Assizes 1797, before Baron Perryn, for the murder of Mr. Wood.

and afterwards." (p. 30.) In the first case the man is capable of alienating his property, provided he has lucid intervals, well marked and of sufficient duration; and, in the second instance, the man does not suffer death, unless the murder was committed during one of the lucid intervals, corresponding to the description above-given. Here is, then, no "dispensation of law contrary to science;" no "abominable outrage against society;" no "high treason against nature!!!"

This author writes in a high confident style; a little modesty would have been becoming. He is sometimes tautological; for instance, "All maniacs have a predominant idea, which masters every other, and is hegemonic in most of their propositions." Hegemonic and predominant are synonymous. He might as well have said, "All maniacs have a *prevailing and leading* idea, which is *predominant and foremost* in most of their propositions!!!"

We would advise Dr. J. to keep, in future, within the precincts of his own profession, and not trespass on the province of the law.

ART. XIII. *A Lecture on the Preservation of Health.* By T. Garnett, M.D. Professor in the Royal Institution. 12mo. Pp. 115. Cadell and Davies. London. 1800.

THIS lecture stated to have been frequently delivered to "numerous audiences," for "the benefit of charitable institutions," much to the author's credit, for an *example* so worthy of imitation, contains a statement of the Brunonian doctrine, which the author, as a pupil of Dr. Brown's, has endeavoured to enforce and recommend. We are sorry however to find, that he has adopted all the *excentric* notions of his otherwise valuable master; and, without due discrimination, contributes to propagate error of the worst consequence. It is certainly as *absurd* on the one hand, as it is *ridiculous* on the other, to decry that which is the *basis* of general practice: the adversaries of the doctrine giving this decided proof in its favour, that they *cannot* practise without receiving its principles. And while we condemn the positions of "life being a forced state;" that every individual enters life with a certain limited number of pulsations which he *cannot* survive, but may shorten, by the acceleration and consequent expenditure, excited by *exercise*, &c. we cannot but smile at those nugatory efforts to oppose a doctrine which is making such rapid progress. The author has also availed himself of "other men's labours,"* and added some dietetic rules. We hear-

* We here find particularized the name of Dr. BEDDOES, whose *hasty* succession of publications recalls to our mind, that pithy adage of Dr. Johnson, *I have no opinion of a man, who writes more than he has read.*

tily join him in recommending pure air,* wholesome food, exercise, ventilation of manufactories, &c. but cannot think he could at all consider † what he wrote, when he advises at p. 62. "not to let a *single day* pass, without enjoying, if but for an hour, the pure air of the country." Could *he* be supplied with necessaries, if this his *precept*, were universally *practised*? The idea of catching *heat*, instead of cold, is supported in the usual way, contrary, we think, to the true principles of Dr. Brown. At p. 82, the author says, "You may in general go out of warm into cold air, without much danger;" but we think the contrary is demonstrated by experience. A regard for the *fair-sex* obliges us to quote the following passage, not for the novelty of it, but as a *repetition* of a well-known fact. More females than men fall victims to this disease, (cold) because, "losing sight of its primary purpose, they regulate their dress solely by fantastic ideas of elegance:—they expose themselves **HALF UNDRESSED** to the fogs and frosts of our climate." p. 86. The ladies of this generation are not only open-breasted, but appear so averse to the charge of hypocrisy, that they scarcely keep any thing concealed. We cannot omit the opportunity here given us of *opposing* the varying influence of fashion, in the returning use of *flays*. A practice so destructive to the *shape, ease, comfort, and growth* of our females; and the cause of so much after-sorrow, when they are placed in the most critical situation, and endearingly supplying the pledges of mutual love! "Every medical man," says Mr. Cline, "should *oppose* this custom." We also recommend the *men* to consider the advice given at p. 105. "Every fresh debauch will shorten life, probably two or three weeks at least, besides debilitating the body, and bringing on a variety of diseases, with premature old age." WATER is recommended by the author as the best beverage; and *riding* as the best exercise. The former recommendation is adopted, no doubt, from his friend Dr. Darwin, but, if followed generally, without due attention to circumstances, it would, in many instances, be productive of fatal effects.

This Lecture may be considered as containing an useful statement of the Brunonian doctrine, which every man ought to know, in order to practise aright, however cautious he should be, as to its reception in *totò*.

* At p. 51, the author, reasoning on the chymical analysis of air by experiment, very properly, and much to his honour, reprobates as "unnecessary cruelty," that abominable disposition too frequently and needlessly exercised on animals in the prosecution of physical pursuits.

† We hope the author did not imitate his friend Dr. Beddoes, in those "moments of distraction," when he acknowledges not to have known *what* he did write. Excellent recommendation of *medical works*! See Yeats's "Claims of the Moderns," p. 384.

POETRY.

ART. XIV. *Pleasures of Solitude, a Poem.* By P. Courtier.
12mo. Pp. 44. Hurst, Paternoster-Row; Rivington's, St.
Paul's Church-Yard. London. 1800.

ALL that can be said respecting *solitude* has been ably said by *Zimmerman*; he is a bold bard who attempts to revive a subject which has been investigated by such a writer! But Mr. Courtier's muse is so truly humble and unassuming, that we can have nothing to reproach her with, on the score of vanity. And, although we had read *Zimmerman's* production very attentively, before, we honestly confess that we have derived considerable pleasure, from the "*Pleasures of Solitude*."—In what manner the Poet pleads the cause of his favourite nymph, SOLITUDE, and how he seeks to depreciate the gratifications of her mortal enemy, WORLDLY PLEASURE, will sufficiently appear from the following extracts;

"Man owns no sentiment but what acquires,
By *concentration* its impassioned glow;
'Tis thus the enthusiast wakes celestial fires;
And thus, even bosoms cold as alpine snow,
Melted to softness, with new transport flow.
Vain is the philosophic wish austere,
A wish that not one blessing could bestow,
That man should cease to shed the *partial* tear;
Should o'er the patriot's weep, but not the parent's bier.

"Sophists, be still! the world's infectious guile
Shall soon produce the ethics that ye preach;
Shall soon transform the unaffected smile
To wily ruin, turn the unstudied speech
To phrase equivocal, him learn to o'er-reach
Who once had shuddered at the same deceit:
Forbear then, cynics! since the world shall teach,
By rules more cogent and examples meet,
The high insensate air that ye so wisely greet.

"Forbear, ye freezing advocates of man,
Who prate of energies ye never felt,
Who laud, with all your might, the *Social Plan*,
Yet never in one social moment melt;
Grave souls, who never yet with feeling dwelt.
Ye mark, as parish-officers, the land,
In characters as dim and subtly spelt,
Where this should yield, or that unshaken stand;
And when to raise the sigh, and when to countermand,

"Better to banquet on the wildest notes
That ever warbled from Aonian mount,
To quaff seducing stream, that richly floats
In murmuring mazes from Castalian fount;

Than

Than shackle down the eager mind to count
Each dull division of the cynic code.
If thou art wise, when journeying, ne'er dismount
To reconnoitre the infern abode
Of sheer philosophist; keep thou the beaten road."

The advice in the last line is certainly good.

" See through the mazes of the midnight ball
With rapid feet yon splendid triflers fly;
From every tongue what flattering periods fall!
How smiles each face! how sparkles every eye!
So loud their mirth, thou deem'st no sorrow nigh.
But learn, thou erring judge, there envy lours,
There jealousy extorts the bitterest sigh,
There, all her poison'd chalice scandal pours,
And lassitude soon clogs the bliss-devoted hours.

" But ô how sweet, how passing sweet, to rove
Where sits unseen the minstrel of the night,
And trills such music o'er the listening grove
As sure might harmonize the rudest sprite!
Then, while the moon from her meridian height,
And all the countless stars that round her burn,
Shed o'er the tranquil scene their tender light,
The soul, sublimed, each earthly care may spurn
And toward its native heaven with holy longing turn!

" Then, nought of discord harsh thine ear shall wound,
Like theirs who tread the city's crowded ways!
The distant water's faintly murmuring sound,
The whispering wind that through the foliage strays,
The tinkling bell of sheep that startled gaze,
The clock's deep chime from half-hid village spire,
The watchful dog at fancied thief who bays,
Though simple all their tones, such thoughts inspire,
That from thy bosom far shall passion's brood retire.

" Even beauty triumphs in diviner charms,
And bids the heart with tenderer feelings glow,
When seen where nought, or sickens, or alarms;
Than mid the haunts of riot, glare, and show.
Where laugh the skies above, and plains below,
Her airy form more winning grace assumes,
With more luxuriant ease her tresses flow,
Her speaking eyes more dazzling light illumines,
And o'er her dimpled cheek suffuse health's softest blooms!"

To the reader who cannot *feel* the force of these remarks, any arguments to demonstrate the truth of them would be woefully misapplied!

ART.

ART. XV. *Epistle to Peter Pindar. A new Edition, with a Postscript.* 4to. Wright. 1800.

BEFORE our review of this spirited Epistle had appeared, we had the satisfaction to learn that a large edition of it had been sold. A new edition has, in consequence of this rapid demand, been published, and to it is added a postscript, occasioned by a letter from an unknown hand, (though there can be little doubt that it came either directly or indirectly from Peter Pindar himself) in which the author lashes his profligate adversary with great, but merited, severity. We shall not pollute our pages by the insertion of the letter in question, which breathes the spirit of an assassin, and is, in fact, of that description of letters which subject the authors of them to capital punishment. Mr. W. Gifford holds the threats of this man and his infamous supporters in sovereign contempt; and avows his determination to persevere in his laudable efforts to expose them to public detestation and scorn.

"I could, indeed, have wished not to be forced upon the chastisement of such a nauseous compound of profligacy and folly; now, however, that I have roused myself, if I do not probe him to the quick, if I do not anatomize him, and lay open every artery, vein, and nerve of sin to the public scorn, I consent to be written down for that tame fool, which he and his followers seem to have thought me.

"This labour will be its own reward. I confess I have much pleasure in stripping this Saracen-headed scarecrow, and shewing those who stood in awe of the fluttering of his miserable rags, what a bald, and shapeless, and uncouth block lay under them! I shall see the day when even dogs will lift up their legs against him, and each of his besotted admirers cry out with Caliban in the play,

"——— What a thrice double ass
Was I, to take this DRUNKARD for a God,
And worship this DULL FOOL!

"While, however, I am perfectly satisfied with the method I am pursuing, I cannot but express my astonishment that no one of the many hundreds he has wantonly and wickedly libelled, should have had recourse to the laws of his country for redress. I learn from the last Anti-Jacobin Review, that when Lord Lonsdale was about to do one good act, and prosecute the fellow, he crept, and cringed, and fawned, and kissed the feet, and licked the spittle of every retainer in his Lordship's family—So HE ESCAPED—and so has a long course of impunity given an air of courage to the most tame and heartless coward that ever insulted the worth, and virtue, and spirit, and dignity of a country."

We live in hope that Peter Pindar will still be made to feel the lash of the law;—it is the only scourge that can make a *proper* impression on such a miscreant.

The *postscript* may be had separate by the purchasers of the *Epistle*.

ART.

ART. XVI. *Reflection, an Elegy, occasioned by a Visit to Coffey.*
Dedicated to Sir William Ferningham, Bart. With Colin, a
Dirge. Small 4to. Pp. 16. 1s. West and Hughes. 1800.

THE *Elegy* possesses every feature which characterizes that species of poetry; and the *Dirge* is plaintive and pretty. We could not however suppress a smile at the following note:

"The author would not wish to be thought superstitious, but the red-breast's whistling at midnight, previous to the death of Phillis, and the dove's cooing on the chimney leading to her apartment, immediately after her decease, are facts well known to many of her friends."

Such *facts* are certainly calculated to make an impression on poetic minds; and that the author of these pages possesses such a mind, no one who reads them without prejudice will be disposed to deny.

ART. XVII. *The Farmer's Boy; a rural Poem, in four Books.*
By Robert Bloomfield. With ornaments engraved in Wood by Anderson. 8vo. 5s. Boards. Vernor and Hood. 1800.

IN Robert Bloomfield, we welcome a second Burns: he is, himself, "the Farmer's Boy." From the letters of Geo. Bloomfield his brother, Mr. Capel Lofft has drawn up a narrative of his life. From this account it appears, that in his infancy he lost his father; that he was taught to write only; and that, about eleven years of age, he was taken into the service of a Mr. Austin; a farmer of Sapiston. He was then committed to the care of his brother, Mr. Geo. Bloomfield, who engaged to teach him to make shoes*. "Mr. Geo. B. then lived at Mr. Simm's, No. 7. Fisher's-court, Bell-alley, Coleman-street." "It is customary (says Mr. G. B.) in such houses as are let to poor people in London, to have light garrets fit for mechanics to work in. In the garret, where we had two turn-up-beds, and five of us worked, I received little Robert. As we were all single men, lodgers at a shilling per week each, our beds were coarse, and all things far from being clean and snug like what Robert had left at Sapiston. Robert was our man to fetch all things to hand. At noon, he fetched our dinners from the cook's shop: and any one of our fellow-workmen, that wanted to have any thing fetched in, would send him, and assist in his work and teach him, for a recompense for his trouble. Every day, when the boy from the public-house came for the pewter

* It is very remarkable, that several of this fraternity have been lately impelled by that *virvida vis animi*, which rises independent on time, or place, or circumstance, to spurn at the admonition (designed to check a Grecian shoemaker of genius) "*Ne futor ultra*

pots, and to hear what porter was wanted, he always brought the yesterday's newspaper. The reading of the paper we had been used to take by turns; but after Robert came, he mostly read for us, because his time was of least value. He frequently met with words, that he was unacquainted with: of this, he often complained. I, one day, happened at a book-stall, to see a small dictionary that had been very ill used. I bought it for him, for four-pence. By the help of this, he, in a little time, could read and comprehend the long and beautiful speeches of Burke, Fox, or North. One Sunday, after a whole day's stroll in the country, we by accident went into a Dissenting-meeting-house in the Old Jewry, where a gentleman was lecturing. This man filled little Robert with astonishment. And Robert always quickened his steps to get into the town on a Sunday evening-soon enough to attend this lecture. The preacher's name was Fawcet. His language, just such as the Rambler is written in; his action like a person acting a tragedy; his discourse rational, and free from the cant of methodism. Of him Robert learned to accent what he called hard words; and otherwise improved himself; and gained the most enlarged notions of Providence." P. 4.

From the subsequent pages of this preface, it appears, that Mr. Bloomfield made his first poetic efforts in the London Magazine, that he read, "Paradise Lost," and the "Seasons" with avidity, that he studied music and was a good player on the violin; that, soon however, he sold his fiddle and got a wife; and that in the light garret, Bell-alley, Coleman-street, amidst six or seven other workmen, he composed his "FARMER'S BOY." He is a lady's shoemaker, and works for Davies, Lombard-street. He is of a slender make, very dark complexion, about thirty-two years old, and has three children."

Our readers, we doubt not, are anxious, ere this, to be furnished with a specimen of Mr. Bloomfield's poetry: and, we think, an extract from any part of "the Farmer's Boy," would equally surprise and please them. After a description of the country-church, the poet proceeds:

"Round these lone walls assembling neighbours meet,
And tread departed friends beneath their feet:
And new-brier'd graves that prompt the secret sigh,
Shew each the spot, where he himself must lie.
Midst timely greetings, village news goes round,
Of crops late shorn, or crops that deck the ground,
Experienc'd ploughmen in the circle join;
While sturdy boys, in feats of strength to shine,
With pride elate their young associates brave
To jump from hollow-sounding grave to grave;
Then close-consulting, each his talent lends
To plan fresh sports when tedious service ends.

Hither

Hither at times, with chearfulness of soul,
Sweet village-maids from neighbouring hamlets stroll;
That, like the light-heel'd Does o'er lawns that rove,
Look shyly curious; ripening into love;
For love's their errand: hence the tints that glow
On either cheek, an heighten'd lustre know;
When, conscious of their charms, e'en age looks fly,
And rapture beams from youth's observant eye.

“ The pride of such a party, nature's pride
Was lovely Poll; who innocently tried
With that of airy shape and ribbands gay,
Love to inspire, and stand in Hymen's way:
But, ere her twentieth summer could expand,
Or youth was render'd happy by her hand,
Her mind's serenity was lost and gone,
Her eye grew languid, and she wept alone;
Yet causeless seem'd her grief; for quick restrain'd,
Mirth follow'd loud, or indignation reign'd:
Whims wild and simple led her from her home,
The heath, the common, or the fields to roam:
Terror and joy alternate rul'd her hours;
Now blithe she sung, and gather'd useless flowers;
Now pluck'd a tender twig from every bough,
To whip the hovering demons from her brow.
Ill-fated maid! thy guiding spark is fled,
And lasting wretchedness waits round thy bed.
Thy bed of straw—for mark, where, even now,
O'er their lost child afflicted parents bow;
Their woe she knows not, but, perversely coy,
Inverted customs yield her sullen joy;
Her midnight meals in secrecy she takes,
Low muttering to the moon, that rising breaks
Thro' night's dark gloom—Oh, how much more forlorn
Her night, that knows of no returning morn!
Slow from the threshold, once her infant seat,
O'er the cold earth she crawls to her retreat;
Quitting the cot's warm walls in filth to lie,
Where the swine grunting yields up half his sty;
The damp night-air her shivering limbs assails;
In dreams she moans, and fancied wrongs bewails.
When morning wakes, none earlier rous'd than she,
When pendent drops fall glittering from the tree:
But nought her rayless melancholy cheers,
Or soothes her breast, or stops her streaming tears.
Her matted locks unornamented flow,
Clasping her knees, and waving to and fro;
Her head bow'd down, her faded cheek to hide,
A piteous mourner by the pathway side.

Some

Some tufted molehill through the livelong day
 She calls her throne, there weeps her life away :
 And oft the gaily-passing stranger stays
 His well-tim'd step, and takes a silent gaze,
 Till sympathetic drops unbidden start,
 And pangs quick-springing muster round his heart ;
 And soft he treads with other gazers round,
 And fain would catch her sorrow's plaintive sound !
 One word alone is all that strikes the ear,
 One short, pathetic, simple word, " O dear !"
 A thousand times repeated to the wind,
 That wafts the sigh, but leaves the pang behind."

The poet is still unwilling to quit his poor Poll: and, perhaps, his principal fault, is amplification. Cowper's " Crazy Kate," and Penrose's " Poor distracted Fair," are, certainly, more interesting. In all, however, who shall read the above lines, a curiosity will, probably, be excited to peruse the whole poem: and we venture to assure them, that they will not be disappointed. Mr. Bloomfield is the untutored bard, who paints, and paints vividly, from nature. And his pictures possess originality, without affectation.

DIVINITY.

ART. XVIII. *A Sermon occasioned by a late asperate Attempt on the Life of his Majesty. Preached at Christ's Church, in Bath, on Sunday June 8th, 1800.* By the Rev. C. Daubeny, L. L. B. Author of the " Guide to the Church," and Fellow of Winchester College. 8vo. Pp. 30. Price 1s. or 6s. per dozen for Distribution. Hatchard. London. 1800.

THIS devout minister of Christ, this vigilant guardian of our established faith, this intrepid champion of the doctrines and discipline of the Church of England, having shewn that human reason constituted the tottering fabric of heathen morality, and that the origin of government can only be referred to the will of the Creator, proceeds to demonstrate the nature, necessity, and duty of obedience to lawful authority. This doctrine is enforced in Mr. D.'s usual impressive manner, and in the course of his argument he takes occasion to confute a most absurd and dangerous principle advanced by Dr. Paley. As he has here anticipated one of the objections which it was our intention to urge against an anonymous advocate for the Doctor's writings, and as an important topic of political discussion is involved in the passage, we shall extract it.

" We

"We have been told, and from what will be thought high authority* in the world, that upon the subject of obedience to government so far as relates to the extent of it, the Gospel has left man precisely in the same condition in which it found him: that it has provided for no extreme cases; but laid down only the general principle of obedience to government; leaving it to the discretion and disposition of the parties to whom the principle is directed, to determine in what cases, and under what circumstances, it is to be applied. This, if I mistake not, is not so much to interpret Scripture, as to explain it away. And certain it is, that such a position, which includes in it a right of resistance in certain cases, is not more contradictory to the letter and true spirit of the religion we profess, than it is to the positive laws of the country in which we live.

"But the falsehood of this position is not more evident than is its absurdity. The law of obedience to government was made for the purpose of securing society against that power of force, which knows no distinction between right and wrong. But, if the application of this law is to depend on the judgement of the party intended to be bound by it, the design of its promulgation must, in a great degree, be frustrated. For the right of resistance to authority being, in such case, left to be determined by the resisting party, all causes of that kind are, of course, tried by a *rebel jury*; and, consequently, every criminal is sure to meet with an honourable acquittal. Upon such uncertain ground no society could subsist.

"Every law, enacted by proper authority, to be effective, must be decisive and binding on the parties for whom it is made. To admit, then, that there is a right of resistance to authority, when that resistance is conducive to public happiness; or, in other words, to say, that obedience to authority is enjoined, 'so long as it appears to be necessary, or conducive to the common welfare,' † is not only to invite turbulent men to hazard a most dangerous experiment, the effect of which it is not in their power to ascertain; but it is, moreover, to invert the order of society, by giving to the governed that power of controul over the governors, which is absolutely inconsistent with all regular government. The Constitution of this country knows of no right of controul over the power of authority, but a *legal* one: consequently, whilst any control is otherwise than *legally* administered, our boasted Constitution, so far as it applies to that case, ceases to exist. Instead, therefore, of weighing as it were, extreme cases in the scale of public opinion, with a view of determining, when this supposed right of resistance is to be set up, (a subject on which there will always be great difference of opinion) the wisest and most scriptural mode of proceeding will be, to reject, at once, a position which militates not less against the principle on which government is established, than it does against the common sense of mankind."

* Dr. Paley.

† Dr. Paley.

The following admonition to vigilance and caution is not more judicious than necessary.

"The Christian Religion in this country stands, we trust, on too settled a foundation to be so readily shaken. At the same time it behoves us to be on our guard, to join the wisdom of the serpent to the harmlessness of the dove; since the same means, which have proved so successful against it, are here also industriously employed to sap and undermine it. Publications of an infidel and immoral tendency are finding their way into every department of society, from the circles of dissipated fashion down to the dwelling of the humble cottager; disguised under dresses best calculated to impose on the party, for whose use they are particularly designed.

"It is almost needless to inform you, that the uniform object of all these baneful publications is to set men free from that religious restraint, which constitutes the only security for moral government. By flattering the pride and ministering to the corruption of the natural man, the authors of these publications have it in view, to prepare him for the part they design him to act on that licentious theatre; which is to be supported at the expense of every thing that is good, great and honourable in society."

The low price at which this excellent discourse may be purchased, will, we trust, be an inducement to the opulent to render its circulation extensive.

ART. XIX. *A Third Letter, on the Itinerancy and Non-Conformity of the Vicar of Charles, Plymouth; addressed to Henry Reginald, Lord Bishop of Exeter. To which is added, a Sermon, on the Mode of Preaching that becomes a Clergyman.* By the Rev. R. Polwhele. Small 8vo. Pp. 72. Cadell and Davies, Strand; and Chapple, Pall Mall. 1800.

MR. Polwhele here brings his controversy with Dr. Hawker to a close, and exhibits his adversary in a more unfavourable light than any in which he has hitherto appeared. In short the equivocation and hypocrisy displayed by Dr. Hawker, in his fruitless attempt to reconcile his duty as a minister of the Established Church, with his conduct as an itinerant preacher, is truly disgusting. We are sorry, heartily sorry, to see a clergyman, who has thought so justly, and written so ably, on some important points, reduced to a situation so disgraceful. It is scarcely possible to draw any other conclusion from his conduct, than that he prefers the enthusiastic tenets of Methodism to the sober doctrines of the Church of England; and that his continuance within the pale of the latter is influenced exclusively by an attention to the personal interest. This sentence may seem harsh and illiberal; but whoever prizes with attention the pages before us, will, we apprehend, be compelled to acknowledge its justice. Numerous as the *Methodists* actually are, we still wish that their numbers were increased, by a separation of all the *false* members of the Church, who either secretly favour, or openly promulgate, their principles. We would rather hear those principles enforced from a barn or a horseblock than from a pulpit; and

and the fanatical vagabond who scorns the trammels of forms and wanders about from place to place, is probably less dangerous and certainly more honest than the *ordained* minister who insinuates himself into the bosom of the Church for the bare purpose of corrupting her doctrines, perverting her precepts, and calumniating her best and soundest members.

There is so much good sense in a passage quoted by Mr. P. from a charge of the worthy prelate, to whom this letter is addressed, and we have lately heard so many ministers to whom the observations which it contains are strictly applicable, that we cannot refrain from extracting a part of it.

"There arises in the minds of some men, a notion of, I know not what, evangelical righteousness, totally distinct from that moral virtue which is properly a part of it, and attainable by some secret and undefined communication with the Deity. Upon this system, it is not by its fruits that we are to know in whom the spirit resides, but by some mysterious and internal experience. What an encouragement is here afforded to presumptuous ignorance—to blind enthusiasm—and even to subtle hypocrisy!"—"Among these ignorant and self-sufficient teachers, there are some, I fear, from whom better things might be expected; who, nurtured in the abode of science, and seasoned with the principles of genuine learning, are yet misled by their vanity, to catch at the applauses of a gaping multitude, and lose both themselves and their hearers in the mazes of wild enthusiasm. To such as these we must say, with compassion and regret, 'ye know not what manner of spirit ye are of.' And, surely, it ought to make some impression upon them to consider that they are making use of the same arts as are employed by the adversary with too much success. A pretence of extraordinary zeal, for what they call the doctrines of the gospel, has been made use of, by many, to supplant the humble and benevolent precepts of it; has been converted into a vehicle of practical immorality and licentious conduct; and thus easily worked to the purposes of faction and sedition. When matters are got to this length, recourse must be had to the authority of the civil magistrate; and, I trust, it will be found, 'that he beareth not the sword in vain'".

Mr. P. fully justifies himself for the part which he has taken in this controversy, and the anxiety which he has displayed for the suppression of *Methodism*, bespeaks a just sense of his duty, as a minister of the establishment. Of the truth of his concluding observations we are fully persuaded.

"I shall only add, in reference to my conduct as a clergyman, and as an apology for my present essays, in polemical divinity, that from the time in which I first entered upon the duties of my profession to this hour, I have regularly paid attention to every passing character and transaction that appeared any way connected with religion, or likely to be made subservient to its use. My preaching and publications have uniformly evinced my assiduity in this important point. At this critical conjuncture the Methodist stands foremost in the groupe of religionists.

"To have left, therefore, the Methodist unnoticed would have been inconsistent with that vigilance which is become habitual to me; but of which (though, I trust, it will prove useful) I am far, very far, from boasting. I have, accordingly, examined the Methodist under his various forms; and I have endeavoured to pluck from him the mask, and expose his features to the eye of observation. And if what I have preached or written shall contribute towards the advancement of genuine christianity, by the detection of that false spirit which would impose upon the world, enthusiasm for reason, and fanaticism for revelation, my end will be answered; and I shall rest satisfied."

The sermon annexed to the letter is one of the best which we have seen from the pen of Mr. P. His object is thus explained.

"1st. I shall, hence, take occasion to comment on the style and manner of our Saviour's preaching, and on the effect of his discourses.

"2. I shall proceed to recommend to every Christian minister a similar mode of preaching; endeavouring to shew by what means and in what measure it may be acquired; and pointing out a prospect of the like success.

"3. And I shall conclude with exhorting you to an earnest pursuit of this important object; since such preaching, when become habitual, will have an influence on our lives; whilst both the one and the other must edify our hearers."

A very intimate knowledge of the style and manner of our Saviour is displayed in the subsequent observations; and the remarks on the writings of the Evangelists are critically just. The following exhortation to a Christian minister will be the best answer that can be given to those who suppose, that, because Mr. P. unites with us in the reprobation of methodistical enthusiasm he must, in his sermons, fall into the opposite extreme.

"In proportion as he attends to the vital part of Christianity, he must be sensible of its divine origin: he must perceive the necessity of such a revelation. Under this impression, he will address his people, not in the cold language of indifference, but in terms that argue both sincerity and zeal. For his topics, he will have recourse to the mount; and not borrow them from the porch, like too many, who seem to think that heathen ethics are superior to Christian morality. Nor will he confine himself to mere dry explanations, or discussions of doctrinal points, directed to the understanding only; but he will appeal to the affections of his hearers, by representations and descriptions deeply interesting. Such is the imbecillity of mortals, that to know our duty, is not enough: it is necessary, also, that we should feel it. The most religiously disposed relapse into a temporary lethargy; are too frequently surprised by a stupor, which seems to shut up every avenue to the heart. What then must be the insensibility of mere formalists in religion? And how numerous are they of this description? Exhortation, surely, is as necessary as instruction. And the Christian preacher will endeavour to rouse the congregation from this spiritual stupefaction, by exhibiting

exhibiting such alarming or such affecting images as the Gospel abundantly furnishes. Possessed with the greatness of his object, his zeal for the welfare of his flock will absorb every consideration of himself. He will make no effort, therefore, to display his own abilities, to set off his own acquirements to advantage; but will appreciate only his talents and his learning, as they may be rendered subsidiary to the work of the ministry. Like St. Paul, he will count all things but loss, for the excellency which is in Christ Jesus. Like St. Paul, though instructed in human wisdom, he will despise philosophy, when opposed to the Cross of Christ. Though eloquent he will regard his oratory as no more than a tinkling symbol, unless employed in the furtherance of the Gospel. When the Gentile Apollle was told, that much learning had made him mad, he replied, 'I am not mad, most noble Festus, but speak forth the words of truth and soberness.' Had he not been fully occupied by the importance of his subject he would have instantly adverted to the flattering insinuation of the Roman Governor. Complimented, though obliquely, on his great attainments, he would have discovered some symptoms of self-satisfaction, but for the one prevailing object, to which all other things were less than nothing and vanity; but for the great, the momentous truths which he was labouring to establish; but for the Gospel, in which his soul was centered; but for the preaching of the Cross, by which God hath made foolish the wisdom of the world; that no flesh should glory in his presence!—Lest we should think of ourselves more highly than we ought to think, we should take care to suppress every over-weening thought that springs from self-sufficiency; we should extirpate from our bosoms the little human vanities, that, encouraged in the slightest degree, might gain ascendancy over us, so as to interrupt us in the prosecution of our duty."

ART. XX. *The Duty of not remaining in Debt; considered in a Discourse, preached before the University of Cambridge, January, 1800.* By George Whitmore, B.D. 8vo. Pp. 20. 1s. 6d. Rivingtons. London.

EXHORTATIONS to economy are peculiarly appropriate when addressed to the younger members of our Universities; and the evils resulting from the contraction of debts without the ability to discharge them, cannot be too strongly inculcated in any place. The object, therefore, of this discourse, is unquestionably commendable. But most of the passages here quoted from the sacred writings are applicable not to *debts*, properly so called, but to *frauds*, and, we believe, that Mr. W. has selected the *only* text to be found in the Scriptures, strictly applicable to his subject; "*Owe no man any thing.*" Romans xiii. 8. He is aware, indeed, of the numerous restrictions which must be imposed on this precept in a commercial country, and has qualified his remarks accordingly, though by such qualification he has certainly diminished their force and effect.

While we give the author full credit for the excellence of his de-

sign, and admit the justice of most of his observations, we must enter our protest against one of his principles. In representing the distressed state of a tradesman oppressed with bad debts, he asks who is to incur the loss sustained by them? "The fair tradesman cannot bear it; it would be his ruin. He is obliged, and *he has a strict right*, to raise the general price of his commodities in the market, that he may not sink under the oppressive burden of undischarged, accumulating debt." We would ask Mr. W. if the tradesman were a baker, whether he would have a *strict right* to raise the price of his bread? The fact is, that the exercise of such a right, admitting it to exist, is impracticable; for if one tradesman, so oppressed, were to raise the price of his articles, he would necessarily be underfold by his competitors who were not so oppressed, and would, of course, lose his customers. Nor is it consistent with justice to make innocent persons suffer for the actions of the guilty. In short this passage is highly objectionable.

We were rather surprized to find that this able preacher of *economy* had fixed so *extravagant* a price on his book; for certainly eighteenpence is considerably too much for twenty octavo pages, printed in a large letter. It is necessary, however, to observe that this circumstance could not arise from any selfish motive, as the profits of the publication are to be appropriated to charitable purposes.

ART. XXI. *Why are you a Churchman? A plain Question, answered in a Dialogue between Mr. Fitz-Adam and John Oakley.* 12mo. Pr. 22. 4d. or 12 for 3s. 8d. 25 for 7s. 50 for 12s. Hazard, Bath; Hatchard, London. 1800.

THIS is a very useful little tract, calculated to enable a man of the plainest understanding, at the expence of very little attention, to give a reason "for the faith that is in him." We could have wished, indeed, that, in explaining the doctrines of the church, the author had not wholly omitted the necessity of *good works*; but there is so much that is truly excellent in his pages, that we shall not quarrel with him for a single omission, but earnestly recommend them to general attention.

ART. XXII. *A Sermon preached in Greenwich Church, on Sunday, May 18, 1800.* By the Rev. A. Burnaby, D.D. in consequence of the atrocious Attempt made to assassinate his Majesty, on Thursday the 15th of May. 12mo. Pr. 12. Payne. London.

A SHORT but seasonable discourse, (from 1 Sam. x. 24.) written *currente calamo*, and delivered, warm from the heart, by Dr. Burnaby, to his parishioners, on the Sunday after the desperate attempt made on the life of our beloved Sovereign. The Doctor briefly adverts to some of the numerous blessings, which, as a nation, we possess, above other countries; forms an imaginary picture (and thanks be to God

God imaginary only) of the dreadful confusion and calamities that would have overwhelmed the kingdom, had not the shield of Divine Providence intercepted the blow that was aimed at the sacred person of the King ; and concludes with pointing out the duty of every good subject in the present alarming crisis of public affairs.

We are not wont to appreciate writings by their prolixity, but their usefulness and the obvious good intention of the writer, or we should not have given so early a place to a discourse so recently published, and composed evidently in much haste. We rejoice to see, that, while the enemies of religion are awake, her friends do not sleep ; and we venerate the pious zeal of the parochial Clergy, which, in these momentous times, seizes every fit occasion that presents itself of "speaking a word in due season." While, in common with the Rev. Author of this well-timed discourse, and every true friend to his King and country, we feel the most affectionate gratitude towards that gracious Being, whose providence hath, in so many and great perils, most signally interposed in the protection and preservation of a life most justly dear ; while (to the honour of human nature and the name of Englishmen be it spoken,) we exult in the reflection that it was not the sacrilegious hand of a rebellious traitor and assassin, uplifted against his lawful Sovereign, that pointed the deadly weapon ; but a miserable maniac, who, had reason still retained her province, had continued, at the hazard of his own life, to defend gallantly the throne of his Sovereign ; yet far are we from indulging ourselves, or recommending to others, a present security, which would be future danger ; and most cordially do we unite with the preacher in the following just and salutary caution ; (Æ. 10.) "duly sensible of the mercy we have received in the King's preservation, we ought, by repentance and renovation of life, to prove ourselves worthy of it. We ought also to learn, by reflecting upon the dangers we have escaped, to value the blessings we enjoy : and, in every instance, and upon every occasion, after humbling ourselves before God, to testify our allegiance and duty to our King ; and, in our several stations, to watch over, and, to the utmost of our ability and power, to guard and defend his sacred person. Many are the enemies, who insidiously watch the opportunity, and lie in wait, to circumvent and destroy him : but infinitely more numerous are his friends and loyal subjects, who are ready and willing to sacrifice their lives, and to shed the last drop of their blood in his defence. *Let these, with unremitting vigilance, observe, and endeavour to bring to light, the dark machinations and infernal purposes of rebellion and sedition : let them surround, like the sacred band, the throne of our Sovereign, and the stupendous and beautiful fabric of our Constitution. Let all be upon the watch : and, as without the aid and assistance of God's Providence, the efforts of man must be vain and illusory, let us supplicate the divine grace to assist our endeavours, and to render them successful.*"

ART. XXIII. *Select Sermons, translated from the French of Bossuet, Bishop of Meaux. To which is prefixed an Essay on the Eloquence of the Pulpit in England.* Small 8vo. Pp. 85, Clarke. London. 1800.

IN a former Number of our Review we had occasion to speak favourably of a collection of select passages from the funeral orations of the celebrated Bossuet, by the author of the tract before us; and we think, he has rendered an acceptable service to English readers by his present selection of sermons from the works of the same author. The eloquence of Bossuet is too well known and appreciated, at this time, to require any animadversion from us; it only remains, therefore, to be observed, that the translation of these sermons, or rather, of these detached passages from his sermons, is ably executed, and the selection made with judgement.

The essay on the Eloquence of the Pulpit, a subject which had been briefly treated before by Dr. Langhorne, contains many judicious remarks, and much salutary advice. The author's chief aim is to impress on the minds of our young Clergy the necessity of *animation* in the pulpit. While he laments the want of this necessary quality, he does justice to the talents, the knowledge, and the exertions of our ministers.

"That languor, which adheres to sacred oratory, does not arise from the absence of abilities. Literature is under the highest obligations to the actual labours of the English Clergy. Biblical investigation is unweariedly urging her sublime pursuit. The hallowed shield of truth is invincibly held up against the arm of infidelity; and productions of every kind are continually promoting the cause of morality. The many single sermons or discourses collected into a volume, which are daily issuing from the press, though not glowing with that characteristic energy (which is) required from a Christian orator, contain a considerable portion of sacred learning elegantly displayed; so that the clerical mind may be said, with the strictest propriety, to be highly cultivated, and usefully exerted."

The author observes that the distance is great between the animated and energetic style of preaching which he recommends, and "the confines of Methodism;" we admit that it is so, but we could have wished to have the distinction accurately marked, and we hope, that he will be induced to mark it, in his promised observations on "the sermons which have appeared in the course of the last ten years," because we know that the alledged want of animation in our Clergy has been used as a pretext by Methodists, both in and out of the Church, for the adoption of that vulgar rant and coarse declamation, which characterize the far greater part of their *exhortations*. We fully agree with him that a want of *energy*, which is too often, by the bye, mistaken for a want of *feeling*, is a dreadful defect in the oratory of the pulpit, and we heartily wish to see it remedied; but let us, at the same time, beware of rushing into the opposite extreme; let

let us beware of confounding the elevated animation of a *Bossuet* and a *Saurin* with the contemptible rant of a *Fancourt* and a *Gunn*. This want of animation in our Clergy is not so general as the author seems to believe ; it certainly is not to be discerned in most of the preachers at our different charities, where energy is justly stated as being productive of the greatest advantages ; and, if he were in the habit of hearing the morning and evening preachers at the Magdalen, and the evening preachers at the Foundling and the Asylum, he would, we are persuaded, be led to admit the justice of our observation.

The Clergy are cautioned against the admission of "points of religious controversy" into their sermons. These points should certainly not be urged too frequently, nor obtruded unnecessarily upon a congregation ; but there are times when the Clergy would be guilty of a gross neglect of duty, if they failed to impress them upon the attention of their audience. The present, in our apprehension, are times of this description, when the pure doctrines of the church are openly attacked by schismatics ; when the most insidious attempts are incessantly made to seduce her members from their allegiance, and when no effort is spared to undermine the establishment. On such an occasion, we contend, it is the bounden duty of the Clergy, so to explain those points which are the immediate subject of controversy as to enable every individual of their flock clearly to comprehend them, and so effectually to guard them from the arts of perversion, the dangers of seduction, and the sin of schism. The preacher, who faithfully discharges this duty, will, assuredly, not appear, in *any* degree, "as the violator of the laws of religious freedom."

"Against that German monster, infidelity, which (to use the words that Gildas applied to the Arian heresy) like a fierce serpent, is continually vomiting forth her *transmarine* poison upon us ! against that growing monster let our most strenuous exertions be directed ; and, to adapt a once celebrated expression to a better purpose, let us not be *Germanised* to stone." Here we fully agree with our author. In short this essay may be read with advantage by all our young Divines, and, heartily concurring, as we do, in the main object of it, we strenuously recommend it to their attention, and to that of the public.

POLITICS.

ART. XXIV. *Mr. Pitt's Democracy Manifested ; in a Letter to him, containing Praises of, and Strictures on, the Income-Tax.*
By Thomas Clio Rickman, 8vo. Pr. 37. 1s. 6d. Rickman. 1800.

MR. Thomas Clio Rickman appears to be a scribbling book-seller, infected with the spirit of reform, and, like most of our modern reformers and philologists, intolerably arrogant, egotistical,

egotistical, and empty. Exulting in the fancied superiority of his own genius and abilities, he looks down with contempt on the endowments of the premier, of whose talents he modestly declares he "never had but one opinion;"—"I have always," he adds, "thought them below mediocrity." But it is not the defect in the minister's talents alone that excites the indignation and scorn of this doughty assailant; Mr. Pitt is accused by him as having neither *feelings* nor a *heart*, and is ranked among "ideots, ill-disposed men."

Yet, notwithstanding this display of his sovereign displeasure, Thomas Clio Rickman deigns to commend the minister for his adoption of the Income Tax, because, in *his* judgment, it will serve the cause of democracy. He insists upon the propriety and expediency of rendering public the circumstances of every individual, but for no other purpose that we can discover, but that of plundering the rich with a view to reward the poor and to promote an equality of *property*, in adverting to which, he gravely observes that "human society is at present more distorted, degraded, and brutalised by improper appropriation of property; more cajoled and imposed upon, through a *false* and *foolish respect* for it, and its possessors; and more duped and made more miserable by improper notions of it, than by any other thing whatever." (p. 17.) But the author is egregiously mistaken, and abominably vain, in arrogating to himself the merit of originality, in his *philosophical* theory respecting property, to which he devotes several pages, for it has not only been promulgated long since, but actually reduced to *practice*, by many worthy *philosophists*, on the plains of Hounslow and Finchley, whose bold and daring achievements are faithfully recorded, in the *philosophical memoirs* of NEWGATE!

Of the religious and political sentiments of Mr. T. C. Rickman, an adequate idea may be formed from the following *judicious* and *profound* observation. "Secrecy and mystery imply error always; whether it be in religion, government, traffic, or any thing else: and if the secrets and mysteries of the trading, or political world, are the means by which honest folks are cajoled, *bilked*, and imposed upon, and the poor rendered still poorer; if these are the mediums by which provisions are made dear, and scarcity prevails; if these are a part of the means in the hands of *priests* and *governors*, to impose and bamboozle, then the sooner they are found out, divulged, and laid open, the better!" (p. 6.)

WAR, we are told by this enlightened sage, "is only *murder*, upon a large scale," and this must be the case, forsooth! *because* "the whole body of the *Quakers* hold it a sacred tenet." Mr. T. C. R., we presume, has never read the history of the civil wars in the middle of the last century, where the pacific disposition of his favourite sect appears, at least, problematical; and if he was as well acquainted with the sacred writings as he would have us believe that he is, he would know that this assertion respecting war is nothing less than *blasphemy*.

If this man is to be credited all the means of defraying the expenses

peaces of government are "dead robberies." His arguments, in p. 26, admit of no other interpretation. And in the note, p. 25, he tells the people that they ought "to turn their attention to some means to prevent their *little* property being taken from them;" Anglicé, that they ought to resist the payment of taxes and involve themselves in all the guilt of rebellion! Bravo, Mr. T. C. R.

The devil, we have been told, can quote scripture to serve his purpose; so can Mr. Rickman, who cites it with a view to prove that riches form an incontestible proof of wickedness, and will inevitably incur everlasting punishment! In his postscript he falsely estimates the national debt at *six hundred millions*, an exaggeration of more than a fourth, and nearly one third. But the object of this statement, when combined with the other parts of the pamphlet, is too evident to be mistaken.

After these notable specimens of the sublime production of Mr. T. C. Rickman, our readers will not be surprized to hear, from *himself*, that he is in habits of friendship with THOMAS PAINE—*Par nobile fratrum*; and that, in his opinion, all the various replies to Paine's writings* only "prove how easy it is to abuse, and how impossible it is to *refute, truth!!!*"

* One of these, "IN FAVOUR OF DEISM," he has the effrontery to advertise, at the end of this pamphlet.

ART. XXV. *A Letter from the Rev. Peter Flood, D. D. President of the Roman Catholic College, Maynooth, to the Hon. ***** M.P. London. Relative to a Pamphlet entitled "a Fair Representation of the present political State of Ireland."* By Patrick Duigenan, L.L. D. &c. 8vo. Pp. 16. 6d. Coghlan. London. 1800.

THE object of this letter is to correct an erroneous statement of Dr. Duigenan's, respecting the number of students in the college of Maynooth, who had taken an active part in the rebellion; and, at the same time, to vindicate the loyalty of the rest of that body. It is written with spirit and with temper, and is particularly deserving the attention of Dr. Duigenan, who will no doubt be anxious to correct any error or misrepresentations, into which he may have been betrayed, by exaggerated accounts, at a time when the spirit of party raged with uncommon violence.

NOVELS.

ART. XXVI. *Andrew Stuart; or the Northern Wanderer.* By Mary Ann Hanway, Author of *Ellinor*; or the *World as it is*. Four Vols. Lane. London.

RETIRING to our *boudoir*, with a high *goût* for mirth, we *vaticinated*, from the perusal of this literary *morcean*, a *quantum*

am sufficit of amusement. We invoked the laughter-loving god to repel the malignant approaches of *morbid melancholy*, to re-exhilarate our spirits should they chance to droop, and to *saccharise* the *acerbity* of surrounding objects. But, whether from the *ponderosity* of our *déjeûné*, from not having taken our morning whet at the *anberge*, or from the diseased state of our *pia mater*, from some latent cause, so it happened that we were irresistibly borne down by the stream of *ennui*; so excessive was our *sang froid*, that all our author's *agrémens* were lost; and, no more than a *caput mortuum*, could we enter into the spirit of her *badinage*.

Vi et armis we strove to retain sensation in our optic nerves; but Morpheus, that sombrous deity, weighed heavy on our eyelids, and we yielded to the soporific impulse.

The wrongs of the gentle-hearted Isabella, *incarcerated* in a *cellated* mansion, *intenerated* not our rigid feelings; nor did the vulgarity of the emaciated Orpington's *cher ami* excite our souls to laughter.

Entre nous, we feel ourselves under the painful necessity of pronouncing, *sans ceremonie*, that the *Northern Wanderer*, who left the *wee boujee* by the *bourn side*, to see the world and become a great man, is not at all *comme il faut*; and, though the *amor patrie* flows in his veins, he is never likely to take the *pas* among the *canaille* of his contemporaries. For the benefit of our kind readers who are not quite so learned as authors and reviewers, we beg leave to remark that the above is an *bumble imitation* of the style in which *Andrew Stuart* is written. From the motto which our fair author had thought proper to prefix to this performance, we sat down in joyous expectation of participating in many a lively scene; for like her we thought that

“ 'Tis SATIRE gives the strongest light to sense,
To thought compression, vigour to the soul,
To language bounds, to fancy due controul,
To truth the splendor of her awful face,
To learning dignity, to virtue grace,
To conscience stings beneath the cap or crown,
To vice, that terror, she will feel and own.”

Judge then, ye candid beings, what must have been our disappointment and vexation when, after having most religiously performed our duty in perusing no less than one thousand three hundred and forty one inflated pages of letter press, almost the only passage which we found worthy of our notice was the following: “ Few men, even in this enlightened era, would chuse a wife from the new school of philosophy, who has imbibed her ideas of feminine delicacy, from the writings of a Wollstonecraft, moral rectitude from the works of Godwin and Holcroft, propriety of conduct from Rousseau, and the tenets of her religion from the effusions of Voltaire and Hume.” For the justness of the above sentiment we must allow some credit; but it is like the single grain of wheat in four bushels of chaff: the prize

prize is no adequate compensation for the labour of discovery. Surely one thousand three hundred and forty one pages might have afforded something more valuable! And, indeed, from Mrs. Hanway's pen, we were entitled to expect better things. We have nothing, however, to object to this novel on the score of morality. The moral is good, and the author labours to enforce the precepts of honour, and virtue. It is not to the design but to the execution that our objections apply.

ART. XXVII. *Ormond; or the Secret Witness.* By the author of *Wieland*, Arthur Mervyn, &c. &c. 1 Vol. 4s. Lane. London. 1800.

THIS performance, though consisting of only one volume, from the smallness and closeness of its typography, contains nearly as much as three volumes printed in the usual manner. This may, perhaps, be an inducement to purchase it to those who are fond of "*a cheap pennyworth*."

"Ormond," says the author, "will, perhaps, appear to you a contradictory, or unintelligible being. I pretend not to the infallibility of inspiration. He is not a creature of fancy."—This may be true; but, from our study and knowledge of human nature, we are convinced that, if he be "not a creature of fancy," he must have been engendered in the brain of phrenzy. He is a "monster which the world never saw." From much disgusting and pernicious nonsense contained in the work before us, we extract the following palliation, or rather *vindication*, of the crime of suicide when compared with that of drunkenness.

"The pressure of grief is sometimes such as to prompt us to seek a refuge in voluntary death. *We must lay aside the burthen which we cannot sustain.* If thought degenerate into a vehicle of pain, *what remains but to destroy that vehicle?* For this end, death is the obvious, but not the only, or morally speaking, the worst means. There is one method of obtaining the bliss of forgetfulness, in comparison with which *suicide is innocent.*"

Are these the deductions of a mind imbued with the powers of ratiocination?—No! They are the effusions of a pragmatic enthusiast! a mad-headed metaphysician! Such, indeed, is the whole of the performance, excepting the space which is occupied by a dry and prolix detail of the progress of the yellow fever.

We shall only add, that, *if* a want of perspicuity, *if* a want of elegance in style, *if* a want of imagination, *if* a want of nature in the delineation of character, *if* a want of incident, *if* a want of plot and connection, and, finally, *if* a want of *common sense*, be excellencies in a novel, the author of *Ormond*, *Wieland*, *Arthur Mervyn*, &c. &c. has a fair claim to the laurel of pre-eminence in "the temple of Minerva."

MISCELLANIES.

ART. XXVIII. *Critical Remarks on Pizarro, a Tragedy, taken from the German Drama of Kotzebue, and adapted to the English Stage, by Richard Brinsley Sheridan. With incidental Observations on the Subject of the Drama.* By Samuel Argent Bardley, M. D. 8vo. PP. 48. Cadell and Davies. London. 1800.

THESE remarks, we are assured by the author, were written before he had seen the well-written "Critique on Pizarro," reviewed in our Number for Nov. 1799, and we recommend it to every purchaser of Mr. Sheridan's play, to bind up the two tracts with it, that the Reader may say, with Cato, "The bane and antidote are both before me." Dr. Bardley enters into a regular analysis of this unjustly-celebrated drama, in the following order. 1. The fable; and the composition, or arrangement, of the incidents. 2. The characters and manners. 3. The sentiments. 4. The style. 5. The moral. Each of these subjects is discussed with much critical ability, with great judgment, and with the utmost candour. As we consider the last as the most important of the whole, we shall extract his observations *on the moral*.

"It certainly would be uncandid, if not unjust, to impute to the author of this drama, a *fixed design* of exalting natural, to an equality with revealed, religion. But I am convinced, from his manner of contrasting the characters and conduct of the Peruvians and Spaniards, that such an effect is likely to be produced. The exalted notions of religion and morality, so *uniformly* characterizing the manners and conduct of the Peruvians, and which are so studiously placed in opposition to the base, bloody, and atrocious actions and sentiments of the principal characters of the Spaniards, confirm the truth of this remark. There lurks something insidious in that sentiment of Rolla in his Address to Pizarro. 'I thought forgiveness of injuries had been the Christian's precept, thou seest it is the Peruvian's practice.' For it has been proved that the Peruvians were tainted with gross superstitions of a barbarous nature; and history farther bears testimony, that the life of a brother was sacrificed by Ataliba, from motives of ambition and supposed personal safety. When the Peruvian Cacique intreats Heaven to pardon and turn his murderers' hearts, he not only borrows Christian precepts, but follows the Christian example. Why thus violate historic probability? What motive can we assign for the attempt to demonstrate, that the religion and morality of the Peruvians were equal, if not superior, to the lights of revealed religion? But it may be said, that the virtues of Las Casas and Alonzo exhibit such exalted proofs of the excellence of the Christian doctrines, as to justify this author in so strongly *contrasting* his characters. It is true they form a splendid exception to the general charge: Yet, something like distributive justice should have been observed in his conduct

and towards the two nations. The Peruvians are elevated *above* the rest of mankind: the Spaniards degraded *below* the scale of humanity.

"If any nation (in other respects nearly barbarous) had attained such just and refined notions of piety and morals, as the Peruvians are represented to be endowed with; it would have been right and even instructive to have portrayed such striking and important facts. But a people so circumstanced have not appeared upon our globe. It is, therefore, to falsify the history of the human mind and character, to represent such phenomena as having had existence. The frequent and solemn appeals to the Deity introduced in this play, deserve severe reprehension. They tend to lessen that habitual reverence for the supreme Being, which ought always to be cherished, and they are opposed to all the principles of good writing and taste. It is an easy matter to supply the want of sentiment, and force of expression, by invoking the name of the Deity. Our customary association of every thing striking and awful with that name excites a powerful emotion in the mind, and thus elevates and impresses a sentiment which would otherwise have fallen lifeless from the speaker's lips. But let it be remembered, that habit destroys the force of this association; and that when the associated idea becomes familiar, the sentiment sinks into its own insignificance, and ceases to affect even vulgar minds, though it still continues to disgust those of the more rational and enlightened.

"The character of Elvira is calculated to attract more admiration and esteem, than is consistent with a just sense of female decorum and virtuous sensibility. She is not qualified for a tragic heroine. Her departure from the strict rules of female chastity and refined delicacy, is too gross to be palliated by a shew of half-stifled repentance, lofty sentiment, and energy of character. The heroic actions of Rolla arise from motives so romantic, and are fraught with so much danger to sound morals, as to be better calculated to excite admiration than to serve for example. A platonic affection for youth and beauty in the other sex may not be problematic with many; but I will venture to maintain, that the open avowal of Rolla's passion, (however sublime) for Cora, who was become a wife and mother, (characters sacred in the estimation of all who reverence the most important institution of civilized life) is a profanation of legitimate sentiment, and ought not to have been assigned as the great exciting cause of all that hero's achievements.

"To sum up the character of the drama.—It must be considered as possessing many faults, with some beauties. When compared with the excellent dramatic works of our best writers, its pretensions are too feeble to be worthy of notice. It suffers even by comparison with some of modern date. Its chief *defects* are, a violation of all historic probability; a want of connection and coincidence in the plot; a diction unsuitable to the genius of tragic composition in our language; little attention to the preservation of consistency in the characters and manners; and, finally, the moral is tarnished by unjust views of human nature. Its *beauties* consist chiefly

chiefly in pathetic sentiment, and energetic declamation; an attention to dramatic situation and stage effect; and, last, though not least, a display of theatrical pomp in the adventitious decorations of song, processions, and scenery.*

ART. XXIX. *The Lisbon Guide; containing Directions to Invalids who visit Lisbon; with a Description of the City, and Tables of the Corn, Weights, and Measures of Portugal.* 8vo. Pr. 68. 2s. Johnson. 1800.

THIS Guide contains nothing that is new, much that is superfluous, and little that is useful. The useful part of it, indeed, occupies but a third part of the book, and might, very easily, have been compressed into a six-penny pamphlet. We are told, that, notwithstanding the precautions adopted by the Portuguese government to prevent the introduction of French principles into the country, "there is reason to believe that the modern opinions of that nation have long since found their way to the university of Coimbra, from which copious source they have been diffused to (over) all parts of the kingdom. The works of Rousseau, Voltaire, and Mirabeau, have been circulated in manuscript, and are now familiar to most of the students." If this be true, it only adds one to the numerous proofs which Europe has had of the indefatigable perseverance and unceasing activity of the Jacobins.

ART. XXX. *Amusing and instructive Conversations for Children of five Years.* From the French of the Abbé Gaultier. 12mo. Pr. 180. 2s. West and Hughes. 1800.

THE difficult end of blending amusement with instruction is here happily attained, and thanks are due to the translator for giving an English dress to this useful production of the Abbé Gaultier, who is himself entitled to great commendation for having devoted his talents to so salutary a purpose. The novelty of the very ingenious plan devised for the amusement of children, is well calculated to excite in them a desire to learn, and to accelerate their progress in the acquisition of grammatical knowledge. More need not be said in its favour.

* "Yet this play appears to me, with regard to music and scenic decoration, splendidly insipid. We may possess, (as was observed by a critic thirty years ago on the dramatic productions of that period) the robes and processions of tragedy, but want her rousing and animated spirit. Indeed, as Foote has observed in his occasional prologue, 'Tailors are deemed the only poets now;' and we may add, that 'Carpenters and scene painters are the only actors for bringing full houses; but this will ever be the case till public taste and spirit throw just and necessary contempt on such frippery exhibitions as nature and reason mutually blush at.'"

DRAMATIC CENSOR.

ART.

ART. XXXI. *The Art of teaching the Orthography, Accent, and Pronunciation of the English Language by Imitation. Containing a great Variety of illustrative Remarks: with prefatory Observations on Syllabication, or the Division of Words into Syllables; in which that System, as taught by the ancient, and some modern, Grammarians, is proved to be founded on erroneous Principles, which entirely defeat their own object.* By John Robinson. 12mo. Pr. 6s. 1s. Vernor and Hood. 1800.

THE mode prescribed by Mr. Robinson for facilitating the means of teaching youth the orthography, accent, and pronunciation of the language, is the adoption of a different division of words into syllables from that now in use, by regulating the division by the pronunciation; as, for instance, instead of dividing the word *balance*, as we now divide it, thus, *ba-lance*, he proposes to divide it thus, *bal-ance*, as it is pronounced; and so with all other words. The reasons which he adduces for this proposed alteration are certainly cogent; the principle on which he proceeds is simple and just, and, as he has had an opportunity of submitting his theory to the test of experience, which has demonstrated its advantages, it may safely be recommended to general use.

ART. XXXII. *The Angler's Pocket-Book, or Complete Angler: containing every thing necessary in that Art. To which is prefixed Nobbs's celebrated Treatise on the Art of Trolling.* 8vo. Pr. 10s. West and Hughes. 1800.

THIS book, as far as we can judge of it, who are no *anglers*, appears to contain every necessary direction for those who are fond of the amusement of angling.

REVIEWERS' REVIEWED.

ART. XXXIII. *Pratt's Gleanings in England.*

(Concluded from p. 80. Vol. V.)

OUR mode of travelling, and the accommodation at our inns, are happily contrasted with those of foreign countries, in the fourth and fifth letters. "How shall I gain credit from my Continental friends in general, though you, I know, will rely upon the fidelity of my report, when I desire those who have been accustomed to the sickly movements of the reluctant wheel over German leagues of absorbing sand, where man, beast, and machine, so heavily are they moved along, appear to be alike torpid; pardon me, my friend, how shall I dare even to ask such to believe, that an Englishman may take his seat at nine o'clock in the evening, in a common public vehicle of this country, profoundly atmospherical and constitutionally

constitutionally saturnine as we have been deemed, and be rolled, boundingly, over the almost velvet surface of one hundred miles by the corresponding hour of the morning? And *that*, in comparison of the Dutch, Persian or German stages, almost without being sensible of any motion at all? The warmth, the neatness, the attention, the attendance at an English inn; the *propreté* of the apartments, the cleanliness of the food, the polish of the furniture, of the plates, and of the glasses, these will always strike you, and not unfrequently, the elegance of the rooms and the splendor of the accommodation. Englishmen are so much in the *habit* of seeing these things in all parts of this country, with very few exceptions indeed, that they are scarcely seen at all; or noticed only by the indignant manner in which we mark the *exceptions*: a dirty, disgusting inn, fitted up for *les gens comme il faut*, being as rare to be met on English ground, as it is common on the Continent. There, indeed, we occasionally see a dismantled castle, or dilapidated *chateau* degraded to a cheerless roadside public-house, where men, horses, hogs, and other cattle, stable, stall, and sty, on the same floor; and, to say truth, the beast has often the best birth. Huge rooms, beds shabbily sumptuous, a kind of majesty in tatters, long chill passages, damp floors, high dingy ceilings, and unwieldy figures in tapestry, where the spider, as in mockery, drawing Kings and warriors into his web, sits brooding his venom in the ruined face of a Princess, or makes his den on the bosom of a Queen in decay."

We read the sixth letter with very great pleasure; though, when we consider that the portrait of the beautiful Sophia is that of a child, we incline to think that the painter has too highly coloured it. Still the letter which contains this highly-coloured picture, is unquestionably one of the best written in the volume. Yet is it one of those which the arch-critic asserts "any person might write who would take the trouble of translating *common thoughts* into a round-about, sentimental, *book language*." Query, Is this sheer ignorance or determined malignity?

But the Hydra PARTY! Ah, "there's the rub." Our author descants with the enthusiasm of sensibility, and of a lover of his country, on the various benefits and beauties of his native land! The English gleaner has formed a golden sheaf upon English ground; and, therefore, the democratical critic sets forth that "Mr. Pratt gleans every thing, weeds as well as corn, to make up his bundle." Immediately after which remark, the said censor tells us, "A brief history of Norfolk is followed by a *long harangue* on the peculiar happiness of being born an Englishman!" and immediately preceding this fine republican taunt, we are given to understand "a panegyric upon English Inns, contributes to *swell the volume*."

The "head and front" of our author's offence, then, is obviously the very thing which will recommend him to every loyal and liberal heart! but how shall the defenders and believers of the new political creed forgive the writer whose popularity would be likely to diffuse over the island sentiments like those which follow?

"O happy

"O happy people! O blessed country!" "It is true that the Demon of war has drawn his sword, and is still thirsting for blood, but our garners afford, in the midst of an almost famished universe, all manner of store, our sheep bring forth tens of thousands on our yet unmolested plains; we may be objects of envy, but not of plunder. Our wives, our children, our property, our lives, our religion, are yet our own!" P. 106.

Or these again. "Drawing then our inference from a great scriptural maxim, that—*a house divided against itself shall not stand*,—while we admit—and it is indisputable—the full force of this sacred truth, is it not fair to conclude—that the *inversion* of the axiom must be no less certain—a *house determined to unite cannot fall*? To the *House of England* it is, perhaps, only necessary to be unanimous in any *one great point*—and whatever difference of opinion there may be in the family which inhabit it, as to reforms and repairs of particular parts—their agreement on that one—as in the case of *invasion*,—may save the whole building." P. 581.

For daring to disseminate such dangerous opinions in such language, his many interesting appeals to the best feelings of our nature are to be passed over unnoticed, or be thrown, like poor Jaffier's bridal furniture, "amidst the common lumber."

The following sentiment in the eighth letter is literally true, and the expression metaphorically just. "The ice, which as it were, shuts up the lips and closes the heart of an Englishman to strangers, whether of his own or other countries, being once unlocked, and the free current of his estimable heart disengaged, the blood animates, it flows copiously towards the Being, who has in this manner subdued the frost, and ever after exchanges with that Being the permanent glow of friendship and of love."

The ninth, tenth, eleventh, twelfth, thirteenth, and fourteenth letters are, in our opinion, amongst the best and most interesting in the volume.

Mr. Pratt is a truly residentary traveller at Houghton, where, on the whole, we are so much pleased with his manner and address, that we quit the place with reluctance after all.

In the fifteenth letter we approve Mr. Pratt's Eulogia, on the author of the "Pursuits of Literature," but must dissent from him, in our opinion of Kotzebue; assured, as we are, that the German trash can be agreeable only to vitiated minds. From this censure we are ready to except a few dramatic pieces of Kotzebue; yet even these few are not "pure from stain." The sixteenth letter is well written—its subject, the literary journals of this country.

The Critical Review has accused our author of here "dealing too lavishly in the praise of living writers." He tells us, that, "epithets of panegyric are bestowed with an indiscriminate profusion, more creditable to the good nature of the author than to his judgment;" for, observes he, "Mr. Pratt speaks of the *profound* Lavater and the *interesting* Zimmerman—the one a *very shallow*, the other a *dull*, writer!"—ZIMMERMAN, be it told, is an ANTI-JACOBIN, and therefore must, in the eyes of such a critic, be *dull*. But to his sen-

tence, we shall take leave to oppose that of the celebrated Tissot, who has lately written the life of Zimmerman.

"There is not one chapter, says the ingenious biographer of Zimmerman, which does not present us with interesting facts, new ideas and reflections, and advice replete with ingenuity and sagacity. The chapters upon the passions, the application of the mind, the genius, and the power of nature, deserve to be studied, not only by physicians, but by every person who wishes to know man.

M. Daniel Bernouilli saw clearly the value of this work; and not to give the reader his opinion of it, would be an injustice to the memory of the author. "The justness of the thoughts, the elegance and precision of the diction, and the traits of literature, render this book very agreeable: judicious reflections, a vast fund of information, and practical observations, make it very useful: the whole is above my praise."

Little attention is generally paid to the opinion of translations, but that of M. de Fribure merits an exception. "The work I am publishing is of that kind which interests, not only medical men, but all persons desirous of avoiding errors, and who wish so to conduct themselves, as to avoid whatever might be prejudicial to their health. M. Zimmerman is one of those men who are born for the good of mankind. The inhabitant of a happy country, where the spirit of liberty, which animates every science, gives a free spring to the faculties of the mind; he is known by the most honourable titles, a wise philosopher, a zealous citizen, an enemy to error, and an amiable man; such are the qualities that have made him interesting to society."

"What upright mind," continues Tissot, "does not regret the loss of a man who has given himself up with a perseverance, perhaps, without example, to the good of humanity; who having seen spring up, and quickly become powerful, an association, whose aim seems to be the destruction of every base on which, for so many ages, the order and happiness of society has reposed; who first, and for a long time alone, combated all its principles, and opposed himself to its progress with a force and constancy of which few, very few, men would have been capable; who, without any other view than that of the general good, and animated by the admirable principle, that to spare the wicked is to hurt the good, exposed himself to the most violent criticism,* to the resentment, to the hatred, of a multitude of men, redoubtable by their talents, by their credit, and even by their principles; who has sacrificed his pleasures, his fortune, his repose, his health, and even his life, to the desire of putting a stop to a desolating scourge."

From the 17th (which contains nothing very interesting) we hasten to the 19th (why not 18th) Letter. Here, we are introduced to a very singular character; and venture to promise our readers a great deal of entertainment, in contemplating its eccentricities. In several parts of this Letter, Mr. Pratt's egotism is very conspicuous. The 20th Letter is rather tedious, except towards the conclusion, where

* There are *arch-critics* and *arch-traitors* all over the world.

the state of Methodism in England is justly represented. In the five Letters that remain, the author, in general, assumes the character of the politician. But we have already extended this article beyond all reasonable bounds, and must, therefore, draw it to a conclusion.

We have hitherto discharged only the pleasing part of our duty; but our labour is not accomplished. There are defects of language yet remaining to be noticed. To pass over grammatical errors, and even the verbal inaccuracies *quas incuria fudit*, would be no other than to betray our trust, as the censors of literature. Where the faults of a popular writer escape animadversion, they are, too frequently, adopted by injudicious imitators, and at length become sanctioned by authority. We set down Mr. Pratt's offences against grammar and taste, under distinct heads;

1. GRAMMATICAL ERRORS.
2. AFFECTED OR UNAUTHORIZED WORDS OR PHRASES.
3. INELEGANT EXPRESSIONS.
4. WORDS, TOO SOON OR TOO FREQUENTLY REPEATED.
5. LONG-WINDED SENTENCES.
6. PERPLEXED SENTENCES.

First, for the first. 1. GRAMMATICAL ERRORS.—“*Has elaps'd.*” “*Flew to my lap.*” “*Forgot the man.*” P. 40. “*left him.*” P. 41. “*And have two horses.*” P. 70. “*To the exterminating whole.*” P. 366. &c. &c. &c.—2. AFFECTED, OR UNAUTHORIZED WORDS OR PHRASES. “*A Seascape.*” P. 28. “*isolated.*” P. 1. “*Finish.*” Subst. P. 3: “*decorating the colours of nature with the aids of art.*” P. 26. “*Ah, longer livers.*” P. 40. “*Receiv of that eye its last love-beam.*” P. 77. “*excurfing in morning rides.*” P. 109. “*To a felicitous height.*” P. 110. “*the Alabaster deed.*” P. 130. “*I indulged in the language of nationality.*” P. 282. “*Gleeful labour.*” Ibid. “*Mifcreant animalcula have viproufly crept.*” P. 292. “*Spirit of perfectibility—*” “*perfectionizing world.*” P. 329. “*Uncheary.*” P. 364. “*the grandeurs than the graces.*” P. 370. “*How much I luxuriate in verdure.*” P. 386. “*A finish to my feelings.*” P. 390. “*God the lovely Father of mankind.*” P. 429. “*Impregnates life with the gloom of the grave.*” P. 430. *cum multis aliis.*—3. INELEGANT EXPRESSIONS.—“*from whence.*” P. 1. “*Refidence in, and review of.*” P. 6. “*Dispose to such.*” P. 33. “*from whence.*” P. 41. “*Partiality herein.*” P. 85. “*amongst*” for among. P. 109, & passim. “*continues to droop, to attract.*” P. 166. “*not admitting we.*” P. 333. “*In course of various.*” P. 383. “*had to complain of.*” P. 385. “*Timber Jacobs spoke of.*” P. 390. “*Might have told extremely well.*” Ibid. “*A finish to my feelings.*” Ibid. “*So tenacious of.*” P. 397. “*Even to those whom his good-sense.*” P. 398. “*Homage to the image.*” P. 403. “*A virtue broke.*” P. 4. “*from thence.*”—4. WORDS, TOO SOON, OR TOO FREQUENTLY REPEATED. “*Which has, which is, but which.*” In the same sentence within five lines, P. 1. “*Out of which, which change.*” P. 333. “*headlong, the head.*” P. 39. “*deep slash sleeves decorated the sleeves.*” P. 392. To notice every instance of this careless mode of writing would be an endless task.

—5. For specimens of LONG-WINDED SENTENCES, see pages 10,

11, 12, 13, 14; and Pp. 18, 19, 20, 21, 22, 23.—6. And for PLEXPED SENTENCES, see Pp. 4, and 31.

After all, Mr. Pratt has so many good qualities to recommend him, that, as often as he shall write, we judge; he will continue to be read. His fancy will engage attention, notwithstanding its capriciousness; and his sensibility touch the heart, though, now and then, disguised by affectation.

ART. XXXIV. *Observations upon the Introduction to the third Part of the Copies of Original Letters from the French Army, in Egypt.* 8vo. Pp. 52. Debrett. 1800.

THE very extensive circulation of the intercepted letters, and still more, the complete exposure which they afforded of the savage tyranny, oppression, cruelty, rapine, fraud, and hypocrisy of Bonaparte, could scarcely fail to rouse the indignation of those men who considered him as the most formidable enemy of the British government, and as the most able defender of the new principles of modern philosophy. If we were called upon to exhibit a "damning proof" of the unexampled degeneracy of the present age, we should select the too prevalent practice of the pseudo-patriots of the day, secretly to encourage, and openly to commend, the conduct and principles of the rulers of France, whose avowed determination to subvert the constitution and to destroy the independence of our country, has been repeatedly proclaimed by themselves, and is, in fact, notorious to all Europe. If we look back to any former period of our history, when England was at war with France, however strong the spirit of party may appear in our parliamentary debates, however violent the spirit of controversy may appear in our political writings, we find no instance of that departure from the antipathetic principles of our ancestors, and of that contempt for every thing that has heretofore been held to characterize genuine patriotism, which are so strongly displayed in the panegyrics which have, since the French Revolution, been occasionally pronounced by Britons on the implacable enemies of Britain. After the American war, when it became expedient to enter into a commercial treaty with France, then *at peace with us*, the leaders of the present opposition represented the French as a people in whom no confidence could be reposed, from whom no security could be expected; with whom no promises were sacred, no treaties binding; who were so radically vicious and profligate, that all connection with them should be avoided, through the well-grounded fear of contaminating, even by a *commercial* intercourse, the manners and morals of the English. In short, the invectives then profusely lavished on the ministers and subjects of the old government of France, by the very men who are now in the habit of panegyrising the tyrants and the slaves of the new system, equalled, if they did not exceed, in violence, all the censures which have been since inflicted on the Gallic Republicans, by the friends of social order. In considering this strange inconsistency, it appears scarcely possible to refer it to any other cause than this,—that these men, during the existence

existence of the French *monarchy* preferred the English monarchy to it, but that they prefer the *Republic* to either.

The third part of the Intercepted Letters was reviewed by us, in the fifth volume of our Review, (p. 175) where we noticed the inaccuracy of the translation, in different places, and entered our protest against the panegyric pronounced, by the Editor, on Gen. Kleber. The author of the present observations also comments on the inconsistency of the Editor in inflicting a general censure on the French army in Egypt, and afterwards praising Kleber; but *we* shewed, from the principles and conduct of Kleber, that he was wholly undeserving the praise which the Editor had bestowed on him; whereas this sapient observer does not scruple to assert, that "his conduct sufficiently proves him fully to deserve the encomiums lavished upon his character:" this *deserving conduct* must have consisted in his passive submission to Bonaparte, in his assisting him to massacre the defenceless and unresisting inhabitants of Alexandria, and in the adoption of all his hypocritical and unprincipled falsehoods with a view to impose upon the Grand Vizier! It is no wonder that the man, who can think such conduct deserving of encomium, should become the panegyrist of Bonaparte.

But our observer has not the merit of *originality*, in his abuse of the writer of the introduction to these letters. He had been anticipated by one of the *scavengers* of the Critical Review, a work which has once more thrown off the mask, and now again displays the spirit of Jacobinism, in all its naked deformity. This man, stung to the quick, by the exposure of his hero, "the first general of the age," calls the just and pertinent remarks on his character, in the introduction, "malignant effusions, contemptible trash;" and, in his zeal to exculpate the object of his adoration, he does not blush to affirm, that the expedition to Egypt, the invasion of a country belonging not merely to a *neutral* power, but to an *ally* of the French Republic, without the smallest provocation, even without any pretended ground of complaint, in absolute violation of all the laws of nations, as of every principle of honour, good-faith, or common honesty; he does not, we say, blush to affirm, that such an expedition "is as justifiable as the generality of expeditions undertaken by warlike powers." * It is needless to comment on such abandoned profligacy; it speaks sufficiently for itself.

The pseudo-critic takes a fresh opportunity of venting his malice and his spleen, in his account of the pamphlet before us; the whole of which we shall extract for the amusement of our readers. "The trash obtruded on the public in the preface and notes to the Intercepted Letters is now so generally reprobated by all parties," (i. e. by all Republicans) "that these observations are almost superfluous. They place, in a proper point of view," (because they repeat his own falsehoods) "the ridiculous bombast and gross absurdity of the writer of the preface, and mark with due reprobation the *disregard to truth* in the translator in two instances, in which it was evidently his intention to deceive the public." †

* Crit. Rev. for May, 1800, PP. 85, 86.

† Ibid. June, p. 220.
The

The only "intention to deceive the public," which we have been able to descry, is to be found in the observer and his critic. But we shall enable our readers to judge for themselves, by laying before them the *two instances* of mis-translation which are said to display this *disregard to truth*. In a letter from Poussielgue, we read, in allusion to the treaty opened with the Grand Vizier, "*Le General Kleber met sous les yeux du Directoire les notes qui contiennent l'analyse de la conference*," which is thus translated, "*General Kleber is now engaged in arranging for the Directory the notes which contain all the substance of the conference*." The literal translation would be this; *General Kleber sends, for the inspection of the Directory, the notes which contain the substance of the conference*. The inaccuracy is merely verbal; and it would require an uncommon portion of sagacity to discover in it, that "total disregard of the truth," which the observer, and his echo the critic, so confidently proclaim. For whether Kleber had actually prepared the notes, or was in the act of preparing them, while Poussielgue was writing, it is not possible to discover from the letters themselves; nor is the fact itself of the smallest consequence, for in either case they were meant to be sent by the same conveyance as Poussielgue's letter, and the inaccurate translation implies this as well as the literal translation; so that there could be no possible intention to deceive. And yet this observer, not contented with the discovery of deception, where none existed, has the effrontery to ascribe it to some sinister "views of our ministers." He then proceeds to the other instance of falshood; "In order to continue this ingenious deception, he afterwards translates 'le plan resultant des notes que lui envoie le General Kleber,' by these words, 'the plan resulting from the notes which General Kleber is preparing to send home.' The only inaccuracy here is in the words marked in italics, which should be changed for these—*sends to the Directory*. But in what the *deception* and *falshood* consist, we leave to wiser heads than our own to discover; remarking only, that that must be a very *ingenious* deception indeed which is attempted "in the face of *unavoidable* detection" as the observer declares this to be!

It is the main object of this pamphlet to prove; 1. That Bonaparte is a *decided Anti-Jacobin*! 2. That in the vast effusion of blood, of which he has been the immediate cause, he is not more culpable than the other Generals and Potentates of Europe; and 3. That the British Government ought, on the reception of his note to our Sovereign, to have entered into an immediate negotiation with him. On the first and last of these points we have so frequently declared our opinion, that it is needless to repeat it here. As to the second, the author seems to make no difference between the *aggressive* party in the war, and the parties who have only resisted an unjust aggression; between the blood unavoidably shed in defensive hostilities, and the carnage produced by unprovoked attacks and wanton massacres. As on the one hand, his penetration is so acute as clearly to see what is invisible to all but himself; so, on the other, his judgment is so blind as not to perceive a distinction which is obvious to the plainest understanding.

The

The author is very angry with Pouffielgue for having disclosed the secrets of his prison-house; and he labours hard, though unsuccessfully, to convict him of misrepresentation, in his lamentable account of the state of Egypt, and of the French army there. Of Bonaparte he speaks with rapture; and kindly overlooking all those enormities which render him an object of detestation to every virtuous man of the present day, and will infallibly secure the execration of future times, he represents him as a "character the most eminent, both for civil and military capacity, who, by a rare and almost unexampled assemblage of great and energetic qualities, amidst the storms and hurricanes of times more turbulent than the annals of the world can, perhaps, exhibit, has raised himself to the command of *the greatest* and most powerful nation of Europe!" When we consider *who* and *what* this man is, with his conduct and disposition towards Great Britain, we are at a loss for words to express our abhorrence of his panegyrist; to mark our opinion of the profligate writer, who thus adopts the sentiments and the language of the Gallic Republicans, and who stoops to "a total disregard of the truth" in order to exalt the most inveterate and unprincipled enemy of his country.

As to France being the *greatest* nation of Europe, if the most abject submission, for a series of years, to the absolute sway of successive usurpers, and a final acquiescence in the tyrannical dominion of a *foreign* adventurer, obtained by violence and confirmed by perjury, constitute *greatness*, the assertion is undoubtedly true. The author conceives that "going into the minute particulars of Bonaparte's public conduct is a thing, perhaps, as little necessary as a recapitulation of all the past transactions of the different stages of the Revolution." That *he* has good reasons for objecting to such an exposition of facts, we can easily believe; but *we* deem it so very necessary that all such particulars should be generally known, that, if no body else will *go into* them, we certainly will undertake that task ourselves; convinced as we are, that it will afford much useful instruction to our cotemporaries, and convey a very beneficial lesson to posterity.

This observer chuses to take it for granted, that the introduction to the intercepted correspondence, having been written by a *confidential friend* of the minister, speaks of course the exact sentiments of the minister himself; whether that be the case or not, in the present instance, we shall not pretend to determine; but, a very little attention to "the evidence of *facts*," to which he so strongly objects, would have sufficed to convince this confident writer that the minister does not deem himself responsible for every thing which is contained in the writings, or uttered in the speeches, of his "confidential friends."

The comments on the pretended grammatical errors of the writer of the introduction are truly curious in an author whose *real* deviations from grammatical accuracies are frequent. For instance—"it would have been the height of impolicy to have negotiated," (to negotiate) from *their* outlet, the consular government *has* endeavoured," &c. &c.

The

The assertion (in p. 18) that the dearness of provisions is imputable to the war is both false and malignant; and the remarks on the former negotiations with the French Republic and the minister's subsequent declarations on the subject, are so puerile, and the attempt at perversion and misrepresentation is so gross, as rather to excite contempt than indignation.

In his peroration the author ingeniously contrives to blend a new panegyric on Bonaparte with a panegyric on the French Revolution; thereby combining the efforts of a Sheridan with those of a Fox. Adverting to the discordant sentiments which prevail respecting the character of the first consul, he says:

"To such as have never contemplated the French Revolution with other sensations than those of terror, aversion, and disgust, the most eminent, powerful, and efficient instrument of its success cannot but be an object of horror and detestation. Among those who have looked at it as a scene which has called forth, exhibited, and given scope to a full exertion of all the strongest powers and energies of which the nature of man is capable, of a display of the highest efforts of superior genius, of a striking, and perhaps unequalled eminence of military talent, a promptitude in decision, an activity in execution, together with an inexhaustible resource of mind, the character of Bonaparte can hardly fail to have raised a high degree of astonishment; and, if what the Poet observes be true, that—

"Wonder is involuntary praise,"

they will find it difficult to withhold from him the tribute of their admiration." We should be disposed, on such an occasion, to prefer the interpretation of the lexicographer to that of the poet; the former defines wonder to "be the effect of novelty upon ignorance." But the passage sufficiently explains the sentiments and principles of the writer to render any farther observations from us superfluous.

MISCELLANIES.

JACOBIN SOCIETIES.

THE following Jacobin Manifesto has been put into our hands; but we do not mean to vouch for its authenticity. We can only say that its contents perfectly correspond with the information which we received, at the time, of the movements of the Jacobins, immediately after the news of the *battle of Marengo* had reached this country. We have since been assured that the Delegates from the respective Societies of Great Britain, France, Ireland, &c. &c. have assembled and verified their powers.

DECLARATION OF THE NEW UNION, OR OF THE UNITED SOCIETIES OF ENGLAND, SCOTLAND, WALES, AND IRELAND, TO THE PARLIAMENT OF THE ARISTOCRACY OF THOSE COUNTRIES.

WHILST liberty of speech, and of free discussion of our rights and our grievances remained, we desired no other methods of com-
passing

passing those ends which we deemed necessary to public justice and the safety of the country ; but even the miserable right of complaint being torn from us, by that consummation of all tyranny, the operation of the Two Bills, we, who dared not speak, formed the determination to act. We instantly, through our trusty Delegates, entered into a political alliance, offensive and defensive, with the *people of France* : we humbly conceive we had to the full as good a right to take this step as you had (unauthorized by the country, by whom you were not chosen, being the mere creatures of a tyrannic court and a corrupt aristocracy) to enter of your own mere motion into foreign alliances for the suppression of liberty. You have stopped every avenue to Reform with murderous arms, determined to impose, on the enlightened citizens of the present times, the accumulated frauds of the old governments : you have endeavoured to bind our souls with the chains of absurd and stupid fanaticism, to which you pretend to bind yourselves by the most horrid and reiterated perjuries ; you have for ages enriched yourselves at the expence, and with the property, of the starving poor, whose end in the streets, the work-house, the bloody-field, or at the gallows, you view even with pleasure : you have long sought to brutalize the minds of the English people to the level of your own, by familiarizing them with murder, assassination, and cowardly barbarity : you patronized *Swarcoss*, the bloody butcher of the North, who murdered in cold blood more than thirty thousand men, women, and children ; with your approbation you sanctioned the bloody and infamous assassination at *Rastadt* : you know no mercy ;—death, everlasting imprisonment, your *Bastile*, are the rewards for every attempt at freedom. Forty gallant seamen, the victims of liberty, are this moment perishing for want in the dungeons of the English *Bastile*. Tyrants tremble ; shudder at the glorious names of Bonaparte and Liberty ! The hour of retribution approaches.

Our societies consist of a portion of the labourers, traders, and manufacturers, with a few of such as are styled the gentry in every country ; of a very considerable number of the Citizens imprisoned in the Fleet, and of a great and increasing number in the army. Convinced that no secure peace can be made by you with the Republic of France, we have sent our terms to the grand Consul—they are as follows :

An immediate cessation of hostilities, to be compassed on our part, on a certain day, by the grand fleet and the army ; they previously and pro tempore discharging their present, and choosing new, commanders and new officers. The new commanders of the army and fleet jointly to announce to the nation the commencement of the British Revolution ; to the French people our desires of peace, on the grounds of the two nations reciprocally guaranteeing each other's liberties. The military commanders, assisted by a council of officers and other Citizens, to secure the persons of all delinquents, malignants, and persons dangerous to the new order of things : to declare and authorize the continuance of all the

inferior courts and constituted authorities for the preservation of order, the security of property, and the due administration of justice; and, finally, to issue orders under their hands and seals for the calling together a convention within forty days by Universal Suffrage: the only oath to be required, fidelity to the Sovereign People according to the sacred rights of Universal Suffrage. All persons, without exception, saving fifty delinquents, to be eligible on those terms. The convention to appoint five of their own body to perform, pro tempore, the functions of the executive government: within one year the permanent executive to be established.

The societies are unjustly accused of attempts at assassination, which they abhor; in proof of which, when, in the last summer, offers were made by certain soldiers, to assassinate the person, known by the title of king, as a mean, avaricious, and bloody minded tyrant, the supporter of all the slavery of the world, such offers were not only rejected with disdain, but intelligence thereof instantly forwarded to the Duke of Portland: but whatever may be done by the people in their sovereign revolutionary character, the societies neither desire nor pretend to any controul; of this the nation may be assured, that the Foulons and those infamous tools, always to be found in a corrupt magistracy, will never escape; nor shall one stone of the bloody and infamous Bastille be left upon another.

Ordered that five hundred of these MSS. be circulated the same day in these nations; and that in Paris be printed, at the expence of the grand affiliation, one hundred thousand for France; the same for Germany; the same for Batavia and Belgium; and fifty thousand for the North in the several languages.

Lang—s delegate ambulatory fully accredited by the societies of London, Edinburgh, Dublin, Paris, Milan, Altona, Hanover, Munich, Kingston Jamaica, &c. &c.

PETER PINDAR.

JUST as this sheet was going to the press, we received an account of the corporal punishment of this old and hardened offender. Writhing, it seems, under the lash, which he so richly merited, and which was so ably laid on him by the celebrated author of the Baviad, finding no resource in his hacknied and exhausted Muse, he determined to seek for satisfaction in a personal assault, and, in this determination, proceeded to the shop of Mr. Wright, where, very luckily, he found the object of his revenge. Having asked the gentleman if his name was Gifford, and having received an answer in the affirmative, he instantly aimed a blow at that head where the means of his anguish and disgrace had been conceived. Mr. Gifford, who is as active in body as in mind, caught the blow on his hand, wrenched the stick from his assailant, gave him two smart strokes on the head, and was proceeding in the good work, when two gentlemen, who, unfortunately, happened to be present, interfered and prevented the farther execution of justice.

Peter was now turned, bleeding and bellowing, into the street, where his clamorous complaints soon drew around him a croud of hackney

hackney-coachmen and other lovers of fun, to whom he began to relate his melancholy story; but, finding that his lamentations excited nothing but the mirth of his audience, and thinking it not improbable that a rotten egg might soon come to put the last polish to his countenance, he made off towards Saint Giles's, a croud of boys following at his heels.

Never was discomfiture and disgrace so complete! Had he silently submitted to the lash, had he uttered his groans and execrations in secret, his pain might have been great, but it would have been unknown; his vanquisher would have been robbed of half the honour of his victory, and the public of a most memorable, and we trust, a most salutary example. Urged on by his evil genius, or, perhaps, by his profligate and cowardly companions, he ventures on that most desperate and despicable of all literary expedients,—a THREATENING LETTER, thereby acknowledging his inability to defend himself with his pen, confessing his sufferings from the past, and his dreadful apprehensions of the future. Nay, as if all this were not degradation enough, as if he were not yet sufficiently exposed to the contempt of that pusillanimous town which had so long had the folly to fear him, he makes a last effort, he screws up his courage with the full assurance of meeting with no resistance; he drags his reluctant carcass to the foot of his antagonist, and tenders him a staff wherewith to break his head!

It is impossible to contemplate the fall of this profligate poetaster without calling to mind the old adage, that "*justice*, though she has leaden feet, has iron hands." This wretched man (if, indeed, he can be so called) has triumphed in his malignancy for twenty years; he has grown grey in calumny; to ridicule the wise, to degrade the dignified, to torment the inoffensive and the virtuous, has been the employment and the delight of his life; who, then, but such as resemble him in disposition, will not rejoice at *his* being ridiculed, degraded, and tormented?

To *engage* a literary monster, like Peter Pindar, "all filth and venom as he is," is a proof of no common fortitude and public-spirit; but, to persevere in the combat till we are delivered of the baleful pest, is an act which demands, and which we trust will receive, the lasting gratitude of every sincere friend of truth, justice, morality, and religion.

We cannot dismiss this article without a short quotation from the *Epistle to Peter Pindar*. It is hardly necessary for us to say how applicable it is; how exactly the author seems to have foreseen the effect of his poem, or how punctually he has fulfilled his promise.

— "Lo, here I fix my stand,
" And dare the utmost of thy tongue and hand,
" Prepar'd each threat to baffle, or to spurn,
" Each blow with tenfold vigour to return.

We have heard many censures inflicted on the author of the *Baviad* for one charge preferred by him against his wretched assailant, in his last publication. That charge we shall not repeat here,

nor shall we examine how far it was justifiable or not. We scruple not to say, however, that against no other person, nor under any other circumstances, would it be possible to defend or even excuse it. It was always our opinion that Mr. Gifford should have had recourse to the *law* for the infliction of punishment on his detestable antagonist; and that opinion we still retain. But, let those who are so prompt to censure, recollect the provocation given. The wanton and unprovoked attack on the character of Mr. Gifford, contained every thing that was infamous and atrocious, short of the one charge which has been the subject of difference; and the letter written to him, including a threat of assassination, was such as would subject its writer to the punishment of the *gallows*. These, surely, were no common provocations, and it would be the height of injustice to put them out of the question in appreciating the chastisement to which they give rise. We shall, perhaps, have occasion to resume this subject hereafter.

RETROSPECT OF THE CAUSES, AND ADDITIONAL
ANECDOTES, OF ENGLISH JACOBINISM.

TO THE EDITOR,

SIR,

WHEN an historian has once engaged to give a faithful transcript of the spirit of the times, however painful the record of the vices and follies of others may be to truth, he is bound to sacrifice every other consideration: thus putting the most favourable construction upon what has passed in England since the French Revolution, if we compare it to a violent frenzy, acting upon the body politic, as the same disease would operate upon an individual, the symptoms of the former, however disgusting, must be delineated. Now all the real, together with the embryo, and abortive enormities, which have disgraced the last seven years, I am inclined to impute to the effect which the *monkey tricks* of the French Revolution have had upon the *lowest*, the *weakest*, the *least informed*, and the most juvenile part of the community. Upon these, the proximity of France has produced an effect similar to the fabled fruit which hung in the sight of Tantalus. I do not say every person engaged in the admiration of the French exhibition, had lost his reason; on the contrary, several of the crafty and designing, who viewed things from more elevated situations, actually thought of converting the emotions and convulsions of their inferiors to sinister advantages, whenever a proper opportunity should offer.

But as the patience and dissimulation necessary for carrying on any intrigue of length, or consequence, are by no means congenial to the nature of Englishmen, John Bull, even in his irritation, could never be broke in to the discipline of the French or German clubbists. On the contrary, peevish and wishing for a prompt decision upon his case, and a redress of his grievances, and especially

cially having the practice of his gallic neighbours before his eyes, while he distrusted the efficacy of his old mode of pulling down houses or breaking windows, and when the revolutionary frenzy was the strongest upon him, then the death of some particular character was deemed indispensable. And as the most prominent objects generally engage the attention of another enraged animal, which gives a name to the populace of this country, so, the first character in the kingdom has ever appeared most obnoxious to the dangerous description now alluded to, so far, that in one of the division-rooms of the London Corresponding Society, before the meetings were dissolved, one person was so unguarded as to stand forth and propose himself as an *assassin* who would fire a pistol, and drop it, provided fifty persons would stand by him, in order to give him the *chance* of an escape. This is a fact which, if necessary, could be ascertained by persons of good character. Nor can there be the least doubt that the insult committed upon his Majesty, on his way to the Parliament House, soon after the last meeting of the Corresponding Society, near Copenhagen-house, was the result of that assemblage. And, though Alderman Anderson was treated with ridicule in a certain place for relating some imperfect rumour of that nature, it is undeniable that his Majesty's intention of going to the Parliament House on the ensuing Thursday, was loudly announced upon that ground, by some conspicuous person who made use of this phrase, viz. that he hoped as many citizens as could make it convenient would go on Thursday and give the old — the meeting.

Further, considering that this faction flattered themselves with the possession of the light of philosophy, no one was ever more duped by its leaders. The most violent harangues of the field-orators always obtained the greatest applause; and when one of them, near the Jew's Harp-house, made use of these terms:—"Citizens I dare say some of you have not tasted animal food for some time; and by and by, you'll all be starved:" this pause, like the rest, was answered with a loud huzza!

Relative to a defalcation in these associations, in the most solemn assurances of veracity between man and man, I can now assert, that one of the blasted fruits of the sapless tree of liberty was a total disregard to truth, or the sanctity of an oath, whenever they stood in competition with the material interests of the party. Among other single instances which I could adduce; when Watson and Barrow were confined in Newgate, no less than five citizens came there to inform them of their readiness to bring them through the charge, by swearing point blank to an *alibi*.

Now such a disposition in this society cannot be justified, by quoting, as infidels will do, the examples of venal perjuries, among Christian communities; because the wretches, who thus prostitute themselves, are commonly of that cast and character which is shunned by all other men. Among infidels, as in the case I have mentioned, the disposition is general. Where all are bravoes there

there is no occasion for hirelings. These, unlike the wretches that disgrace the Christian name, forswear themselves from *principle*, not for *self*. One of the five citizens, who volunteered his oath on the above occasion, had been a reputable master shoemaker, in this city, many years, upon the same spot which had been occupied by his father, a man of unblemished character. Such persons, therefore, who accuse the government of tyranny in the suspension of the Habeas Corpus Act, do not consider that if this salutary measure had not taken place while the ferment of Jacobinical Atheism was at its height, the latter would not only have crowded the bar with its witnesses, but have introduced its partizans among the jury, and thus the subtilty of the serpent would have laughed at the simplicity of the dove.

Still in one sense it may be said that the London Corresponding Society never was a DELIBERATIVE BODY. All their proceedings were marked with rashness, immaturity of judgment, and a manifest want of proper expedients. Yet in the former they did not by any means keep pace with some of their prompters on the other side of the water; for when a certain delegate was at Hamburg, about two years since, and was admitted to a dinner with the French Consul, Citizen Reinhard, he told me, said the letter to a friend (on his return to this country) that they, the French, wanted some desperate men in England; and I, said the relator, to the person with whom he was speaking, immediately mentioned you. *Aye, that was right, said the latter, I would set fire to London, seize the Bank; give the democrats their money, and keep all the rest.*

The mock-consequence of these madmen, had it never gone beyond their meetings, would have been truly diverting; thus, one night, subsequent to the mutiny at the Nore, the "Floating Republic" having been toasted at Furnival's-Inn Cellar in Holborn, and some words ensuing between one of the company, and a delegate who had been sent to Portsmouth; the former exclaimed by way of reproach:—"If it had not been for you, we should have had the whole fleet in our hands."

In fact, as many a wife can witness, the rage for *liberty abroad*, while the societies met, was the cause of no small degree of *tyranny at home*. These philosophers, almost to a man, were impatient of denial or controul, and, while the glittering schemes of revolution were dancing in their imaginations, their dependants were, of all persons in the world, the most insignificant and contemptible. Hence one of their yoke-fellows, under a bitter sense of her new sufferings, complained to another, "*that she was sure her husband had never done any good for himself since he had belonged to that gang of philosophers.*"

Presuming that the *general outline* of similar factions, drawn by Barruel and Robison, do not indiscriminately apply to the English Revolutionist, I have been more careful in displaying the *particular features* of the latter with a view of convincing some persons in the

the higher ranks of society, that they *did not know their men*; that even tailors and shoemakers expected to be elected over their heads, in the general convention; that there was to be no established religion, &c. and that the best friends of these demagogues could expect no greater privilege than that of "being last devoured." And at one period it was designed as no small honour to the relative of an Irish nobleman, to smuggle him over to the coast of France, and then to have surprized him with the intelligence, that his colleagues had chosen him jointly *with themselves*, as delegates from the people of England and Ireland! The stigma, Sir, which the immortal Shakespeare has applied, in a physical sense, to the "man who hath no music in himself," &c. is more strongly applicable in a moral view: the Atheist, Sir, who has no perception of the harmony of creation, or who, to use a plain phrase, sees every thing out of tune, has all that defect in his intellect, which in the other, may go no deeper than the external ear. Thus, if the mind, which is the most excellent, is perverted, its latter depravity must increase in proportion to its pristine worth: otherwise, in spite of the present comparative tranquillity, and amelioration of a neighbouring people, united with the growing contempt of infidel principles, men, if such they may be called, would not still be found in England foaming, as it were, to act all the French tragedies over again. Nor would one hundred persons have been collected to celebrate the late French 14th of July, in two of their dens in this metropolis, in which, in addition to their blasphemy of the Christian religion, their narrow and revengeful souls were poured out with the following libations:

"May the blood of the aristocrats flow, and democracy swim upon the stream."

"May the heads of the aristocrats form stepping stones for the rise of the democrats."*

As I am persuaded the vigilance of the magistracy, and the contempt of the nation at large, will prevent the renewal of the disgusting scenes which I have described; besides the particular uses of these anecdotes, I am encouraged to hope, that, upon a

* It is curious to observe the manner in which this fête was noticed in the French papers; the *Moniteur* of the 11th Thermidor, (23d ult.) probably thinking it too precious to pass over in silence, announced it in the following terms:

"Un certain nombre de membres de la société de correspondance (Corresponding Society) se sont réunis lundi dernier dans une maison située près de Moor-Fields, pour célébrer l'anniversaire du Quatorze Juillet Français: cette fête a duré jusqu'à 5 heures du matin. Il y a été porté des toasts et chanté des couplets en l'honneur de ce mémorable événement."

Probably the toasts alluded to were deemed too sanguinary for the present state of regenerated France.

general scale, what I have before published, as the only History of the Rise of English Jacobinism, may be found an useful Supplement to Barruel and Professor Robison, and with them contribute, to preserve the public mind from the machinations of frantic and ambitious men, who can rise to no eminence but from the general debasement of mankind and the degradation of the species.

W. HAMILTON REID.

POETRY.

THE OLD ENGLISH GENTLEMAN.—CANTO THE THIRD.

(Continued from P. 233.)

The RUNNING MATCH.

STRAIT at his beck as all drew near the knight,
 He bade, his bosom bounding at the sight,
 The buxom troop their wonted sports renew,
 Or "Hunt the Slipper," or "the ball" pursue;
 At "Blindman's Buff" along the verdure play,
 Or "drop the Handkerchief," in quaint array;
 Till now, to crown the whole with festal grace,
 Sir *Humphrey* to the girls propos'd a race,
 And, for the damsel who outrun the rest,
 Nam'd the fair prize, and ey'd each eager breast—
 A prize that *Allan's* self would soon bestow,
 Enough to set their bosoms in a glow.
 "A chaplet sweet (he cried) no maid would miss,
 And mark, ye dainty girls! a sweeter kiss!"
 The garland, tho' it told October fear
 In each dim floret of the waning year;
 Yet, beaming thro' the cornflower's modest blue,
 And the pale pansy of a fainter hue,
 The marigold's intenser flame display'd;
 "So (cried the Knight) shall burn the Victor-maid!"
 Gay from the porch, to meet the rustic troop,
 Advanc'd the ladies in a motley groupe.
 There, madam *Squintall* ponder'd o'er the show;
 Her daughter tripping on fantastic toe;
 And so, her eyeballs stern on *Juliet* nail'd,
Prue stood, as in her mother earth dovetail'd.
 Now all on tiptoe, singled out by lot,
 Appear'd four lasses on the appointed spot;
 One, for the match, perhaps, too tightly lac'd
 As taper'd, like the inverted cone, her waist,
 Who struggling to be crown'd, it seems, the first,
 Had, ere she started, all her braces burst—
 More politic and wise, another maid
 In "azure bedgown" airily array'd,

Its flowings by a sash of pink repress,
 Her bathful cheek low-bent upon her breast;
 Her cheek, by which the Bard would deem outdone,
 The melting peach, "its side against the sun."—
 Another, neat at every pretty point,
 And supple at each lubricated joint,
 With features larger from a cap round-ear'd,
 And "shining elbows" that so plump appear'd,
 With lovely feet so famous at the fair,
 That drew, where'er she stepp'd, the rustic stare;
 And ankles that, so delicate and smooth,
 Won vast applause from every buzzing booth—
 The last, attracting to her easy mien,
 Her native elegance, each eye, I ween,
 Adorning, by her simple grace, a gown
 Though nicely-needled, plain and russet-brown,
 With 'kerchief snowy-white, without a flaw,
 And light upon her head a hat of straw
 Tied with a purple ribbon, whose bright hue
 O'er her young bloom a kindling lustre threw,
 Where gleam'd some sunny freckles sprinkled thin,
 To give new richness to her lucid skin:
 Thus, o'er the thorn, amidst the vernal beam,
 Thin-sprent at first, its earlier blossoms gleam.
 And quaintly lurk'd beneath her eye, a mole
 Whence her dark orbs an arch effulgence stole;
 Whilst, heaving as sweet *Emma's* bosom heav'd,
 A ringlet's golden glow her kerchief's white reliev'd.

"Strait at the signal, started "*bedgown blue*,"
 And, as on airy pinion, *Emma* flew;
 And "*burst'd boddice*" seem'd to mock the wind
 In speed, and "*shining elbows*" puff'd behind.
 Hot was the race. Now "*burst'd stays*" beside,
 With strong exertion e'en with *Emma* vied:
 Now "*bedgown blue*" had *Emma* far outstripp'd;
 And now "*blue bedgown*" on a sudden slipp'd,
 And, half-recovering, slid off, as shod
 With glass, and tumbled on the shaven sod;
 When *Emma* pass'd, and, distancing the rest,
 Sprung to the goal, the victor-girl, confest.

The flowery garland *Allan* wav'd in air,
 With eager transport seiz'd the panting fair;
 Deep as the blush'd, her hat of straw unbound,
 And with the wreath her starting tresses crown'd,
 And, hastening to confer a brighter palm,
 Breath'd o'er her lips, and stole ambrosial balm."

Death of the OLD ROAN HORSE.

" He pats'd ; when, sudden, from behind the trees,
 A clattering noise came wafted on the breeze.
 And now, distinct, the sound of hoofs was heard,
 Tho' neither horseman's form, nor horse appear'd ;
 Till, wheeling round the forest-skirts, was seen
 The poor old *Roany* on the level green ;
 Who, galloping towards his master, sped,
 And oft, with feeble efforts, rais'd his head
 Expanding his wide nostrils as for air,
 Whilst each dim eye-ball cast a transient glare ;
 Then, as his master he essay'd to greet,
 Stagger'd, and, falling at Sir Humphrey's feet,
 Neigh'd, with the triumph of a moment fir'd,
 And faintly neigh'd again, and strait expir'd.
 " Alas ! (Sir Humphrey cried) my generous Roan !
 " Faithful for thrice ten years ! for ever gone !
 " How often hath thy back, from jocund morn
 " To closing eve thy grateful master borne !
 " How proud wert thou, with purple housings deck'd,
 " And prancing too impatient to be check'd,
 " When, Sheriff to the county-town I rode ;—
 " Yes ! with thy master's pomp, thy spirit glow'd.
 " And old, my *Roany*, we together grew,
 " To the first vows of youthful friendship true.
 " Yes ! thou wert true, tho' struggling in the grasp
 " Of death, yet faithful at thy latest gasp ! "

Thus spoke the Knight ; and weeping, like a child,
 Thro' many a tear, with conscious pleasure smil'd ;
 As memory, viewing time's unruffled course,
 Trac'd back his fondness for his aged horse. "

Funeral of Sir HUMPHREY.

" Tho' death ! thy every feature chill the soul,
 Yet, lo ! thy * herse, more terrific, roll !
 " How lengthen'd to the view the Andarton-glooms,
 When thy pale steeds high shook their sable plumes ;
 When, at the waving of thy lurid torch,
 Where, hung above the little woodbin'd porch,
 Thy hatchment seem'd to tremble in the glare,
 How darken'd round the deep nocturnal air !
 " But whilst thy herse, in long procession drawn,
 Display'd its dreadful trappings down the lawn,
 Whilst good *Sir Humphrey's* venerable coach
 Made to the churchyard-stile its slow approach,

* " *Pompa mortis magis terret, quam mors ipsa.*"

How teem'd, as fancy all her visions brought,
With grief and terror every pause of thought!

"Yet *Allan*, as the whole impassion'd croud;
Or wept in silent woe, or sobb'd aloud,
Drew from the funeral sob, the funeral tear,
The joy of grief that scatter'd every fear."

— — — — —
"The vault now left, amidst the charnel air,
One solitary mourner linger'd there—
One poor domestic breath'd the unnotic'd moan,
And, with cold nose, still press'd the dripping stone."

— — — — —
"Oft, whilst his Lord was ill, the butler said
Poor *Cato* howl'd, and sadly droop'd his head.—
"Then, weeks ago, while shudder'd every limb,
"I saw the fount o'erflow its rocky brim;
"And, where so late it cast the limpid gleam,
"Swell round its mossy beech, a puddle stream."

— — — — —
"And O! the moment when the Knight was dead
The tenants knew; for all the rooks were fled."

— — — — —
"Alas! whilst grief and fear survey the tomb,
All nature wears a sympathetic gloom.
Hence, ere the valued friend hath clos'd his eyes,
From every breeze we steal presaging sighs;
See, cold and fallow, the forsaken grove,
And hear lorn fountains wail o'er those we love!"

To the Author of the Epistle to PETER PINDAR.

G IFFORD, to thy impressive lines belong,
The proud distinctions of superior song!
The lash thou mak'st the HARDENED WRETCH endure,
Though it cuts deeply—only "cuts to cure;"
For all thy writings to these objects tend,
To prove thyself the muse, and virtue's friend!
Proceed, great poet! scourge a vicious age,
Drive vice and folly from the world's wide stage,
'Gainst impious ribaldry thy faulchion wield,
And o'er each timid virtue spread thy shield!
Be this thy satire's character and praise;
The strength of JUVENAL, in purer lays!

July, 20th 1800.

F.

HISTORY.

SUMMARY OF POLITICS.

NO circumstance has occurred during the present month to enable us to form any decisive opinion respecting the renewal of hostilities, or the probable termination of this momentous contest; on the contrary, the state of Europe exhibits such a variety of contradictory symptoms, that reason is baffled in the vain attempt to appreciate them, and that opposite conclusions might be drawn from them, with equal plausibility, and almost with an equal chance of justification by future events. One thing is, however, unfortunately, clear; that the French have reaped, and still continue to reap, every possible advantage from the fatal Convention concluded by General Melas. In violation of, what we have always understood to be, its formal stipulations, they have greatly reinforced their army in Italy, have filled the conquered countries with their licentious hordes, and have levied enormous contributions, and even raised troops, in States, the independence of which they had formally proclaimed. In Germany, too, in virtue of the late Convention, they have reaped all the benefit of successful warfare, without any of its concomitant risks. Nearly the whole of the Republican force has been subsisting, for some time past, on the plunder of the neighbouring countries.

The fiat of *Bonaparte* has produced another Revolution, in the free State of Switzerland, on the last French model. The hardy mountaineers, still retaining some portion of their native character, vented their indignation in words; but submission ensued. An attempt has been made by the first Consul to intimidate the Court of Portugal into a compliance with his demand of 1,250,000*l.* and of a breach of its treaty with this country; the threatened consequence of a refusal is the invasion of Portugal, with an army of 60,000 men. This is nothing more than the revival of an old project of the Directoty, first, indeed, conceived by their predecessors, the Brissotins and the Robespierreans; who early determined to send a French Army into Spain, with a view, first, to subjugate and *revoluzionize* Portugal; and afterwards to plunder and *republicanize* Spain herself. Naples has also been threatened with a fresh invasion. But the execution of this threat must entirely depend on the conduct of the other powers. *Russia* is bound, by treaty, to defend the kingdom of Naples, against every assailant. As the views of Bonaparte proceed to unfold themselves, the truth of all our observations respecting him is manifested; and the folly of those sapient politicians who insisted on the determined enmity of their favourite to Jacobinical principles, exposed. In short, we defy any man to shew in what the policy of Bonaparte, respecting foreign states, differs from that of Brissot and of Robespierre. The object of every successive Usurper, from the murder of the King to the submission of his subjects to a Corsican adventurer, has been the same, though a change of circumstances has compelled them to vary, in a certain degree, their means of attaining it.

Yet

Yet amidst this impending danger, which threatens with destruction every throne and every government, the conduct of the different continental powers is so wavering and indecisive, as to justify the formation of contradictory opinions respecting their intentions. *Appearances*, indeed, seem to sanction the belief that they will ultimately take some effectual step for preventing the *Republic of France* from being converted into the *Republic of Europe*. But we have been so often deceived by appearances, that we shall no longer attempt to *reason* from them.—The lapse of another month will probably suffice to develop those plans which are, at present, involved in impenetrable obscurity.

UNITED STATES OF AMERICA.

UNFAVOURABLE as our accounts of the internal situation of this country have lately been, the advices which we have, since the publication of our last number, received from Philadelphia, not only confirm the truth of our former statements, but represent the conflict of parties as becoming every day more violent, and the increase of disaffection to the Federal (or general) Government as surpassing all former example. The indecisive, and truly contemptible conduct of the president (ADAMS) has produced the consequences, which were foreseen, and foretold too, the moment he debased himself by becoming the tool of TALLEYRAND. Not only did he appoint another supplicating embassy at the suggestion of that arch rebel and apostate, but, if the Senate had not over-ruled his nomination, the embassy would have consisted of one man instead of three, and that one (Mr. MURRAY) would have been the very person named by TALLEYRAND *himself!!!*—“This step,” said a writer on that occasion, “will be followed by the loss of every friend worth his preserving. To gain and to preserve friends, a president must act with vigour, steadiness, and consistency; he must encourage his adherents by shewing them that he profits from their attachment; he must clap his own shoulder to the wheel and maintain the ground that has been gained for him; for those men must be more than mortal, who will persevere in the Sisyphean task of supporting a government that is everlastingly recoiling.”

Numerous are the proofs of the correctness of this prediction. All those persons in America, who rejoiced at the prospect of seeing their country entirely rescued from French intrigue and corruption, have turned, with disgust, from Mr. ADAMS, and from those measures, which have an evident tendency to renew, and to strengthen, the contaminating alliance. Many gentlemen, who have great influence in their respective neighbourhoods and states, and who used to exert that influence with uncommon zeal and effect, have, since the new mission to France, shut themselves up in inactivity and silence. Several of the most able and worthy, amongst the members of congress, have vacated their seats: Messrs. ALLEN, CHAMPLIN, GORDON, READ, HUGER, &c. &c. have, in the public prints, expressed

expressed their resolution of serving no longer, calling upon their constituents to choose others in their stead. But, amidst all this abandonment, nothing seems to have produced so deep a depression of spirit, amongst the friends of the Federal Government, as the portentous resignation of Mr. THEODORE SEDGWICK, speaker of the House of Representatives. This gentleman has long stood very high in the estimation of his countrymen in general. He is a native, and has always been an inhabitant, of the colony of Massachusetts Bay; a man of independent fortune, of eminent talents, and of unimpeached honour and honesty. He is said to have been a *whig* during the rebellion, for which we certainly give him no credit; but he appears to have been deluded, rather than to have entered voluntarily, into measures of resistance against the lawful authority of his sovereign; for, at the close of the unhappy contest, instead of imitating the conduct of the far greater part of his accomplices, in pillaging the loyalists, who remained in his vicinity, he generously distinguished himself as their advocate and protector.—He contributed largely towards the adoption of all those salutary measures, by which the United States were revived from that state of decrepitude and disgrace, which was the first fruit of their independence. He was a member of the convention that formed the present Federal Constitution, and has, ever since, been a member of congress. While in the House of Representatives, he was the leader of the Federal party: to his eloquence, and his high reputation for wisdom and integrity, was very justly ascribed the preponderance which the Federalists long enjoyed in the lower house. In 1797, when it was thought, that his influence in the House of Representatives could be dispensed with, he was chosen a member of the Senate, where he remained till the times seeming again to call for him in the lower house, he most disinterestedly resigned his place in the Senate for the purpose of serving as a representative. Upon the meeting of congress he was chosen (almost unanimously) speaker of the House of Representatives, in which situation he remained till a few days previous to the date of our letters. Such is the man, who, by his recent resignation, has strongly depicted the despair of the Federal party, and fixed the seal of reprobation on the weak (not to say wicked) measures of Mr. ADAMS.

The canvassing preparative to the *election of president* (which will take place in October next) is conducted with that rancour and indecency, which are peculiar to American politics. ADAMS and JEFFERSON are again the candidates. The former is called a "*persecutor*," a "*head-strong ass*," a "*tyrant*," a "*blind, bald, tooth-less dotard*;" the latter, a "*Jacobin*," a *traitor*, and an *Atheist*.—Whether these good people speak truth of one another we will not pretend to say; but, if they do, we leave Messrs. ERSKINE and GREY to envy them the blessings of their much-boasted "*representative government*," which, we have been impudently told, is the only system, capable of securing to a nation *talents* and *virtues* in its chiefs. For our part, we are still content to leave the election to God, well assured as we are, that our sins must excite

his

his direct displeasure, ere he will send to rule over us a being so bad as the best of these republican candidates is, by his own countrymen; represented to be.

A new loan of three millions and a half of dollars (about 800,000l.) has been set on foot. This loan, like the former, is at eight per cent. notwithstanding the army is disbanded, and notwithstanding there does not now exist, as before, the pretext of the probability of a war! We have observed that the mode of this loan is calculated for the convenience of *foreigners*, which proves either that the *natives* do not understand the value of property of this kind, or that the government is wonderfully hospitable. Nine-tenths of the whole sum, as was the case with the last loan, will finally come from the pockets of British subjects. It is certainly very generous in them to give us eight per cent. when we can hardly get five at home; but should JEFFERSON be elected president, should any other unexpected accident destroy the Federal Government, or should a rupture take place between this country and America, the receiving of *one* eight per cent. would be but a poor consolation for the loss of the principal; for, in either of those cases, the certificates of American stock would, as smoking is now out of fashion, be applicable to no earthly purpose. The first object of the Jeffersonian administration will be, if the war in Europe continue, to throw America into the scale of France. If the war ceases, they will revive the project of *commercial restrictions*; in order to turn the trade of their country from Great Britain. In either case, they will produce a quarrel with us (if, indeed, Mr. ADAMS has not already prepared one to their hands), and, notwithstanding the stipulations of the treaty, we have not the least doubt but they will confiscate all British property, whether real or personal, whether in private debts or in the public funds. Some provident speculators, (amongst whom is a *Barrister*, famous for his attachment to the unfortunate sons of liberty,) have, we understand, sent over their sons, or other relations, to whom the stock may, on any sudden emergency, be transferred; and who, by forswearing their King and becoming *Citizens* will be in a capacity to prevent the confiscation; but, besides the great chance that there would be of the stock falling in value from a hundred to one, we beg leave to remind these sagacious stock-holders of a circumstance that took place between *two brothers* during the American rebellion. Seeing the storm approaching, they agreed, in order to avoid losing, whichever side might triumph, to vest the whole of their joint property in one, who was to remain amongst the rebels, while the other joined the loyalists. Peace being made, the loyalist returned to enjoy what had been so prudently preserved; when, behold! the rebel, having found, by experience, that two estates were better than one, drove his brother from the door, and, as the banishment law was as yet unrepealed, threatened, if he returned, to inform against him as a traitor, and to have him hanged upon one of the trees which he dared to lay claim to as his own!—This fact is well known in Georgia, where the name of T***** will long be synonymous with every thing that is fraudulent, hard-hearted, and unnatural.

The

The seat of the Federal Government is, this year, to be removed into a *wood* in Maryland, called the *city of Washington*. From the "*Capitol*" of this city, *one wing* of which is, we are informed, so far finished as to be fit to receive the Congress, the members must go four miles to a little place, called George Town, to their lodgings! Some people suppose, that, when the government retires into this desert, it will, like the Grand Lama, be adored, because it will never be seen; others suppose, that the spot will soon be rendered rich and populous by the vast concourse of pilgrims, who will, doubtless, flock to the tomb of General Washington, whose body is to be removed thither from Mount Vernon; there are, however, others, who, far from having any hopes of this sort, scruple not to aver, that, if any thing would hasten the down-fall of this tottering fabric of a government, it certainly would be the ridiculous removal in question.

TO CORRESPONDENTS.

THE letter of *Miso-Repard*, on the very indecent attack on a most worthy, respectable, and sound divine, on the *Endeavour Society*, and on the great body of regular clergy, by the LECTURER of *St. George's, Southwark*, was fully intended for insertion in the present Number; but its length and the pressure of other matter, of a more temporary nature, have reduced us to the unavoidable necessity of postponing its appearance till our next, when it shall certainly have place; together with some observations of our own on the subject, in which we shall endeavour to prove that the ignorance of the said Lecturer of the doctrine and discipline of the Church, is only to be equalled by his rashness and presumption; and to convince the *Church-wardens* of his parish, that by failing to complain of his conduct to the Bishop they are themselves guilty of a breach of duty.

A. X. may rest assured, that in discharging our duties as critics we did not lose our feelings as men; and those feelings lead us to applaud his disinterested zeal, and his benevolent design.

"Appius Claudius" shall appear in our next.

"A Constant Reader" objects to our adduction of proofs against the Quakers from BUGG and LESLIE. On what principle his objection is founded we are utterly unable to conceive.

We are obliged to N. S. for his good opinions of us, which we shall endeavour to deserve. The work which he mentions will not escape our notice.—The Friendly Hints of "A True Briton" shall be duly attended to.

The letters from Professor BOETTIGER and Mr. WALKER, with farther comments on the State of Literature in Germany, will be inserted in the Appendix to the sixth volume of our Review, which will be published on the first of October.

We mean to embrace the same opportunity for finishing our account of the proceedings of the American Commissioners respecting British claims, and for inserting several communications, which have been long in hand, from different Correspondents.—That Appendix will contain a review of Foreign Literature, with an Index and Table of Contents to the volume.

APPENDIX

TO VOLUME VI.

ART. I. Arnould's *Système Maritime et Politique des Européens*,
 &c. *The Maritime and Political System of the Europeans*, &c.

(Concluded from the Appendix to Vol. IV. P. 490.)

IN the ninth Chapter the maritime situation and interests of the Turkish Empire are examined. No people on earth enjoys a larger extent of coast, and more advantageous positions for every species of commerce; but no people is more neglectful of all those advantages. The situation of Constantinople commands the most beneficial connections between the three parts of the old world: but the trade of Turkey is in the hands of all people who chuse to carry it on. Satisfied with the native opulence of their dominions, the views of the Turks extend no further than to enjoy what nature has so liberally bestowed upon them, and to purchase with the surplusage of their territorial productions, the luxuries of other countries, or such articles as long use has rendered necessary. As these can be procured without moving out of that circle of domestic indolence, which constitutes the happiness of a Turk, they habitually remain in a state of traditional inactivity; and let other nations reap the profits of that immense commerce which they might with such facility monopolize. Invasions and conquests were formerly the main objects of the Turkish politics; but it is long since their armies and fleets have ceased to impress Europe with terror: they seem of late desirous of living in peace with those several nations against which they once were so ready to direct their martial spirit. This, indeed, is in a great measure evaporated, and has given way to a variety of commercial connections, highly profitable to their ancient enemies, and sufficiently beneficial to themselves, considering their inaptitude to engage in any schemes, however lucrative, wherein much attention to business, and much activity are necessary. Thus the immense fleets they possessed in the days of their grandeur, after the taking of Constantinople, and their conquests on the European Continent, were entirely devoted to warlike expeditions. The same genius presides over their maritime politics at this day. They have no idea of commercial enterprise, and their exertions at sea are wholly confined to offensive and defensive measures. Two powers threaten, of late, to overturn the Ottoman Empire: the one by land, the

other both by sea and land. The first is Austria; the second Russia. The successes of these powers have not induced the Turks to adopt more effectual measures to resist them, by properly manning their marine, which can only be done by augmenting their commerce, and taking more of it into their own hands; but it is hardly probable they will ever depart from their old track. In the true spirit of a French speculator, Citizen Arnould expresses great apprehensions of the possible consequences that may ensue from the coalition of Great Britain, Austria, and Russia. Were those three powers once masters of the Mediterranean, they would, he doubts not, exclude from its navigation all those who now enjoy it. England particularly would furnish the whole Levant with her manufactures, and the produce of her Indian trade. The corn of Barbary, and perhaps of Poland itself, by means of the Black Sea, would be at their disposal, and that of her two allies. To obviate such events, he proposes, of course, the union of France, Turkey, and all those powers that have concerns in the Mediterranean: he carefully insinuates the probability that France would prevail upon the Turkish Ministry to grant her a communication with the East Indies through their Asiatic dominions, which would prove a powerful means of counteracting the monopolizing projects of the English in India. The naval strength of Turkey, according to this writer, amounted, at the time of the revolution, to eighty ships, thirty from seventy-four to fifty guns, and fifty frigates from fifty guns downwards, besides an hundred and more of other vessels of different sizes. The ships of the line and frigates carry about three thousand guns, and the number of seamen in the whole navy amounted to fifty thousand.

The states of Barbary are the subject of the tenth Chapter. They chiefly owe their origin to those exiles and emigrants, whom the unjust and impolitic persecution of Ferdinand expelled from Spain, their native country, after he had subdued the kingdom of Granada, the sole remaining one of those which the Moors had founded in Spain. After taking refuge in Africa, resentment incited them to exercise their vengeance on their conquerors and persecutors, in the manner that appeared most practicable. They fitted out ships of force, with which they interrupted the commerce of Spain, seizing their trading vessels, and making slaves of their crews. They sometimes landed in those parts of that kingdom which lay on the Mediterranean, plundering the villages and country seats, and carrying off the inhabitants. During the sixteenth and seventeenth centuries, their depredations were severely felt not only by the Spaniards, but by the people of Italy, and, indeed, by all

all the nations of Christendom. Bigotry and avarice united with the spirit of revenge that first prompted them to wage this predatory war. As they enriched themselves by the many prizes they continually made on the great mass of European trade, it was with difficulty they were prevailed upon to enter into separate treaties of peace with any of the Christian powers: and they agreed to none that were not, in their consequences, more beneficial to them than a continuation of hostilities. Exclusive of pecuniary donations, they were furnished with naval stores and supplies of all kinds for the equipment of their shipping, together with cannon and ammunition. The same policy continues to this day: they have and seek no other employment than to cruise in those tracks that are frequented by the trading vessels of the states with which they are not on peaceable terms, and they are careful that the number of those shall be large enough to keep their seamen in constant activity, and to preserve in its full energy the piratical spirit which they have made the basis of their existence. At the head of this system of maritime depredation stands the famous military republic of Algiers. Its two associates, Tunis and Tripoli, are much inferior to it in naval strength: the first of these latter seems less inclined to piracy than the two others; but they all three still furnish the best naval officers and seamen on board the Turkish fleets: for which reason the Porte treats them not as subject, but independent, states, contenting itself with their nominal allegiance, and requiring no other proof of it than their voluntary assistance in time of war, for which they receive the highest remunerations. The Christian powers, with which the states of Barbary are chiefly connected, are France, and those in the North of Europe. As they draw from these their naval supplies, they are not unwilling to admit them to pacific treaties, not forgetting, however, to render these essentially conducive to promote their predatory hostilities against others, by stipulating for every article necessary for the construction and fitting out of their shipping.

Citizen Arnould represents his countrymen as the favourites at Algiers and Tunis. This preference he ascribes to their sociable character and engaging manners much more than to the advantages derived from the trade and communication with France. Nor does he fail, when speaking of the maritime system of Morocco, which is similar to that of the other piratical states, to represent the permission granted to it by the English, to repair its ships at Gibraltar, as proceeding from the desire of enabling them to distress the commerce of other nations, in conjunction with other piratical states, with which from the same motive England is careful to maintain a friendly connection.

The eleventh chapter is employed in the investigation of the maritime system of the Dutch, on whom he justly bestows the praise of being in the North what the Venetians were in the South of Europe, the brightest examples of perseverance, courage, and industry in national enterprise and improvements. The writer is very zealous in doing justice to the naval exploits of the Dutch, whom he describes as acting a brilliant part at sea in the earliest periods of modern history. They flourished as a powerful people on that element, from the tenth to the sixteenth century, when they became a maritime nation of the greatest importance. This rise was due to the laborious industry with which they cultivated every branch of trade of which their country and circumstances were susceptible. Their attention at home was taken up with the melioration of every mechanical art and every species of manufacture. They invented a number of those domestic instruments and utensils, so useful for the purpose of business and the conveniencies of life; but their great field of cultivation was the sea. Their fisheries were the greatest in Europe. Hence they derived a source of wealth that astonished all nations. Thus by a commixture of manufactural industry at land, and of commercial exertions at sea, they rose to a consequence that rendered them, in conjunction with the other provinces of the Netherlands, the most valuable portion of the vast dominions of the House of Austria, at that period the most formidable of all European powers, and whose ambition aimed, if not at the subjugation, at least at the controul, of all Europe. Charles the Fifth, Emperor of Germany, King of Spain, Master of the greatest and best part of Italy, and Sovereign of the low countries, did not, however, suffer himself to be intoxicated by the magnitude of his power. Though warm and enterprising for the aggrandisement of his family, he paid a competent respect to the interest and welfare of his native subjects, among whom the Dutch held a conspicuous place, and whom he was particularly careful not to offend by undue stretches of authority. But his son, Philip the Second, forgot his father's salutary maxims, and exercised a tyranny, both in religion and politics, that compelled his subjects in the Netherlands to renounce their allegiance and take up arms in their defence. This was the epocha of Dutch fame: they displayed a firmness and conduct that was proof against the immense power of Philip. His fleets and armies, supported by the wealth of the Indies, were unable to subdue the seven united provinces. They resisted him successfully by land and sea, and, after striving in vain, during the course of near forty years, to reduce them to subjection, he died with the consciousness that they were not to be subjugated. To the honour of the Dutch

Dutch and of the European nations, their victorious struggle against the tyranny of Spain was viewed with universal satisfaction. They were powerfully assisted by some, particularly the English, who were the first openly to espouse their cause, and to support it effectually with their arms and treasures: but they were worthy of every species of aid and encouragement, were it only for having led the way and shewed a noble example in resisting oppression. The fruits of this long and invincible resistance was the recognition of their independence on the part of Spain, in the middle of the last century. Nothing was more striking on this occasion, than the different consequences of this obstinate struggle, to Spain on the one side, and to Holland on the other. To Spain it proved a source of ruin; to Holland a source of prosperity. During the extensive period it lasted, nearly four-score years, the Dutch encreased their navigation and commerce in every quarter of the globe. Enriched by the influx of those rich individuals and industrious multitudes, persecuted for their religious opinions, their trade and their opulence never ceased to augment, while, from the same reasons, the health and strength of their enemy never ceased, on the other hand, to decline. Without entering into details, it is sufficient to remark that at this period they were become so formidable as to wage a naval war with England, and shortly after with England and France united, wherein success was equally balanced, and out of which they came with the greatest honour. But the exertions to which they were compelled on these critical emergencies, gave an irretrievable blow to their resources. Notwithstanding the figure they made, and the part they acted, in the English revolution of sixteen hundred and eighty-eight, it proved highly detrimental to them in its consequences. William the Third, their Stadtholder, now become King of Great Britain, engaged them, through his influence, in those destructive wars that lasted almost his whole reign and that of his successor in the British throne, Queen Anne.

Here, says Citizen Arnould, began the decline of the maritime importance of the Dutch Republic. To its connections with Great Britain, at the close of the last and beginning of the present century, he ascribes the gradual diminution of the naval strength and commercial greatness of the Dutch, forgetting the much more natural and obvious causes which were the encrease of trade and navigation in all the countries of Europe, of which Holland had hitherto been either directly or indirectly the agent or factor: as the influence of this commercial spirit shewed itself immediately after the peace of Utrecht, and has continued ever since, many of the Dutch,

to whom it proved particularly prejudicial, attributed their falling off to the heavy burdens they had sustained in those wars. But England had sustained much heavier, and yet became more flourishing than ever : but then it traded on its own bottom, whereas the commerce of Holland was adventitious, and founded, in a great measure, on the ignorance or neglect in other nations of the means to improve their own advantages. When they awaked from this torpid state, Holland could not fail to be injured by so great a commercial Revolution, which deprived it at once of so many channels of trade, through which the wealth of a great part of Europe ultimately flowed into their country. The real truth is, that Citizen Arnould's intention, throughout the whole of this article, was to indispose the Dutch against the English, by representing these as the primary cause of all the disastrous events that have befallen Holland within these hundred years. So studiously does he labour this point, that he accuses the framers of the famous English Navigation Act in the last century, of having thereby chiefly aimed at the ruin of the Dutch, while it was evident that they intended no more than to rescue the trade of England from foreign hands, and to keep it in their own, without reference to the Dutch more than to any other people. Certain it is, that since the peace of Utrecht, in 1713, the seven united provinces have no longer exercised that influence in the affairs of Europe, which they possessed in the last century; but the French have, in the mean time, had little reason to complain of their enmity. They stood aloof, from the assistance they owed to England, as long and as much as they could in the war of 1741, for the Austrian succession. In the war between Great Britain and France, in 1755, their partiality to France was incontestible, and in the late quarrel between the British colonies and their parent state, the Dutch rendered every disservice in their power to Great Britain. In the present contest their attachment to the interests of France has been decided and manifest.

Citizen Arnould, nevertheless, complains bitterly of the treatment experienced by the Dutch from the English during the course of these divers events : he no less laments the interference of Prussia in that struggle between the friends and the enemies of the Stadtholder, which terminated to the advantage of the latter. In adverting to these various transactions, he visibly labours to impress the Dutch with sentiments of ill-will to the English, from every motive that he hopes, through his manner of adducing it, to render conducive to that purpose. Fallen, according to him, through their pernicious alliances with England, into a state of debility and degradation, they

they ought now to perceive the necessity of placing no farther confidence in that perfidious confederate, of which the sole object has always been to render them instrumental to its own aggrandisement. It was chiefly to accomplish this end, that among other methods, that of converting the Republic into a real, though not a nominal, monarchy, was adopted, by rendering the dignity of Stadtholder hereditary, and vesting it with prerogatives inconsistent with the principles of a commonwealth. Such is the undeniable result of all that he has said upon this subject.

He concludes this chapter by describing the present situation of Holland, as perilous in the highest degree. Threatened by the greatest continental powers on the one hand, and by the greatest maritime power on the other, the chances are, that crushed to pieces by the contending violence of these formidable rivals, that country will revert to its primitive condition, and be once more buried in the marshes from which it arose. Citizen Arnould might here, with great propriety, be reminded, that, in such case, no people will have more effectually contributed to so sad a catastrophe than his own countrymen. The naval forces of the Dutch, at the time of the French Revolution, consisted of forty-four ships, from seventy-four to fifty-six guns, forty-three frigates, from forty to twenty-four, and about one hundred vessels of all sizes, carrying altogether two thousand three hundred guns, and manned with fifteen thousand seamen.

The twelfth Chapter professes to examine the maritime politics of the House of Austria; but contains only the disputes occasioned by its creation of an East India company, at Ostend, which the great maritime powers prevailed upon it to suppress, and the endeavours of the late Emperor, Joseph, to open the navigation of the Scheldt, for his subjects in the Netherlands, which were also frustrated in a similar manner.

In the Thirteenth Chapter the author treats of the once famous and powerful association of those commercial cities styled Anseatic; but as their number is now reduced from eighty-four to three, they possess not sufficient importance to interest the attention of the public. Dantzic was lately one of that association; but its fate is too well known to require notice. The only three that remain are Hamburgh, Lubeck, and Bremen. The first of these is, after Amsterdam, the most considerable of the commercial cities on the Continent of Europe: they are all three free and independent, and are considered on that footing by the European powers, with which they have contracted and still maintain some very beneficial treaties that have long contributed to render them, especially the first, extremely rich and flourishing.

In the fourteenth Chapter the efforts made by the House of Brandenburg to become a commercial power are reviewed: they were begun by the Great Elector, Frederic William, in the last century; but produced nothing very solid till the accession of the late Frederic, King of Prussia, surnamed also the Great. In his reign a variety of regulations took place, for the improvement of the commerce, the navigation, and the seaports of his dominions. The House of Brandenburg possesses, at present, an extent of sea coast of fourscore German miles, reaching from the western extremity of Pomerania, to the eastern extremity of Prussia, and containing some spacious and excellent harbours. The productions of the territories, on this extensive line of coast, are numerous, and consist of articles eminently saleable, being principally the necessaries of life, or articles of the first utility. So much attention has been paid to the improvement and encrease of the Prussian trade, that it is now computed to employ upwards of twelve hundred vessels, manned by near twelve thousand seamen.

In the fifteenth Chapter the maritime system of Denmark is examined: this kingdom possessed a considerable number of stout ships in the sixteenth century, for which it found full employment in its frequent wars with Sweden. In the course of the seventeenth, its marine received great augmentations, and continued to dispute the dominion of the Baltic with Sweden. It was, during this period, that it procured a recognition, from the European powers, of its right to exact a toll from all vessels passing through the sound: this right was recognized at last by Sweden itself, at the peace it concluded with Denmark, after the death of Charles the Twelfth. The industry of the Danes, since that epocha, assisted by a judicious government, has procured them three-fourths of the Baltic trade, which enables them to carry on a very lucrative commerce in the Mediterranean, and in the East and West Indies, in addition to the beneficial one they enjoy with every part of Europe. The Danish government has long been remarkably attentive and vigilant in protecting the trade of its subjects. It first conceived the idea of the famous armed neutrality during the American war, to which all the Northern powers so readily acceded. The commercial enterprizes of the Danes have acquired a great activity since the extinction of several monopolies, of which experience taught them the pernicious tendency. These exclusive privileges granted to the few, to the detriment of the many, were long prevalent in Denmark, and proved, as they generally do every where, a material obstruction to the encrease and the prosperity of the national commerce. The government of Denmark has lately signalized itself by that edict, in 1792, which fixes the abolition of its slave trade in the third year of the next century.

century. The naval strength of the Danish marine amounted, at the æra of the French Revolution, to thirty-eight ships, from ninety to fifty guns, twenty frigates, from forty to twenty, and about sixty other vessels of different sizes, carrying three thousand guns, and manned with twelve thousand seamen.

In the sixteenth Chapter the maritime system of Sweden is investigated, a country advantageously situated for both domestic and foreign trade, through its extent of coast, the goodness of its harbours, the immense lakes that intersect it, and which may be considered as so many inland seas: its commodities are of such a nature as to ensure a ready vent, being chiefly the produce of mines and naval stores, wanted by all the Southern nations. From their many encounters on the Baltic with the Danes, it appears that they must have possessed ships of force in the latter part of the sixteenth century, when several furious sea fights took place between them and that nation. They did not, however, figure as a maritime power till the reign of the celebrated Gustavus Adolphus, who first animated them to naval exertions, and laid the foundation of their foreign trade. Charles the Eleventh, a prince of great capacity, encouraged it by a variety of excellent regulations, and constructed a number of capital ships, with which he effectually maintained against the pretensions of Denmark, the independence of Sweden in the Baltic. The military phrenzy of his son, the famous Charles the Twelfth, entirely ruined the marine and commerce of Sweden: three merchant ships were the sole remains of the commercial navigation of Sweden, at that Prince's death. Great efforts were necessary to remedy the evils occasioned by his imprudence and bad government: but the principal mean was an edict framed shortly after the decease of that Monarch, by which no foreign ships were allowed to import into Sweden any other productions than those of their own country, nor even to transport these coast wise, from one part of Sweden to another. These endeavours to recover from the calamities of that unhappy reign, were interrupted by an ill-advised war with Russia that terminated with loss to Sweden. When peace was concluded, the pacific operations that had already proved highly beneficial, were resumed with fresh alacrity: an event happened at the same time that seconded them powerfully. Shoals of herrings re-appeared on the Swedish coast, which they had quitted for a number of years, and afforded a most ample and profitable fishery. Encouraged by success, the Swedes renewed their former commerce to the Mediterranean and the Levant: they enlarged it considerably and secured it by treaties with the Turks and the states of Barbary: they also extended it to the West Indies, and shortly after to the

the East, particularly to China, whither they dispatched, in 1778, no less than twenty ships. In consequence of these exertions, the commerce of Sweden had risen to so prosperous a situation, that previously to the late war with Russia, out of seven hundred and sixty-six merchant men employed in the trade of that kingdom, six hundred and seventy-five were Swedish. Throughout these various transactions, Sweden has been particularly solicitous to maintain a respectable neutrality between belligerent powers. For that purpose it acceded to the armed neutrality during the American war, and united with Denmark during the present contest between France and the coalesced powers. The maritime strength of Sweden at the time of the French Revolution, consisted of twenty-seven ships, from seventy-four to fifty guns, twelve frigates, from thirty-eight to twenty, and forty galleys, besides a number of smaller vessels, carrying altogether three thousand guns, and manned with about eighteen thousand seamen.

The seventeenth Chapter details the means pursued by the Russian government, in order to become a maritime power. The famous Czar, Peter the Great, was the first who strove effectually to establish a maritime commerce in Russia, together with a marine. A passage had been opened by sea to Archangel, by the English, in the middle of the sixteenth century, and great commercial privileges were granted to them, by means of which they carried on a large and profitable trade with Russia for many years. Alexis, the father of Peter, conceived the project of constructing fleets upon the black and the Caspian sea; but left it to be executed by his successor. The first naval essay of Peter was with the Turks, from whom he took Azoph, where he proposed to make a large and commodious harbour for the reception of a powerful navy, with which he intended to prosecute an extensive plan of hostilities against the Turks. The laborious career of this extraordinary and indefatigable Prince is sufficiently known. His travels to Holland and England procured him a number of expert ship-builders and mariners, through whose assistance he greatly forwarded his naval schemes. He had the satisfaction of seeing Petersburg, which he had founded in 1704, become, in the course of sixteen years, a city of the first consequence, full of ships, of trade, and of manufactures. It was, to use the words of the ingenious Algarotti, the window through which Russia enjoyed the prospect of Europe. This enterprising Prince was not, however, so fortunate in his maritime attempts on the Caspian sea, where he had equipped a large fleet of galleys and transports, destined against Persia. He was, from various causes, obliged to abandon the expedition, after losing one-third

third of his army, and a great part of his shipping. The maritime system he had founded was carefully pursued by his successors, particularly during the reign of his daughter Elizabeth. In her time, and through her partiality, according to the insinuations of Citizen Arnould, the English were favoured with the renewal of those monopolising privileges they had heretofore enjoyed in the Russian dominions. These ambitious islanders, as he styles them, would have availed themselves of these auspicious circumstances, to obtain a commercial intercourse with Persia, through Russia, and the Caspian Sea: but the connections they had formed with the Persians, subjecting them to suspicion, their project miscarried. In the mean time that plan of maritime aggrandisement, which included the reduction of the Ottoman Empire, was not neglected; but it proved extremely ruinous to Russia; exclusive of the dreadful loss of men incurred at land, twelve thousand seamen perished in the sea of Asoph, a misfortune which it required a long time to repair: this happened during the reign of the Empress Anne. At the accession of the late celebrated Catharine, in 1762, these projects occupied the ideas of the ruling individuals in the Russian Empire. The conquest of Turkey was a favourite object, and had been such ever since the days of Peter. The war to which they gave rise, and which was terminated by the treaty of Kainardgi, in 1774, produced the maritime part of the plan. A free navigation to Russia on the Black Sea; two other wars, and two other treaties extended the advantages gained by Russia. To the cession of the Crimea, in 1783, to this victorious power was superadded, in 1792, a farther extension of its navigation in the Turkish seas. But these successes were dearly purchased by Russia. The free navigation of the Black Sea has cost her, in the space of these last twenty years, thirteen hundred thousand men: a prodigious diminution of people in a country, which, notwithstanding its vast extent, did not contain previously to these destructive wars with Turkey, more than fifteen millions of inhabitants. It is remarkable, that, with all these exertions and successes, the commercial marine of Russia has so little benefitted, that, in 1784, it amounted to no more than eighty merchant men, the property of the Russians.

The author has not forgotten, in his usual strain of antipathy to the English, to represent them as the great obstructors to the increase of the commercial marine of the Russians, through the injudicious favours they have obtained from the court of Peterburgh, and by which they are enabled to overwhelm all competition in trade, on the part of the natives themselves, as well as of foreigners. He complains that known hatred to the principles of the French Revolution has led the Russians astray from their

their true interests, in renewing those treaties with England that give it so pernicious a preponderance in the commercial affairs of Russia. He acknowledges, however, that there are natural impediments to the augmentation of the Russian maritime commerce, of the most serious and insuperable kind. The rigour of the climate is unconquerable. The rivers and seas are frozen six or seven months of the year, during which the activity of man is in a state of suspension. Fisheries, coasting trade, internal navigation are all at a stand, and ships and sailors laid up every where. In such circumstances human industry is debarred from action, and the principle of energy is lost: this sufficiently accounts for the inconsiderable progress hitherto made by the Russians, in establishing that extensive system of maritime improvements in their own country, which they have had so long in view; but which perpetually recurring obstacles so stubbornly oppose. The Russian navy in the Baltic and on the Black Sea, amounted, in 1791, to sixty-seven ships, from one hundred and ten to sixty-six guns, thirty-six frigates, from forty-four to twenty-eight guns, and a great number of other vessels of all dimensions, carrying from eight to nine thousand guns, and manned with twenty-one thousand seamen.

The nineteenth Chapter relates to France. It was not till the ministry of the renowned Colbert, that France became a maritime power. The necessity of a naval establishment had already been felt in the disputes with England, in the reigns of Charles the First and of Lewis the Thirteenth, and that necessity produced the construction of twenty ships of force, that did essential service, especially against Spain, in the war between that power and France shortly after the termination of the latter's difference with England. Colbert began his superintendence of the maritime affairs of France, by granting bounties to ships built in French dock-yards, and to those French traders that fetched naval stores from the Baltic, on condition of their returning full freighted. So rapid was the increase of the French marine under his care, that in five years France had, on the ocean and the Mediterranean, fifty sail of the line and twenty frigates. The intent of this active minister was to carry the navy of France to one hundred and twenty sail of the line, and seventy-four frigates, besides other vessels of inferior size. The plans adopted and recommended by him succeeded so effectually, that, in 1692, the year of the famous battle of La Hogue, the navy of France consisted, of one hundred and ten ships of the line, and six hundred and ninety frigates, and other vessels of all denominations, carrying fifteen thousand guns, and manned with one hundred thousand seamen, two thousand

thousand five hundred of whom were officers. But this brilliant marine, after the dreadful blow it received at La Hogue, yearly declined. In the war for the Spanish succession, a mortal wound was given to it at the battle of Malaga, in 1704; after which it was totally unable to confront the navy of England, and was employed merely in annoying the British trade. That of France, at the demise of Lewis the Fourteenth, was reduced to seven hundred vessels in the European seas, one hundred in the West Indian trade, and a dozen or fifteen in the whole fisheries, on their own coasts. Fifteen years after, under the minister of marine, Maurepas, the foreign trade of France employed three thousand seven hundred and seven ships, and upwards of nineteen thousand seamen: the home or coasting trade, from twelve to thirteen hundred, and six or seven thousand sailors. The royal navy consisted of fifty ships of the line, and large frigates, besides others of inferior force. In the war of forty-four, against England, France was not able to send forth more than thirty ships of the line. The defeat of the French fleet, in May 1746, and of the October fleet, in 1747, absolutely ruined the French marine. In the war of 1755, for the protection of the American colonies, the navy of France did not, at the commencement, amount to more than forty-five ships fit for actual service. In the course of this war, it lost thirty-seven ships of the line, and fifty-six frigates; eighteen of the former were captured by the English, and thirty-seven of the latter; the others were burned or sunk. In the war between Great Britain and her colonies, in North America, the French navy amounted to eighty-four ships of the line, besides frigates and other vessels. Citizen Arnould takes occasion, from the vigorous resistance of the English, to observe, that without the assistance of any continental power, they were able alone to face and to frustrate the confederacy against them of the three greatest maritime powers in Europe, France, Spain, and Holland. He thence infers, that nothing less than the universal combination of all the European powers, is necessary to oppose them effectually, and to assert the freedom of the sea against their tyranny. On this ground he invites all nations to vow an eternal hatred to England. From the recognition of the American independence to the French Revolution, the author dates the greatest commercial activity of France. Upwards of one thousand vessels of two hundred and fifty tons each, upon an average, were employed in the East and West India trade, and in the Newfoundland and whale fisheries, independently of the numerous branches of European commerce, and of that carried on coast-wise. The navy, at the same epocha, consisted of eighty-one ships, from one hundred and eighteen to sixty-

sixty-four guns, sixty-nine frigates, from forty to thirty guns; besides one hundred and forty vessels of inferior size, carrying from thirteen to fourteen thousand guns, and manned with seventy-eight thousand seamen. From this exposition of facts the author is compelled to acknowledge that the naval strength of France is inferior to what it was in the days of Lewis the Fourteenth. He confesses further, that, in 1796, the total of the French force at sea did not exceed the half of what it amounted to a century ago: he thence insists on the inexpertness and want of zeal and activity in those ministries that have governed France during the present century, and ascribes to their negligence the fallen condition of the French navy.

He concludes with warm exhortations to adopt the necessary measures for repairing all these losses and disgraces. The means which he afterwards points out, are to regenerate Paris, by rendering it the centre of the French Republic, and converting it into a species of maritime city, by opening large communications with the sea. This would more effectually than ever interest its inhabitants, and through them the whole nation in all those events that affect its honour and safety, and thereby divert them from intestine broils. To effect these purposes Belgium must be retained in order to place Paris in the midst of the common wealth. Through this central position and enlarged communication, combined with the influence attached to its example and importance, it will become, with additional energy, the animating agent in all public operations: such is the purport of Citizen Arnould's speculations. But this manner of reasoning is evidently so supposititious, and for that reason inconclusive, that, if nothing better can be proposed, the calamities of France will long continue unremedied.

ART. II. *Schiller's Tragedy of Mary Stewart.*

SEVERAL unsuccessful attempts have been made in English, to form the history of the unfortunate Queen of Scots into a piece for the theatre, and, if we are rightly informed, the present attempt of Schiller is neither likely to add much to the fame of its author nor to supply the English stage with any thing very interesting or lasting. On the 14th of June it was performed, at Weimar, for the first time, to a very crowded audience; but, on the 16th, the second representation was very thinly attended, and even the most enthusiastic admirers of the author (some who had sometime before expressed the utmost indignation when some doubts were thrown out of Schiller's

ler's being able to do justice to the subject) openly avowed their disappointment.

The following remarks of La Harpe, on the *Tragedy of the Earl of Essex*, by Thomas Corneille, may be very properly applied to the piece of *Mary Stewart*.

"In the first place the history is strangely disfigured; and as it respects a neighbouring nation and a fact not very ancient, this liberty is not excusable. It is not allowable when an event which passed in England is represented on the theatre of Paris, to contradict the truth of history, and the manners of the country, to such a degree as that an Englishman, who should happen to be present, should be unable to refrain from laughing—on the contrary, he ought, on seeing the different personages on the scene, to believe himself to be in London: such is the duty of the dramatic poet.—In short, thus to violate history, is it not in effect to dishonour tragedy, which ought never to make use of it but in order to render the examples more striking and the lessons more useful?"

The first act of *Mary Stewart* opens with the seizing of her papers, by Paulet and Drury, and afterwards exhibits Mary herself with her favourite attendant, Hannah Kennedy, in a situation abundantly interesting, dreading the vengeance of Elizabeth, (whose cruelty and hypocrisy she justly detests) and casting about in her mind how to escape and avoid it. Drury is represented as harsh in the presence of his unfortunate prisoner, but as feeling very severely for her situation. The second act presents to us Queen Elizabeth in the presence of her council—the endeavours of the council to persuade her to cut off her rival and her hypocritical difficulties. The Earl of Shrewsbury is represented as using every means in his power to dissuade the Queen from shedding Mary's blood. In the third act an interview takes place between the two Queens at Fotheringay: this was contrived, in the second act, by the Earl of Leicester, who, at the same time that he is the object of Elizabeth's love, is himself represented as violently in love with Mary, and as wishing to save her in order to gratify his passion. With this view he entered into a conspiracy with one Mortimer to effect her rescue, which being discovered was rendered abortive—on which Leicester makes his peace with Elizabeth by treacherously revealing all he knew of Mortimer's plan, and by seizing his person, on which Mortimer stabs himself. The fourth act exhibits Elizabeth's hypocrisy and feelings in signing the warrant, and the eagerness with which Burleigh went to put it in execution. The fifth act presents Mary, in the midst of her attendants, comforting, and taking leave of them, preparing for death, and proceeding to execution, and finishes with a view of Elizabeth on receiving the news of her death—

of

of her banishing Burleigh, Davison, &c. and expressing her despair on hearing that Leicester, (who had been at Fotheringay during the execution) unable to bear the loss of Mary, had set off for France.

In the course of the piece there are many interesting scenes and many pathetic speeches, which abundantly shew the fervid pen of Schiller. The passion, the envy, and hypocrisy of Elizabeth are occasionally strikingly portrayed, and the contending passions in the breast of the unfortunate Mary are also interestingly exhibited. It is impossible, if one were only to select and join together the unadorned history of Mary Stuart, to produce a piece which should be devoid of interest; but it seems impossible, or at least extremely difficult, to work it up into a perfect drama; and there are circumstances which seem to render Schiller peculiarly unfit for a task both difficult and delicate. Whether it is the effect of a corrupted imagination, or to gratify the corrupted taste of the German public, we know not; but certain it is, that Schiller has, in all his pieces, presented some vice, and especially the want of chastity in women, under attracting colours. Elizabeth's guilt in putting Mary to death is as much lessened as possible, and every circumstance brought forward that has the smallest tendency to excuse it: but though she could not then be under the dominion of youthful passions, she is represented as entirely devoted to Leicester, not as a favourite but as a lover, and he returns her affection in the most familiar and expressive manner. That Elizabeth was pure I will not pretend, but that she was culpable, in this particular, history seems not to have positively decided, and it certainly was not necessary to exhibit on the stage, in a *SENSIBLE manner*, unless it had been to excite blame or disgust, which seem not, however, to have entered into the views of the author. Mary is represented as a strumpet tolerably interesting, and the author has endeavoured, through the whole piece, to exhibit her as *a good-natured frail one*. Mortimer, who had entered into a conspiracy in order to deliver her, has a private interview with her, in which he avows the most violent passion for her, and declares (seizing her at the same time in his arms, and embracing her in the rudest and most indecent manner) that he must, as the reward of his labours, *enjoy her person*—on this occasion (by far too indecent to be represented on any stage) Mary shews neither indignation, nor the pride and dignity natural to her sex and to her rank. On the contrary, she seems to submit as willingly as if it had been her own choice, or as if she had been accustomed, like the lowest and most abandoned of her sex, to the rude embraces of every one who presented himself.

Immediately

Immediately before her execution, as a Catholic priest was denied her, Melvil declares, that, in such circumstances, his services, though no priest, would be acknowledged by the Church to be equally valid, especially as he solemnly promises henceforth to dedicate himself to the Church, and to become a priest the very first opportunity. Accordingly, Mary kneels down; for at least half an hour, before Melvil; hears his exhortations, confesses her sins, and acknowledges, among *other slight foibles*, that *she had been weak in love and accessory to the murder of her husband*—on which the self-constituted priest, Melvil, grants her absolution. It is impossible to conceive any thing more absurd, improper, or indecent than this scene. We have been positively assured, that the author had so little delicacy as to have intended to have the whole service of the mass repeated on the stage, and that he was prevented only by the authority of the Sovereign. But we cannot conceive for what purpose such a scene was brought forward at all: it would have been infinitely more interesting to have followed, in this respect, the truth of history: to exhibit the unfortunate Mary (when denied a priest of her own persuasion, a request granted to the meanest criminals) going through her devotions herself with a pious and tranquil dignity; and, though-extremely attached to the Church of Rome, submitting to this privation in a manner highly becoming a Christian. In this case the author would have avoided all ridicule of the Church of Rome, the general principles of which (however superstitious and absurd we may consider her in detail) are the principles of Christianity, and therefore ought never to be indecently presented on the stage even in Protestant states.

The confession of adultery and murder is infamous in every respect. In the first place, because Mary never made any such confession; in the second place, because there is great reason to believe, and it has been very generally believed of late years; that her guilt; when separated from the violent and interested calumnies of her enemies, is slight at least, if not totally groundless; and, in the third place, because a person guilty of crimes so atrocious should never be exhibited on the stage as an interesting object. If the facts of history are to be changed, it ought to be only in order to render the subject more moral and more useful. The author is, therefore, in our opinion, totally inexcusable; and the more so, if we are rightly informed, as from this circumstance, in spite of the great powers of Schiller, Mary loses all that power which she ought to possess over the mind. You look upon her, in the former part of the piece; especially after the scene with Mortimer, as you would upon an unfortunate strumpet, and in the end you turn from her with

horror as a monster unworthy even of pity. We trust so much to the good sense and delicacy of our countrymen as to hope, confidently, that such a piece will never be a favourite with them. It is an additional and a striking proof of the licentiousness of the German Drama in general, and of that of the author in particular.

The meeting of the two Queens adds nothing to the interest or the action of the piece. Elizabeth is brought in a hunting party to the garden of Fotheringay Castle, (a tolerable morning ride from London) where the Queen of Scots is found walking with Hannah Kennedy. Here Mary, after some slight struggles, is made to forget or lay aside the pride of her character and the just resentment of her wrongs, and she falls at her persecutor's feet, imploring mercy in the most humiliating manner. Elizabeth scarcely deigns to look upon her, and treats her with the most contemptuous indignity, on which Mary gets up; but instead of resuming the dignity, of which even her enemies allow her to have been possessed in an eminent degree, she falls into a violent passion, speaks most injuriously to Queen Elizabeth, calls her a bastard, and asserts that she (Mary) is her rightful Sovereign — on which Elizabeth, extremely irritated, turns away without speaking, and consents, with little difficulty, to cut her off, especially as some pretended insurrections were excited on her journey and on her return to London. The interest is greatly lessened; the stage delusion, indeed, is entirely annihilated by the instantaneous journeys from London to Fotheringay, and from Fotheringay to London. In the last act we see Leicester faint on hearing the cry of Mary's attendants on the execution of the fatal sentence, and in the twinkling of an eye we find ourselves in the presence of Elizabeth in her palace in London. Burleigh, &c. having, in the mean time, returned from Fotheringay to London, and Leicester gone to France. — “In short, thus to violate history, is it not in effect to dishonour tragedy, which ought never to make use of it, but in order to render the examples more striking and the lessons more useful?”

ART. III. *L'Abeille Française.* i. e. *The French Bee.* 8vo. Pp. 320. Guillaume. Paris. 1799.

“THE *French Bee*” resembles all other bees in his flight from flower to flower, but he differs from them in the length of his stay at each—for vulgar bees do not quit their flower until they have exhausted its sweets, whereas this bee scarcely abides long enough to extract a single sweet. In short, the

the author seems to have emptied the contents of his commonplace book, collected in no very extensive nor diversified range of study, into the pages before us, which contain a number of superficial and commonplace observations, with scarcely one original reflection. They have, however, this superiority over most of the productions of modern French writers, that, if they do not present any thing that is new, or particularly valuable, they exhibit nothing that is objectionable; so that if the perusal of them cannot be productive of any great advantage, it cannot prove injurious, to the reader, either by vitiating his taste or depraving his mind. This sentence on the work will not be relished by the French critics, who have, all of them, bestowed the most unqualified commendations on it. We shall extract two passages, as fair specimens of the author's manner and sentiments.

"TALENTS and GENIUS."

"Talents and genius, however brilliant their pretensions may be, are not of themselves sufficient to establish, between man and man, a *truly* honourable distinction. In vain shall we attempt, with the aid of their wings, to mount to the summit of glory; if the merit of the heart be wanting they will plunge us into disgrace, and the eminence to which our fame has attained will be no more than an elevated scaffold on which ignominy will fix our names. When I contemplate one of these famous wretches, one of these sublime geniuses who are endowed with celestial talents, but whose hearts are vile and corrupted, I think I see shining in the dust the illustrious portion of an immortal soul thrown out of its sphere, and buried in ruins; I at once feel admiration and pity, but I cannot envy its splendour. Wretched without virtue, talents in the hands of ambition are a splendid but culpable instrument which it employs for the commission of celebrated crimes. Great evils are mostly the work of men of great genius. It is seldom that vulgar good sense leads us so far astray. What glory is derived from the possession of a great genius? In vain is the mind upright, if the heart be false and depraved; the exclusive property in all praise is vested in the heart alone; if that prove unworthy of it, there is no other part of man that has any right to claim it. It is the province of reason to chuse the means, of the passions to supply the power of execution; but virtue should always be the end. If the end be vicious, the means are devoid of merit, and success is a crime. The goodness of the end and the just adaptation of the means, constitute wisdom. Whoever renders talents conferred for virtuous purposes subservient to vice, is neither a great man nor a sage; he is but an imperfect man, an unformed being, a monster amongst reasonable creatures.

"Happy the man of science and the philosopher who know, at the end of their lives, that they have made a good use of their science and their knowledge!"

Our readers, we conceive, will not be disposed to admit, that this chapter exhibits any strong proof of wisdom or ingenuity, either in conception or execution, though the object of it is certainly commendable.

The following anecdotes of Fenelon, the celebrated author of *Telemachus*, reflect honour on his memory, and disgrace on the persecutors of his family, the profaners of his cathedral, and the destroyers of his flock.

“ One of his clergy congratulating himself, in his presence, for having effected the abolition of the custom of the peasants to dance on Sundays and prayer-days, M. Fenelon, replied — ‘ Mr. Rector, let us refrain from dancing; but let us permit these poor people to dance; why should we prevent them from forgetting for a moment the extent of their griefs?’

“ The following saying of a literary man, on witnessing the destruction of his library by a fire, has been justly praised; ‘ *I should have derived very little advantage from my books, if I had not learnt to support their loss.*’ But Fenelon’s saying, on a similar occasion, is much more simple and affecting; — ‘ *I had much rather,*’ said he, ‘ *that they were burned, than a poor man’s cottage.*’

“ He frequently visited the environs of Cambrai on foot; and, entering the cottages of the peasants, sat himself down by them, and gave them comfort and consolation. The old men who had the happiness of seeing him, were accustomed to speak of him with the tenderest respect, ‘ *that,*’ said they, ‘ *is the wooden chair on which, our good Archbishop used to sit in the midst of us; we shall never see him more!*’ and they shed tears”

ART. IV. *Biographies de Suicides, i. e. Biographical Accounts of Persons who have committed Suicide.* By Christian Henry Spiess. Translated from the German, and enlarged with some philosophical and moral Reflections. 2 Vols. 12mo. Pott and Co. Lausanne. 1798.

THIS is a singular collection of melancholy Stories, some of them bordering on the miraculous, but most of them warranted to contain a relation of real facts. The philosophical and moral reflections of the French translator are scattered over the work with a very sparing hand, though it be of such a nature as to afford ample scope for useful animadversion. But the dreadful sin of self-murder seems to have made but little impression either on the author or his translator; the folly and imprudence of the act are, indeed, sometimes the subject of comment; but it is not once, through the two volumes, considered in a religious point of view: We shall translate one of the anecdotes, which is affirmed to be literally true.

“ In

"In a coffee-house, in a city of Livonia, a man one day made the following proposition. 'I am tired of life, and if any body would be of my party, I would not hesitate to quit this world.' No body answering him, he said no more; but, after some time, all the company having left the room except two persons, these came up to him, and asked him if he were really serious in the proposition which he had made?—'Yes gentlemen,' said he, in a determined tone of voice, 'I never speak without due reflection, and I never retract what I have advanced.' 'Then we will be of your party, for we have formed the same design.' 'Why so, gentlemen? My actions are always determined by an adequate motive, and I am incapable of urging a man to adhere to such a resolution as this, unless his misfortunes be such as to render life insupportable to him.'

'We are loaded with debts without the means of discharging them. We are unable to live any longer with honour, and we are incapable of having recourse to base and dishonourable means. Those whose hopes will be disappointed by our death, have already received much more than they were legally entitled to.'

'I had one day,' said one of them, 'the good luck to break a considerable bank at Spa. I was immediately surrounded with sharps who proposed to play with me. I lost all my winnings in a few deals, and much more. I gave a note for the surplus, which I cannot take up.'

'I,' said the other, 'had a commission in the army. I had given proofs of courage, and had merited promotion, in order to obtain which I contracted some debts. But a young nobleman, who had never been in action, having been advanced over my head, I gave in my resignation, without reflecting, until it was too late, that I had no other resource in the world. The number of my creditors has increased, and I have now no credit with any one. I know my inability to fulfil my engagements, and, determined to impose on no man, I am compelled to put an end to my existence.'

'Gentlemen,' replied the man who had given rise to this conversation, 'I admire your principles, your resolution, and your firmness. If, however, I possessed the means of removing the ground of your despair, I should feel happy in making you renounce your noble project, but all that I have left will barely suffice to pay for a supper, if you will accept one; and at the last bottle we will immortalize ourselves!'—'Bravo!' exclaimed the others, 'this is admirable.'

"The day was fixed and an excellent supper was ordered; the table was covered with dainties, and there was plenty of the best wines. A strong dose of arsenic was put into one bottle, which was to be drunk at last. While these preparations were making, the two debtors repaired to a neighbouring house of ill-fame, where they met with another man, who had come thither to console himself, in the arms of venal beauty, for the rigour which he experienced from a lady to whom he paid his addresses. But this den of corruption only filled him with disgust and horror. He became gloomy and melancholy. When in this humour, he was addressed

by the other two persons, who, after some conversation, informed him of their design. He seemed to relish it, and to be disposed to make a fourth in the party. In the state of mind in which he then was, the task of persuasion was easy; they blinded his judgment by their sophistry, and he accompanied them to the place.

"The person, who was to pay for the supper, expecting only two guests was surprized at seeing a third. He enquired into the motives which had influenced the determination of his new colleague, and, being satisfied with them, they all sat down to table. The original proposer of the plan was in a very good humour, and made a long speech on the resolution which he had formed. 'I have,' said he, 'seen so much of human life, that I suspect there is little more for me to see. Every thing tends to convince me that man is a very poor creature, and that he can only be happy by contributing to the happiness of others. One person may do this in one way, another in another, but I could only do it with my fortune; and I accordingly employed it for that purpose in the best manner I could. If any one proved to me, in a plausible way, that a certain sum would make him happy, I gave it him. The consequence was that my fortune was soon spent; and I am now ruined and wholly unable to render a service to any man. It would be possible, indeed, to subsist by my labour, but I should infallibly sink under such a mode of life; and besides I cannot believe that any man ought to exist for himself alone.'

"The last of our heroes here interrupted the philosopher—'that is the very point on which I must contradict you. If man did not exist for himself, as you suppose, and you have proved, by your life, that such is your opinion, I certainly ought to continue to live. But I, who am of a different opinion, and who have lived only for myself, finding no more pleasure in life, am resolved to quit it'

'Every man, my friend,' replied the first, 'has his own mode of thinking, on this subject, and acts accordingly. There can be no wish, then, to make proselytes. You will die in pursuance of your own system, and I in pursuance of mine.' Much more conversation ensued on the fragility of life; many traits, ancient and modern, were cited in favour of suicide; and, during this discussion, the young candidate remained pensive. The bottle was freely circulated, and a thousand reasons were urged, each exceeding the other in absurdity. They took the last bottle but one which they drank with firmness, to a happy meeting, and without betraying the smallest symptom of irresolution. At length, they came to the last bottle. The philosopher took it, saying; 'In this reposes the immortality which we shall soon enjoy. It is the precious panacea which makes the wretched forget their cares, and cures the rich man's pains. It reminds us that we are free; it is liberty to the slave, gold to the poor, tranquillity to the restless, and happiness to the miserable.'

"He divided the bottle into four equal parts; then, taking his glass in his hand, said, 'I die tranquil and contented. Heaven gave

gave me wealth to distribute, and I distributed it as well as I could. I came into the world to live amongst men, and for them; not having the ability to be any longer of use to them, I take my leave. I am induced to adopt this measure from the despair into which I should be plunged, if any one of the unfortunate beings, whom I have been accustomed to relieve, were to come and implore that assistance which I am unable to afford him. I believe in the existence of a future life, and I hope to pass from this world into another where I shall be able to do more good.' After this exposition of his philosophy he emptied his glass, to the very last drop.

"The other two then took their glasses. 'We have no occasion,' said they, 'for such profound reasoning. We expect to be visited to-morrow by the same number of creditors who besieged us this morning, and of whom we had considerable difficulty to rid ourselves. What reason can be assigned to prevent us from withdrawing ourselves from such persecution? *We believe in Predestination*, and it was our destiny that we should finish our days here.' They both emptied their glasses without hesitation.

"It now came to the turn of the fourth, who took his glass in his hand, held it up to the candle, then, putting it down on the table, said; 'You have done me the honour, gentlemen, to admit me into your company, and I thank you for it. By your observations I have acquired a knowledge of death which I did not possess before. I was led to wish for it by some painful occurrences, and a deep melancholy consequent thereon. I now know the madness of such a wish. It was not death that I should have desired, but sufficient firmness to die. My wish is accomplished; you, gentlemen, have given me that sublime lesson. I shall not censure the motives which have engaged you to quit the world; on such a topic every man must judge for himself. But my situation is absolutely different from yours. I owe nothing to any man. I must, therefore, have some other reasons for taking this beverage, which you are pleased to call immortality, and which shines with such brilliancy in this glass. The sophisms of that gentleman had rather disconcerted me, and, in the state of my mind at that time, I yielded to his opinion; but reflection has come to my aid. I have a considerable fortune, and two profligate brothers, who wish for my death, that they might squander it, in the most scandalous manner.'

"Here the poison beginning to operate, one of the debtors, with distorted features, begged him to finish his speech, because it would be too cruel for him to survive them, and suffer alone.' 'I have little more, added the other, to say. I have never before seen a man in his last moments. You have now afforded me the opportunity, and I confess to you, gentlemen, that the kind of death which you have chosen only fills me with horror. The very sight of you makes me shudder. It was only in a moment of madness, that I could give my approbation to your project, and consent to follow your example. If I am so fortunate as to open my eyes in time, do you be still so wise as not to accuse me of cowardice, and

accept my excuses for having so inconsiderately consented to make a fourth. May the pleasing hopes which you have formed be realized. May you be happier in the next world than you have been in this!' He then rose to leave the room. 'But,' exclaimed the others, 'did not you promise, upon your honour, to do as we did?' 'True, gentlemen, but you should congratulate yourselves on my conversion. App:aud yourselves for that return to my senses which your dreadful example has occasioned.' He cast a last look of pity upon them. They all endeavoured to follow him, but could not. 'I left them,' said he to me, adding, 'that the third, who was nearer to his end than the two others, testified his approbation of his conduct, by an inclination of his head.'

We shall not give the *moral* and *philosophical* reflections of the translator on this strange anecdote, the truth of which he attests, from the full conviction that the minds of our readers will supply reflections, if not more *philosophical*, certainly more *moral* and *religious*.

ART. V. *Les Derniers Adieux à Bonaparte Victorieux*, i. e. *A last Farewell to the Conqueror Bonaparte*. Second Edition. revised, corrected, and enlarged. 8vo. Paris printed. London re-printed. Deboffe. 1800.

THE object of this pamphlet, which has had a considerable circulation, is to persuade Bonaparte to descend from the throne which he has usurped, and to recall the lawful monarch of France to the inheritance of his fathers. The inducements held out, for the achievement of this desirable purpose, are Glory and Fear, two of the most powerful incentives to human action; the first is made to consist in the signal instance of self-denial which such an act would exhibit, and the object of the last is the danger to which the consul must incessantly be exposed of a change as sudden as his elevation to the summit of power. They who imagine, that any of the arguments contained in these pages will have the smallest effect on the individual to whom they are addressed, must have a very different opinion of him from that which we entertain. Selfishness is the prevailing principle with the usurper; and all the petty passions which support it, such as ambition and vanity, of the worst kind, leave in his breast no room for any of those generous feelings to which an appeal of this nature might be made with some chance of success, and which are, sometimes, to be found even in the minds of men who have violated the most sacred ties.

The pamphlet is divided into three parts; the first contains a brief sketch of the conduct of Cromwell, in the English usurpation

usurpation of the last century; the second exhibits a comparison between Cromwell and Bonaparte; and the third, a comparison between Bonaparte and Monk. The circumstances in which the English differed from the French Revolution are more strongly marked than the points in which they resemble each other.

"The historians add, that the moderate and pacific dispositions of the two last monarchs of England, the extreme difficulties attending their domestic government, and the perfect security in respect of attacks from abroad, had rendered them very neglectful of the affairs of the Continent; and England, during these two reigns, had been as it were forgotten in the general system. France, on the contrary, at the period of the revolution, had become an essential part of the social balance of Europe, that balance which gave birth to the reveries of the good Abbé de St. Pierre, and which promised an eternal felicity to all nations. The interests of the cabinet of Versailles were so far connected with those of the other powers, that the state of France could not be changed without changing the state of Europe; it is not astonishing, therefore, that our internal agitations should have filled with alarm even the frozen deserts of Siberia, and that our revolution should have appeared, in the eyes of all governments, like those fatal signs which render the world apprehensive of an approaching subversion of nature.

"The revolutionary spirit had taken nearly the same direction in England as it has taken in France. But in England the explosion had never threatened to pass the frontiers; the tigers were seen to fight with each other, but their rage had never inspired them with the project of quitting the stage to rush upon the spectators. The Independent, the Presbyterians, and the Levellers had put one monarch to death, but they had not an unquenchable thirst for the blood of Kings; they did not exhibit, as objects of adoration to the people, the images of an *Ankastroem* and a *Brutus*; the harangues of those days were not filled with imprecations against Princes; and never did the long parliament talk of terrifying Europe with a battalion of tyrannicides. The different states of Europe, exempt from the dangers of a revolution, contemplated from the shore the political storms which shook a throne, and they only took that vague interest of humanity in the fate of the Stuarts which always acts with less power on the heart than personal interest and a sense of common danger. But vanity, the light and restless disposition of the French, combined with the spirit of proselytism, gave to our revolution a tone of boasting and threat, which could not fail to put Kings on their guard. The apostles of our liberty did not limit their mission to the regeneration of France, they invested themselves, in the plenitude of their authority, with the alarming right of regenerating the earth; they resolved to carry their equality into all nations, like men infected with the hydrophobia, who, in their convulsions, experience an insurmountable desire of communicating to all around them the malady which preys upon themselves.

selves. The revolution began by a declaration of war against Europe, and our Re-public swallowed up kingdoms, almost as soon as it had left its cradle. Against such a pest it became the duty of all cabinets to combine. I know that moderation is, at present, much talked of; and some even go so far as severely to blame the conduct of those who declared war. But will Europe give credit to our fine protestations? Will not she be justified in saying to us, "You assure us that your government has ceased to walk in the ways of the revolution, and that the adoption of a more moderate system will at length allow Kings to sit secure on their thrones; but your directors used the same language as your consuls now use. In order to prove to us that the intentions of the last are more pure and more sincere than those of their predecessors, let them begin by restoring the provinces which they have seized by force, and let them take off the sequestration which they have imposed upon Switzerland and Holland; for no attention is paid to professions of moderation, in a party who retains a property acquired by violence, and little credit is due to the pacific intentions of those who enrich themselves with the spoils of an unjust war." PP. 33—35.

The author's observations on the modern sinews of war are equally just and pertinent.

"The first object of the French Revolution was the re-establishment of order in the finances; but, as it generally happens in revolutions, the evil which it was intended to remedy increased in a dreadful degree. The Republic has dissipated in a few years the produce of the trade and industry of ages; it has consumed one half of its territory, the price of which has been poured by terror into its coffers; the spoils of several nations have been swallowed up in the gulph; cycled the national treasury; the government, at this time, can scarcely find the means of defraying the most necessary expences, and the want of credit is greater than ever. The French monarch perished from the disorder which prevailed in the finances; and can Bonaparte believe that he will be able to preserve his authority in spite of that disorder in a constant state of augmentation? In vain will his brain engender the greatest designs; nothing can be done without money in a State where nothing can be done by morals; this is a truth so well understood at present as to stand in no need of repetition. When the hero of La Mancha set out in quest of adventures, the first question of the landlord, at the inn, where he was dubbed a Knight, was—have you any money? No, replied Don Quixote, I never read of any Knight being provided with that base metal. You lie under a mistake, replied the landlord; if the historians are silent on the subject, it is because, they thought it a matter of course that Knights never travelled without a thing so necessary as money. So say all the Cabinets of Europe at this day. I have no doubt that Bonaparte has, in his council, some men possessed of the same good sense as Don Quixote's landlord; but, if I
may

may judge from the public misery and the general mistrust, I much doubt their ability to furnish their Knight with money."

The actual state of France appears to be depicted with accuracy.

"We are now engaged in the most cruel war which ever disturbed the repose of nations. The blood of our soldiers has flown in the four quarters of the world, *in the name of a Republic which never existed*; there is scarcely a single region on the globe which has not received the last sighs of a Frenchman, *dying for the vain phantom of liberty*; we have had to deplore our triumphs as well as our defeats; *we bear more chains than the people whom we determined to render free*; *we are poorer than the nations which we have ruined.*"

Infected with a prejudice which thousands of Frenchmen have hastily adopted; a prejudice, springing from a mixture of vanity and disappointment, and rendered inveterate by the force of habit; the author puts into the mouth of "more than one foreign Minister" this strange declaration respecting the French Revolution, which we firmly believe was never uttered by any man, who considered it as dangerous; and most certainly, in this country at least, none but the *friends* of the Revolution, ever used such language respecting it.—
"Whatever the malignant influence of this meteor may be, which is destined to appear but for a moment in our horizon, we have a much greater dread of the influence of a durable government which would ultimately be established in France; before we restore the Bourbons to their throne, we ought to think of diminishing their power."—As the author must be supposed to be better acquainted with the sentiments of his own countrymen, we are much more disposed to give full credit to the following assertion:

"*I have often seen very good royalists rejoice in the triumphs of the Republicans.* 'France,' said they, 'contained nothing but a factious people, but the imprudence of the coalesced Monarchs has transformed them into a people of heroes; a day will come when no part of the revolution will remain but its military trophies, and the Monarchy will profit by them; this rising generation of warriors will defend the sceptre with the same courage which they have displayed in defence of the Red Cap, and the Republic which will alone be responsible for the horrors of war, that republic which is so jealous of the power of Kings, will only have sown lilies in the fields of victory!'"

Whatever our ideas may have been, or still are, respecting the danger arising to Europe, from the extensive power of the
old

old French Monarchy, we not only concur with the author in his observation that such a mode of reasoning as that which he imputes to certain foreign Ministers, is "neither just nor generous;" but we go still farther, and will maintain that any Minister, having it in his power to restore the French Monarchy, in 1792, and yet forbearing to use that power from such motives as these, would not only have been neither just nor generous, but would have proved himself grossly ignorant of his duty, wholly destitute of that wisdom and foresight which his station required, and utterly neglectful of the interests and welfare of his own country in particular, and of Europe in general. But how shall we characterize the sentiment of the "*very good Royalists*" who "*rejoice in the triumphs of the Republicans*."—If any thing could justify the conduct of a foreign Potentate in neglecting to restore the French Monarchy, until its power should be abridged, these avowed sentiments of its firmest friends and supporters would afford such justification. They betray such an aggressive spirit of inordinate ambition as it would become alike the interest and the duty of every State in Europe to repress. Senseless and insatuated men! neither taught by experience, nor corrected by adversity, you supply your enemies with weapons against yourselves, and rob your friends of their best means of defending you!—We now willingly turn to a passage, in which the author displays much good sense, and sound reason.

"Ten years ago we lived happy under our Kings; France was then respected by foreign nations; French blood neither flowed on the field of battle, nor on the scaffold; tranquil without despotism, subjects but not slaves, we had every ground of security, every cause for gratitude and affection. Why, then, should we not now oppose, to the genius of commotion and discord, a firm and pacific government, the blessings of which we so long enjoyed? Why should we not now obtain over the rivals of France a less cruel and more durable triumph, under the auspices of a Monarchy which long excited their jealousy, which may still recover its former ascendancy, by giving an useful direction to our conquests, and shed a new lustre on the French name by legalizing victory. It is that paternal and tutelar government which can alone restore the tranquillity which we want, the riches which we have lost, and our country, in short, which we ought all to cherish, but which is no longer to be found in this desolated land. For our country is not to be sought on the mountain's cliff, on the river's bank, nor on the city's rampart; it exists in the relations established between men of the same land and of the same family; in the religious remembrance of our fathers; in the love of our children; in the institutions which existed at our birth; and in the protecting authority which ever defended our most sacred rights and our dearest interests."

It would be happy for his country, for which the author seems to entertain so sincere, so zealous, and so commendable an affection, if he could strongly impress the justice of the following remarks on the mind of every inhabitant of France.

“ Six months have already elapsed since Bonaparte made himself master of the sovereign power. Where is the olive branch with which he was to crown victory ? Where are those eternal monuments which he was to raise to humanity ! The war has been renewed with additional fury ; conquerors or conquered, we still have to deplore the death of Frenchmen, who have not even the consolation of dying for their country. *It is for Bonaparte alone that so many victims are sacrificed*, and his power is only built on the graves which are daily dug by war in his name. We must not imagine, that this empire, which is ushered in with funeral obsequies, will be less productive of calamities in time of peace.

“ France requires a state of durable tranquillity in order to revive the elements of prosperity, and to re-establish her relations with the people of Europe. The first pledge of such relations is a stable government. I know that our metaphysicians of the council take much about *permanence*, (*fixité*) ; but Europe also knows very well that there is not any thing in our present government to which that fine term can reasonably be applied. Foreigners, who participate in our apprehensions respecting Bonaparte, will never conclude any other treaties with him than such as are provisional like his own power, alliances which will last no longer than the constraint, by which they were dictated.”

Pleading in such a cause, the flattering language which the author occasionally applies to Bonaparte may be justifiable ; but, let his subsequent conduct be what it may, it never can obliterate from the memory the recollection of the past ; and however he might atone, as far as he could, for his crimes, by the restoration of his lawful Sovereign, he never could have the smallest pretensions to be ranked with the *great men* of the age ; his enormities would never be forgotten by the historian ; and a suitable niche would be provided for him in the TEMPLE OF INFAMY !

It is easy to perceive that this pamphlet is the production of no common pen ; and, though we cannot subscribe to all the author's positions, we must admit that his arguments are mostly ingenious, frequently convincive, and seldom, if ever, feeble.

ART. VI. *Voyage, &c. i. e. Voyage in search of La Pérouse, performed by order of the Constituent Assembly, during the Years 1791, 1792, 1793, and 1794; and drawn up by Mr. Labillardiere, Correspondent of the Academy of Sciences at Paris, Member of the Society of Natural History, and one of the Naturalists attached to the Expedition.* Translated from the French. The original Printed at Paris; imported by de Boffe; the Translation, illustrated with Forty-six Plates. 4to. Pp. 540. 2l. 12s. 6d. Published for Stockdale. London. 1800.

ALL our readers must recollect that M. de la Pérouse, an officer of high reputation and distinguished talents in the French navy, was sent on a voyage of discovery, in the year 1785. Some account of the progress of his efforts was forwarded to his native country by every possible opportunity, but he and all his companions unfortunately perished. The result of his discoveries, as far as it was known by the papers which he had transmitted to France, at different times, was published some time ago. The inducement to undertake the present voyage is thus stated in the Introduction.

“No intelligence had been received for three years respecting the ships *Bouffole* and *Astrolabe*, commanded by M. de la Pérouse, when, early in the year 1791, the Parisian Society of Natural History called the attention of the Constituent Assembly to the fate of that navigator, and his unfortunate companions.

The hope of recovering at least some wreck of an expedition undertaken to promote the sciences, induced the Assembly to send two other ships to steer the same course which those navigators must have pursued, after their departure from Botany Bay. Some of them, it was thought, might have escaped from the wreck, and might be confined in a desert island, or thrown upon some coast inhabited by savages. Perhaps they might be dragging out life in a distant clime, with their longing eyes continually fixed upon the sea, anxiously looking for that relief which they had a right to expect from their country.

“On the 9th of February 1791, the following decree was passed upon this subject: ‘The National Assembly having heard the report of its joint Committees of Agriculture, Commerce, and the Marine, decrees,

‘That the King be petitioned to issue orders to all the ambassadors, residents, consuls, and agents of the nation, to apply, in the name of humanity, and of the arts and sciences, to the different Sovereigns at whose courts they reside, requesting them to charge all their navigators and agents whatsoever, and in what places soever, but particularly

ticularly in the most southerly parts of the South Sea, to search diligently for the two French frigates, the *Bouffole* and the *Astrolabe*, commanded by M. de la Pérouse, as also for their ships' companies, and to make every inquiry which has a tendency to ascertain their existence or their shipwreck; in order that, if M. de la Pérouse and his companions should be found or met with, in any place whatsoever, they may give them every assistance, and procure them all the means necessary for their return into their own country, and for bringing with them all the property of which they may be possessed; and the National Assembly engages to indemnify, and even to recompense, in proportion to the importance of the service, any person or persons who shall give assistance to those navigators, shall procure intelligence concerning them, or shall be instrumental in restoring to France any papers or effects whatsoever, which may belong, or may have been belonged, to their expedition:

‘Decrees, farther, that the King be petitioned to give orders for the fitting out of one or more ships, having on board men of science, naturalists, and draughtsmen, and to charge the commanders of the expedition with the two-fold mission of searching for M. de la Pérouse, agreeable to the documents, instructions, and orders which shall be delivered to them, and of making enquiries relative to the sciences and to commerce, taking every measure to render this expedition useful and advantageous to navigation, geography, commerce, and the arts and sciences, independently of their search for M. de la Pérouse, and even after having found him, or obtained intelligence concerning him.’

“Compared with the original, by us the President and Secretaries of the National Assembly, at Paris, this 24th day of February, 1791.

(Signed)

DUPONT, President.

LIORÉ,

BOUSSION,

} Secretaries.”

“General Dentrecasteaux received the command of the expedition. That officer requested from the Government two ships of about five hundred tons burden. Their bottoms were sheathed with wood, and then filled with scupper nails. It was not apprehended that this mode would diminish their velocity, and it was thought that it would add to the solidity of their construction. It is, however, acknowledged that ships sheathed and bottomed with copper may be constructed with equal solidity, and that they have greatly the advantage in point of sailing. Those ships received names analogous to the object of the enterprize. That in which General Dentrecasteaux embarked, was called the *Recherche* (Research), and the other, commanded by Captain Huon Kermadec, received the name of the *Esperance* (the Hope).

“The *Recherche* had on board one hundred and thirteen men at the time of her departure: the *Esperance* only one hundred and six.”

“It is melancholy to add, that of two hundred and nineteen people, ninety-

ninety-nine had died before my arrival in the Isle of France. But it must be observed, that we lost but few people in the course of our voyage, and that the dreadful mortality which we experienced was owing to our long stay in the island of Jav."

Labillardiere's Voyage.

The motive which had influenced those, at whose instigation this voyage was undertaken, was of such a nature that every man must lament that it completely failed. The commander of the expedition, on his arrival at the Cape of Good Hope, received intelligence from the Isle of France, that a Dutch vessel having on board Commodore Hunter, of the Sirius English frigate, together with his ship's company, discovered near the Admiralty Islands, in the South Sea, several persons clothed in European manufactures, some of which, in particular, appeared to be French uniforms. Hence it was concluded that M. de Pérouse had been shipwrecked in the vicinity of those islands. But the information proved erroneous; and every attempt to discover any signs, or to obtain any intelligence, which could tend to ascertain the fate of that gallant officer was fruitless. We shall not attempt to follow Citizen Labillardiere through his difficult and dangerous voyage, his account of which can only prove interesting to navigators and naturalists. Indeed, the proper title of the work would have been "The Journal of a Naturalist." For, on no other subject than Natural History is any information afforded, that can either interest or instruct the reader. All the places which the author visited, with very few exceptions, have been described, more fully and more accurately, by other writers. In his observations on the different countries, and the manners and customs of their inhabitants, there is nothing that indicates either acuteness of penetration, soundness of judgment, or knowledge of human nature. His descriptions are vapid, his details are dry, and his egotism is disgusting. He is out of humour with all around him, ever prone to censure his superiors, and strongly disposed, on all occasions, to magnify his own consequence. There is a tiresome sameness in his remarks, which are frequently trifling, and not seldom illiberal. In short, strange as it may appear, we have toiled through this ponderous volume, with exemplary patience, and have not found a single passage worthy of quotation.

In November, 1793, the two vessels arrived at Java, where, some time after, on the reception of news from Europe of the abolition of Monarchy in France, the officers declared in favour of their Sovereign, hoisted the White Flag, put themselves under the protection of the Dutch, and consigned the
Citizen

Citizen Naturalists, and Scavans to safe custody. Labillardiere and his associates returned to their native country in the Spring of 1796, so terminating a voyage undertaken from the best of views; but productive of nothing but disappointment.

ART. VII. *La Foi Couronnée, &c.* i. e. *Faith Crowned, or the Massacre of the Catholic Pastors who have died for the Cause of Jesus Christ, during the French Revolution.* A Poem, in five Cantos, accompanied with Notes, historical and theological. 12mo. PP. 350. Dulau. London. 1799.

THE motive which accelerated the publication of this poem, if it did not instigate the author to compose it, is thus explained in the preface:

"A new work against the Christian religion, or rather against all the religions in the world, has just appeared, under this title—*The War of the Gods*;" and the author of it, who might have been supposed to be an immoral man, but not an Atheist; has surpassed Voltaire and all the grand masters of Atheism. Never had the eye beheld, the ear heard, the human, or rather infernal, mind conceived a production more scandalous, descriptions more horrible, impiety more revolting, or blasphemy more abominable; than is exhibited in this poem. From a relic of modesty, inconceivable in such a man, the poet has concealed his name; probably he was fearful of consigning it to perpetual infamy by prefixing it to such a work; but, unfortunately, he is but too well known; and I shall now publish his name, not with a view to dishonour him, for that is no longer possible, but in the hope of bringing him back to a sense of shame by the means of public reprobation; to repentance by shame, to retraction by repentance, and even to the voluntary and spontaneous suppression of his disgraceful work;—this author is the CHEVALIER DE PARNY.

"Having been suffered to remain tranquil and safe, at Paris, during the revolution, in consequence of his intimate connection with the triumphant enemies of the altar and the throne; he may possibly have cherished and brought to perfection the noxious plant of Atheism, the seed of which was previously sown in his mind. He saw the reign of anarchy begin; the sceptre broken; Louis the Sixteenth murdered; his most faithful subjects persecuted, plundered, and sacrificed; and he exclaimed with Danton, Robespierre, and Marat, *We have no longer a King.* He afterwards witnessed the triumph of impiety, the abolition of all religious worship, the destruction of the altars,

the captivity of the head of the Church, the persecution and massacre of the Catholic Pastors; and, like the wicked man, he said, in the bottom of his heart, with Gobet and La Reveillère Lapaux, "*there is no God.*" The author then expatiates on the folly as well as the wickedness of any attempt to abolish that religion, to overthrow that church, against which—we have divine authority for asserting—the gates of hell will never prevail.

"Let him remember how many useless efforts have been made, within these last ten years, to annihilate this holy religion, and his poem will certainly not be more efficacious than those; how many tardy, but signal, conversions it has produced in its greatest enemies; how many proud sophists, and even apostates, have returned into its bosom after having persecuted it; how glorious a triumph it obtained over philosophy, in the person of the celebrated La Harpe: let him imitate *his* candour; *his* integrity; *his* courage: let him partake of his happiness and his virtues, after having partaken of his errors; and let him cease the vain attempt to rob Heaven of its worshippers; the Creator of the homage of his creatures; man of his best hope; the wicked man of his most salutary check; the just man of his happiness here below; the poor man of his sweetest consolation; the rich man of the vehicle of his beneficence and charity; the people of their bond of obedience; governments of their necessary support; and monarchs of their power, and of the fidelity of their subjects."

The author speaks with becoming diffidence of his own production. "I presume to oppose my verses to those of the Chevalier de Parny, and to dispute with him, not the frivolous palm of poetry, nor the insipid praises of a few impious literati, but the esteem of virtuous minds, the triumph of truth, and the empire of integrity. Without soliciting the indulgence of my readers, I acknowledge that the publication of my work has been accelerated by the appearance of his; and, imperfect as it is, and determined as I was to reserve it for other times, and other countries, this circumstance has altered my intentions; I conceived the object of my poem to be useful; the opportunity for publishing it favourable; and the sacrifice of my vanity necessary; and, accordingly, I committed it to the press, for the glory of religion and persecuted virtue; happy if, in spite of the bitter censure, the sarcasm, and all the combined efforts of philosophical impiety and licentious immorality, God crown my labours with any portion of success, the Church with some approbation, the feeling heart with a few tears, and the virtuous man with his applause!"

Unquestionably the author merits commendation for his design, whatever defects may be found in the execution. The object of his poem is to display the horrid persecutions experienced by the French clergy, from the commencement of the revolution until the massacre of some hundreds of them in

September,

September, 1792. In short, the author attempts in verse, with some additions, what the Abbé Barruel had before accomplished in prose. But the subject is not favourable for a regular poem; and the mixture of fiction with fact necessarily destroys that impression which the relation of such horrid transactions ought to leave on the mind of the reader. We can make allowances for the zeal of a rigid Catholic, and therefore forbear to point out several passages to which we, as Protestants, must strongly object, and the weakness and fallacy of which we could easily expose; but we must admonish the author, who is a very young man, that a little less decision and much more caution would become him, on points respecting which he ought to know a great difference of opinion prevails, particularly in the country in which he now resides. The notes contain many curious anecdotes, highly honourable to the French clergy, and most disgraceful to their impious persecutors. We give the author credit for having duly ascertained the truth of the facts which they exhibit. The poetry, though it never rises into sublimity, never sinks below mediocrity. We select, as a fair specimen, the following passage, in the first canto, containing the portraits of some of the leading orators in the constituent assembly.

“ Bientôt à l'éloquence un champ vaste est ouvert.
 Deux célèbres mortels, brillant dans la carrière,
 Et fiers de se combattre, ont franchi la barrière:
 Maury, dans ses discours toujours impétueux,
 De l'organe et du geste a l'avantage heureux.
 Mirabeau, moins bouillant, a la marche plus sure,
 Et dans tous ses écarts, s'élève avec mesure:
 Si Maury, plus nerveux, porte un coup terrassant,
 Mirabeau, plus adroit, décoche un trait perçant:
 L'un, du grand orateur, a la course rapide;
 L'autre a, du rhéteur froid, la marche plus timide:
 Maury, s'il improvise, accable son rival:
 Mirabeau, s'il écrit, est par fois son égal:
 L'un a d'un esprit droit l'invincible logique;
 L'autre, du philosophe a tout l'art sophistique.
 Quoiqu' à la fleur des ans, sur les livres blanchis,
 Du plus profond savoir tous les deux enrichis,
 Par leurs talens divers et leurs pompeux langages,
 Du Congrès étonné partagent les suffrages:
 Mais tandis que Maury fleau des novateurs,
 Confond son fier émule, en bravant les clameurs,
 Mirabeau n'a jamais qu'un docile auditoire,
 Qu'il doit à son parti, plus qu'à l'art oratoire.
 Après eux Montesquiou, simple et moins véhément,
 Parle aux cœurs qu'il pénètre, et peint le sentiment.
 L'orateur Cazalès, formé par la nature,

Est éloquent sans art, et pompeux sans enflure,
 Ornés d'heureux talens, mais long-tems égares,
 Les Tonnerre, et Lally sont par fois admirés :
 Trois enfans de Thémis, Treilhard, Thourct, Barrère,
 Ont, par quelques succès, deshonoré leur mère.
 Barnave, plus cruel, plus fougueux tous les jours,
 De fleurs teintes de sang ose orner ses discours.
 Ballore au vrai savoir ajoute un vrai courage :
 La Sarre avec plus d'art, touchant dans son langage,
 Aux esprits comme aux cœurs fait entendre sa voix :
 Deymard ferme et pressant l'égale quelquefois,
 Et tous ces orateurs, disputant d'éloquence,
 Balançant la victoire et le sort de la France,

ART. VIII. *Ueber den Gang, &c. On the political Events which occurred in Switzerland, during the Spring of 1798.*
 By Leonhard Meister. 8vo. Pp. 136.

THE series of revolutionary events, which are represented and ably commented upon in the present work, is nearly the following:

On the 27th of February, 1798, the ultimatum of the conference between the deputies from the cantons of Zurich and Berne, and the French general in chief, Brune, was given in by the latter, against which the regency of Berne remonstrated, in order to procure a delay. Brune, consequently, resolved to adopt coercive measures, and the Bernese came to the determination of repelling force by force, a resolution in which they were particularly supported by the canton of Lucerne.

In the night of the first of March, the Bernese attacked the French, which was the commencement of the short, and on the part of the Bernese, most unfortunate, war. The ruinous consequences of this tumultuous proceeding, are, for the most part, to be attributed to the feeble and irresolute conduct of the Bernese government. On the fifth of March the French entered Berne: on the 6th, the landed proprietors assembled at Zurich, to make their demands; and, on the 9th, the militia arrived to garrison the town; the Senate was willing to cede its power to the commissioners from the country, and concluded with them an agreement, in which, however, many of the points relative to the executive power were not properly ascertained. The late regency having left the place in confusion, the deputies from the country endeavoured to adopt proper means for restoring internal tranquillity. Meanwhile, some of the other cantons took up arms against the new Swiss constitution; and counter addresses were also sent to General Brune,

Brune, from the canton of Zurich: to these he answered with the alternative, that they should either unconditionally accept the constitution, or he would advance with the French army. This canton therefore resolved, on the 29th of March, that the Helvetic Re-public was indivisible, in consequence of which the primitive elective assemblies were then convened. At Berne the arsenals were emptied, contributions levied on the inhabitants, and the French commissary, Lecarlier, issued orders respecting the new constitution.

Several cantons, however, remained undetermined, others positively refused to accept the constitution, and the peaceable cantons made a fruitless attempt to unite with the former. The Abbot of St. Gallen organized a body of crusaders, and instigated a civil war. But the French General threatened the refractory districts, and ordered contributions to be levied on the members of the late regency and their families. In Arau the national representatives assembled soon after Easter, and formed two legislative bodies. At this epoch of the Swiss revolution M. Meister concludes his tract. Since that time there has appeared, in Zurich, a regular historical journal, conducted upon a different plan, and containing a continuation of the events which have occurred in that country. It is edited by the same author, and published by Escher and Usteri, the conductors of a notorious journal called the Swiss Republican. To the number for April, M. Meister has subjoined a Survey of Helvetia under its former constitution, which was written a short time before its abolition: it concludes with a short exposition of the different characters who bore the most distinguished part in the Helvetic revolution.

ART. IX. *Reise nach Ostindien, &c. — A Voyage to the East Indies, by Fra. Paolino da St. Bartolomeo, translated from the French, with Notes.* By John Reinhold Forster, Professor of Natural History and Mineralogy, at Halle; with a Frontispiece. 8vo. Pp. 483. Berlin. 1798. Price 1 Rix-dollar, 16 Grosch.

WE shall not even do justice to Paolino if we merely assert that he is the most learned missionary that has ever penetrated or visited India. He may, with justice, and without exaggeration, be mentioned among the best authors who have written upon that country. According to the preface, the original is written in Italian, and it is not stated to be a translation from the French.

Another work by the same author, entitled *Systema Brahmanicum*, of which an abridgment has been published at Gotha, must

not be confounded with the present publication. The author resided in India, from the year 1766 to 1789, and acquired a considerable knowledge, not only of the Tamul and Malabar, but also of the difficult Sanscrit language. Hence he has procured a variety of accounts from authors of that country which very few Europeans would be able to understand in the original language, and has profited by the manuscript accounts of former missionaries. He landed at Pondicherry, and first described the coast of Coromandel, or, according to his orthography, Ciomandala. If we compare the general manner of writing names of cities and countries in India, with those which he has adopted, and which he assures us he has taken from India books, we cannot but be surprized that they have hitherto been so grossly disfigured.

That the capture of Pondicherry by the English, during the present war, may be rather favourable than disadvantageous to the French, seems rather paradoxical; but the author endeavours to render it probable, that the French have gained by this capture, as they provided the English with wines, cloth, cannon, fire-arms, &c. in return for goods, the greatest part of which remained in India.

The whole state of the Christian and Pagan religions is treated by the author with the greatest accuracy and attention. His assertions relative to Tanjoor, Marava, Madura, and Canada, and of the north of India in general, is derived from the accounts of former missionaries, as his residence on that coast did not exceed three months. What he quotes relative to the commerce of the coasts of Coromandel and Malabar, beyond the Holy Mountains, is equally new and interesting. A circumstantial account is given of the coins, weights, and measures. M. Paolino describes Malabar from his own observations, which are the more important, because this place has not suffered so much from the incursions of the neighbouring nations, but still preserves many of its ancient manners and customs. The number of Christians, Jews, Arabians, Europeans, and their immediate descendants, he computes at 400,000 persons; that of the original inhabitants at 1,600,000, and, as the country of Malabar, according to Forster's account, contains 540 square German miles; * there are, consequently, 3,703 persons to each mile. The account of their industry has been most happily elucidated by the great learning of Forster. The present King of that country is obliged to pay an annual tribute to the English of half a lack of rupees, or 25,000 Roman

* Fifteen German miles are equal to one degree or 69 half miles English measure.

scudi. He readily agreed to pay this tribute, as he was apprehensive of his neighbours, the late Tippoo Sultaun, the Princes of Maissur and Concam, and the Prince of Arrucat, in the South East of India. The King of Malabar behaved very graciously to the author, and expressed great astonishment at his correct knowledge of the Malabar tongue.

We would advise such of our readers as may happen to possess this work, not to be alarmed at that chapter which is entitled "Affairs of the Mission," as this interesting part deserves to be attentively perused. The chapter on Zoology has also received many illustrations from the pen of Forster.

In the second book the author treats on the birth and education of children, of matrimony, and the laws. In the original the last section contains a severe invective against the late learned Sir William Jones, but which the German translator has prudently omitted.

The author gives to the four principal casts of the Indians the following denominations: Brahmana, Kschetria or Ragia-putra, Vaythya and Shudra. From his philological erudition, we expected to find the chapter upon languages to be one of the most important, and our expectations were not disappointed.

The religious system of the Indians, he asserts, is founded on a belief of an individual Deity who has created the universe; they are, therefore, neither Atheists nor Materialists, because they admit of a Being which is self-subsistent, has created every thing, and is, in short, the author of the universe: these people are no Manichæans, as they adopt the idea of a supreme Being, which is eternal, omnipotent, &c. In the beginning, they say, God created a woman, that is nature, she is worshipped as a Deity, and to her all other Deities are indebted for their existence. The doctrine of the immortality of the soul is an article of their faith universally received; yet these people are called Heathens, by the Europeans, and missionaries are sent from the Catholic and Protestant countries to convert them.

The author, in the course of his work, accurately describes the present state of the sciences in those parts of India, particularly astronomy, music, architecture, medicine, and botany. On his return he touched at Ceylon, afterwards at the Island of Bourbon, the Isle of France, at the coast of Lagoa in the South of Africa, and the Island of Ascension, on which places he makes a variety of pertinent remarks. The notes of the late Professor Forster are very interesting, and we cannot but regret that death has deprived Germany of a commentator and geographical translator, whose loss will not be easily supplied.

ART.

ART. X. *Reise nach dem Vorgebirge der Guten Hoffnung, Sil Voyage to the Cape of Good Hope, Java and Bengal, in the Years 1768 and 1771, by J. S. Stavorinus, Captain in the Service of the Dutch East India Company. Translated into German, from the Dutch, with Notes. By Professor Lueder, of Brunswic, Berlin, Haude, and Spena. 8vo. Price 18 grosch. 1796.*

THE original of this work appeared at Leyden, in the year 1793, in two volumes. The translation, made by Professor Lueder, may more properly be termed an abridgment, as every thing which is important only to the Dutch mariner, has been omitted. The whole is divided into four books, the first of which contains, properly speaking, the whole of the descriptive part of his travels; the three others furnish an account of the countries mentioned in the title-page. The most minute description is that of the island of Java, in the third book, which alone forms one half of the work. But as an English translation of this voyage was formerly noticed by us,* long before we had seen the original, it must be superfluous to say any thing more of that now before us.

* Anti-Jacobin Review, Vol. iii. p. 268.

ART. XI. ΠΛΟΥΤΑΡΧΟΥ ΤΟΥ ΧΑΙΡΩΝΕΝΣ ΤΑ ΗΘΙΚΑ. *Plutarchi Chaeronensis moralia, id est, opera, exceptis vititiis, reliqua Græca emendavit, notationem emendationum et Latinam Xylandri interpretationem castigatam adjunxit, animadversiones explicandis rebus ac verbis, item indices copiosos adjecit Daniel Wyttenbach, Hist. Elog. Lit. Gr. et Lat. in illustri: Athen. Amstelod. Professor. Ad editionem Oxoniensem emendatius expressa. Tomi I. Pars II. 8vo. Pp. 457. 1799.*

THE volume before us comprises what is comprehended in Plutarch's works between *ὑγιεινὰ παραγγέλματα*. Mr. Schäfer, the publisher of this edition, is entitled to equal credit and praise, as it is remarkably correct. The numerous errata of the Oxford edition have been carefully avoided; nor have other errors escaped the vigilance of the anonymous editor, a circumstance which rarely occurs on similar occasions.

ART. XII. *Astronomisches Jahrbuch für das Jahr, 1802, &c. i. e. Astronomical Almanack, for the Year 1802, together with a Collection of new astronomical Treatises, Observations, and other Articles of Intelligence. Calculated and published, by Permission.*

Permission of the Royal Academy, by J. E. Bode, Astronomer and Member of the said Academy. With two Plates. 8vo. Pp. 260. Price 1 Rix-dollar. Berlin, printed for the Author; and sold by Lange. 1799.

THIS Almanack is arranged on the established plan of the preceding years. The essays are, in general, highly interesting, and almost every one deserves the attention of astronomers. They are as follow:

1. Kligel's new method of calculating solar eclipses, occultations and transits, and adapting them to the centre of the globe. He gives a plan of computing the true zenith of both constellations for two points of time, together with the beginning and end of the eclipse or transit; and also their shortest distance, as well as the time of that distance, instead of the usual and tedious calculation of the parallax of longitude and latitude. The formulæ, he proposes, are not always shorter nor less complicated than those commonly used in calculating parallaxes. Nevertheless, much praise is due to the author for having multiplied the means of attaining the purpose in the most difficult part of astronomical pursuits. He enables the proficient in this science, not only to compare the same object of observation, according to the result afforded by different methods, but also to vary the formulæ according to the angles, which may happen to be too great or too small, in applying one particular method; and thus to arrive at greater certainty by resorting to another.

2. Observations relative to the spots, atmosphere, and diameter of the planet *Mars*; by Dr. *Schroter*, of Lilienthal. This indefatigable astronomer has, in the greatest possible proximity of Mars to the earth, observed that its compression is $80 = 81$ of the diameter, which appeared to be a little above $26''$, 17. According to Schroter's observation, the clouds near the equator of that planet, move 20 feet in one second. He has discovered spots in Mars, which daily change: the northern polar zone of this planet lately exhibited a peculiar lustre.

3. On the occultation of Mars by the moon, July 31, 1798; and the transit of Mercury, May 7, 1799; by the same astronomer. The occultation of Mars was only partial, so that one third of the discus of the planet was visible in the conjunction. This visible part appeared to be of an orange colour. Round *Mercury*, when it was seen on the discus of the sun, Mr. S. observed a fog-like ring extended to a fourth-part of its diameter. Other astronomers could not discover such a ring, and La Lande ascribes its appearance to the constitution of the atmosphere, and the nature of the telescope, while Van Zach believes that it arises from the vapour settling on the reflectors.

4. Observation of the same transit, by **MACHAIN**.
5. On the construction and the accuracy of a new regulator, by **Mr. SHYFFERT** of Dresden.
6. On Geographical Mensurations, by **Prof. HENRIET**. The most interesting part of this memoir, is the problem, to ascertain, from the given polar elevation of one place, and the distance of another from the meridian of the former, the polar elevation of the latter.
7. Observations and calculations respecting the opposition of Uranus, (*Georgium Sidus*) by **Mr. DERFFLINGER**, of Krems-Munster.
8. Perturbations of Mars by Venus, the Earth, and Mercury, calculated by **Pastor WURM**, of Grubingen, in the Duchy of Wirtemberg.
9. Astronomical observations by **Messrs. FRIESNECKER and BURG**, at Vienna.
10. On Comets which take their course near our globe; from the papers of the late Professor **LAMBERT**, at Berlin, comets of this description deserve to be carefully observed and calculated by astronomers, because an accurate knowledge of them may furnish us with the best method of finding the parallax of the sun; and consequently the proper scale for the whole planetary system. It may be added, that, if such comets were sufficiently weighty and bulky, they would manifest considerable influence on the solid and fluid parts of our globe. Lambert considers the earth at rest, and transfers its motion to the passing comet. Hence the line exhibiting the relative motion will be a kind of hyperbola, the curve of which increases, as the comet approaches to the globe. The general standard by which he has made his calculations, is the hourly motion of the earth, and that of a comet equally distant from the sun, expressed in parts of the radius of the earth. From the figure of an hyperbola thus delineated, Lambert infers, that a comet, moving in a very eccentric ellipsis, never will become a satellite of the earth, or any other planet.
11. On the motions of planets, in an ethereal medium, by **M. SCHUBART** of St. Petersburg. The author of this memoir explains and demonstrates **LA PLACE**'s formula on the same subject. This astronomer had already remarked, that no resistance of any medium will affect the aphelia of planets; but that the axis major of the orbit, the eccentricity, and the mean motion of the planet will have a secular equation. **M. S.** adds, that the mean distance from the sun will, in consequence of any resistance of the medium, continually and uniformly decrease; and this in a more rapid manner, when the planet is nearer the sun. The mean motion will annually increase,

increase, and the orbits of planets, as well as comets, will tend to a circular form.

12. General Tables for calculating the greatest digression of Venus from the sun; the upper and lower conjunctions, and the greatest brightness of that planet, for all succeeding centuries, by M. WÜRM. Venus appears in her greatest brightness nineteen days before or after her most considerable eastern digression, which, as well as her conjunctions, and greatest brightness, have a regular Cyclos, amounting to nearly 2,922 days.

13. On the second comet in the year 1798, by Dr. OLBERS of Bremen. Dr. O. discovered this comet, December 8, in the constellation of *Cerberus*. It was visible but few days. It is the 92d comet; the orbit of which has been calculated. The mist round the comet, Dr. O. estimates at five minutes, or equal to four and an half semi-diameters of our globe. The nucleus did not appear to be greater than 2" 1., for which reason the diameter of the globe of that comet could not exceed twenty-seven geographical miles.

14. Astronomical observations by M. CASSELEA, astronomer at Naples.

15. Some observations on the moon made during the lunar eclipse, between the 3d and 4th of December, 1797; by Chevalier DE HAHN of Remplin. From these and other observations M. de Hahn endeavours to prove, by a variety of strong arguments, that the moon is in a perpetual state of phosphorescence, and that nature seems to have supplied by these means the defect of water and air with respect to vegetation; but that the vegetables of the moon on that account will be of a more volatile changeable quality than those of the earth.

16. Astronomical observations by Mr. KOHLER, astronomer at Dresden.

17. Astronomical observations by Dr. KOCH at Danitzig. Dr. Koch finds the periodical return of light, with regard to the sign of the Cygnus, to be 407 days; two days more than were allowed. MARALDI and LE GENTIL.

18. Equations for corresponding altitudes of the sun, taken between ten and two o'clock, by M. SCHAUBACH, at Meinungen.

19. Some observations on the spots of the sun, by M. Fritsch, Pastor of Quedlenbury, M. Fritsch pretends to have observed with a reflector of two and an half feet, executed by Ramsden, a chain of mountains in the sun, similar to that in the moon.

20. On the nebulous star near the sign of Hydra, by Chevalier DE HAHN. This nebulous star appears to be rather one

extensive celestial body than a collection of stars; though contrary to the opinion of Dr. HERSCHEL. DE HAHN thinks his hypothesis is supported by the observation, that this nebulous body has its peculiar motion contiguous to the Hydra, and that it appears to have an obscure and an illumined side.

21. Astronomical accounts by LA LANDE.

22. The great solar eclipse which will be visible the 11th of February, 1804, calculated for several parts of Europe, by the Rev. Father INIGO KAUTSCH of Leutomischel, in Bohemia. This eclipse will be annular in the south-east of Germany, and in Hungary; it will appear in the former country of a size of ten or eleven inches.

23. Astronomical observations by M. BODE, astronomer at Berlin.

24. Various astronomical articles of intelligence.

ART. XIII. *Beiträge zur Hydraulischen Architectur; i. e. Essays on Hydraulic Architecture.* By Reinhard Woltmann of Ritzbüttel, 1799. Pp. 424. gr. 8vo. Price Two Rix Dollars. Gottingen. Dieterich.

WE read with regret, that the ingenious author proposes to conclude his useful labours with the present volume. He begins with some corrections and improvements relative to the first and second volumes. He begins with some corrections and improvements relative to the first and second volumes. He next communicates to us the observations made by him on a hydraulic journey, from the mouth of the Scheldt to that of the Weser. These are accompanied by instructive reflections, for which no country could afford materials more diversified and interesting than that comprehended between the mouths of those two rivers. The volume is concluded with a theoretical and practical essay on the best construction of walls for supporting earth-banks and dykes. This essay is one of the most ingenious ever published on this important subject. In every instance we discover the judicious practical writer, who is aided by a competent share of mathematical knowledge.

ART. XIV. *Louise, Raugräfinn zu Pfalz, &c. i. e. The History of Louisa, Countess of the Palatinate, by birth, Baroness of Degenfeld.* By the Author of the Life of Frederick of Scomberg. 3 Vols. 8vo. Vol. I. Pp. 155. Vol. II. Pp. 165. Vol. III. Pp. 168. Leipzig. Göttingen. 1798.

VALUABLE

VALUABLE historical documents, exhibited in elegant and perspicuous language, strongly recommend this work to all attentive readers; especially as it contains the characters and vicissitudes of a family, described with a lively degree of interest; while we may learn from it, that even the most complicated incidents of human life, if clearly and faithfully related, become equally entertaining and instructive.

ART. XV. *Lettre, &c. i. e. A Letter to the Editor of the Monthly Review; or an Answer to the Objections in that Journal, to the Methods of the Limits of Hypothetic Fluxions.* By Mr. Stockler, Colonel of the Corps of Artillery, Member of the Royal Academy of Sciences, [in Lisbon], and Mathematical Professor of that of the Marine, Lisbon, &c. 1800.

MR. STOCKLER had given the Theory of Fluxions, mentioned in the title, in the memoirs of the Portuguese Academy of Sciences. As his original paper is not before us, the merits of this mode of elucidating their principles cannot be here fully considered: it is the objections to it in the Monthly Review alone, and the answers given to them, that are the proper subject of this article. We shall find some convenience in giving our opinion on each of these separately.

The author of the article, in the Monthly Review, censures the theory of Mr. S. Affirms that "in the first place, the objection *justly made* against the method of Newton and Maclaurin, &c. is equally valid against that of Mr. Stockler, which is grounded in the principle of motion; a principle foreign to the nature of the subject." And again, that "Mr. Stockler supposes quantity to be generated by motion." Here we must observe, that quantity is the relation of a magnitude to the common measure: now that magnitude may be extension, or any other thing variable in measure or proportion.

Let, therefore, the magnitude considered first be extension; extension is of lines, superficies, and solids; how just the objection is, to applying the principles of motion to determine their magnitudes and relations, must now be shown.

Against the clearness and rigorous accuracy of the foundations of the elements of geometry no objections can be *justly made*: to the most accurate reasonings, we can give no higher praise as such, than to say they have all the evidence and justice of geometry; but this fatal objection brought against the

methods of Newton and Maclaurin, "as grounded on the principle of motion," is equally valid against the Elements of Euclid. The postulates of geometry speak of nothing, but lines described by the motion of a point: the legitimacy of considering superficies, as described by the motion of a line or a solid, by that of a superficies, is equally indisputable. And the demonstrations of the fluxional theorems by Maclaurin, are all purely geometrical, the principle of motions being such.

It is next to be considered, whether it be consistent with the accuracy of the geometrical method, to reason of quantity in the abstract, as if generated by motion. Now if *abstract* quantity or magnitude may be represented by a line, and a *particular* line, if such quantity be conceived to be increased, the same will be true if it be diminished, converso, in any given mode or law, the line representing it must be increased or lengthened by the same law; and if the augmentation of the quantity be successive, and without intermission in the whole time of its increase; that of the line must be the same duly to represent it; but the line cannot be augmented but by the motion of one of its extreme points. It may be said that magnitude in the abstract, is here represented by one particular species of magnitude; that of lines, and even an individual line, the object, even such as it is, lays equally against the whole of the fifth book of the Elements; where Euclid, considering magnitude in the abstract, represents it constantly by a particular line; for wherever he speaks of a magnitude, it is to be understood of any magnitude, or in general; and on the assumption that it is so justly to be considered, he deduces all the doctrine of the relation of magnitudes therein delivered. And one particular line is taken as the representative of magnitude, or quantity in general, by the same operation of the mind, as one particular circle or triangle, in the other parts of the elements, is taken as the representative of all possible circles or triangles: and in the same manner all magnitudes may be represented by a superficies, or a solid; and the increase of the former be duly represented by that of the latter, which may be conceived to be generated by the motion of a line or a superficies: and in this manner also things relating to magnitudes, and their increments, may be legitimately deduced from the nature of motion.

The purest geometry has taught us, that lines may be taken as generated by motion, and that magnitude, in the abstract, may be considered as represented by lines so generated; and consequently increasing quantity by increasing lines: the
crude

crude paralogisms of a vitiated metaphysics, setting themselves in opposition to the very postulates of all geometry, the truth of which we recognize by intuition, may pretend, that motion is a principle foreign to the nature of the subject; we are not to rank these sciolisms among the things which the rigour of the most exact reasoning requires. On this head we concur with D'Alembert, whose authority there is a temporary propriety in recurring to, that "to arrive at an exact, we must not hunt after an imaginary rigour." We will say of quantity, as he says of space; "that no regard is to be paid to scholastic notions and subtleties relating to it." And that the modern geometrician, who could not permit himself to admit as an hypothesis or postulate, "that a right line can be conceived to be drawn on a plane from one point to another," is not to be called a rigorous but an absurd reasoner. These considerations, however, form no part of Mr. H's own defence against the objection of the Monthly Reviewer, that "in the explanation of his own method, he supposes quantity to be generated by motion;" for he replies by declaring, that it is a misconception on the part of his opponent; and he thereby admits that assumption to be an exception to the demonstrations of the fluxionary method founded on it, the point above contended against.

Let us, however, examine his own defence against this charge. "What I effectively suppose in my theory is, that every quantity varying in magnitude continually and successively, ought to be regarded as having at every instant a *tendency* to change its state; and that its increments or decrements ought to be considered as effects resulting from it:" he further observes "that his theory is essentially dependent on the relation of the parts of *time*," because "the idea of time, has a necessary connection with that of succession." And to this admission it must be added, that the idea of *tendency* has a necessary connection with that of a power or force producing it. That theory, therefore, necessarily includes the idea of time, and power, constant, or variable, each equally as foreign to that of quantity, in the abstract, as that of motion, which he so solicitously attempts to get rid of. And Mr. S. undoubtedly admits, that in the higher geometry, where the powers of nature and their effects are to be investigated; they may with geometrical rigour be represented by lines constant or variable as the subject requires.

But in the defence he had made against the objections to his analysis, he seems to have succeeded much better. Any algebraical expression of one or more terms, in all of which one variable quantity only is found, either without or combined

bined with others that are constant, is called a function of that variable quantity: every such quantity, may have an indefinite number of such functions. And Mr. Stockler demonstrates in general any function of ϕ by $F\phi$: whence if w be augmented until it becomes $\phi + w$, its corresponding function will be $F(\phi + w)$: which converted into series becomes $F(\phi + w) = F\phi + P'w + P''w^2 + P'''w^3 \&c.$ his censurer has objected to him, "that he has not demonstrated that the functions P', P'', P''' are independent of w , or derived from $F\phi$; or that none but integer and positive powers of w can enter into the series."

In answer to this he observes that the quantity $\phi + w$ is a binomial; and assuming a proper series to represent $F\phi$, or the functions of ϕ generally, he obtains by the usual methods of series,

$$F(\phi + w) = F\phi + \frac{dF\phi}{d\phi} \cdot \frac{w}{1} + \frac{ddF\phi}{d\phi^2} \cdot \frac{w^2}{1.2} + \frac{d^3F\phi}{d\phi^3} \cdot \frac{w^3}{1.2.3} \&c.$$

Here P', P'', P''' being respectively equal to $\frac{dF\phi}{d\phi}$, $\frac{ddF\phi}{1.2.d\phi^2}$ & $\frac{d^3F\phi}{1.2.3.d\phi^3}$, are derived from $F\phi$ and in-

dependent of w the powers of which are true when the variable quantity ϕ involves no fractional power of w , and when the contrary is the case he shows how it is to be gotten rid of out of the series.

This theorem was discovered by Dr. Brooke Taylor, and we admit with Mr. Stockler, that he has given a very elegant demonstration of it. We shall add that it is to be found in the 2d cor. of the 7th proposition of his *Methodus Incrementorum*: and, in a paper in the *Philosophical Transactions*, he gives an account of the extensive uses of it, as furnishing excellent forms of approximation, "not only for equations of the common form, but which are also applicable to expressions in general, wherein any thing is proposed, as given which by any known method might be computed; if, vice versa, the roots were considered as given: such are all radical expressions of Binomials, Trinomials, or any other nomial, which may be computed by the root given, or at least by Logarithms, what ever be the index of the power of that nomial; as likewise expressions of Logarithms, of arches by the sines and tangents, of areas of curves by the abscissas, or any other fluents, or roots of fluxional equations, &c. and this he has illustrated with examples."

We have already considered this subject at much length, but

but concur with Mr. Stockler, that the formula of La Grange as applied to finding the fluxions of powers, is nothing else than the Newtonian investigation of the same thing, disguised and rendered less clear, but not totally obfuscated, because the covering has sufficient transparency. But we think his deduction of the fluxionary formulæ for drawing tangents to curves, finding their areas, and the other greater operations of that calculus, more complicated than those formerly in use. And here we cannot avoid noting that "he professedly considers, in imitation of the ancient geometers, all lines formed by the motion of a point; to which he gives the name of the generating point," and again a superficies by the motion of a line, and a solid by that of a plane. As we have not his eulogium of D'Alembert before us, we are unable to judge how far the critique upon it, which he remonstrates against is well or ill-founded. The general truth of the motto which he has taken for it, from D'Alembert himself, cannot be disputed: "that we ought to remember that the history of celebrated literary men is that of their thoughts and of their writings only; and this part of an eulogium on them, is the most essential and useful." And to this Mr. S. professes in his defence to have chiefly confined himself. But there was a second and still more important point of view, under which the character of Mr. D'Alembert ought to have been surveyed: that is as the founder and leader of that literary faction, which became a band of conspiracy against social order; whose crimes have produced the present distraction and miseries of Europe. Accident had formerly drawn our attention to small parts of his works in that point of view, where we had there particularly noted many of those bad principles, the influence of which has produced all these calamitous effects fully developed; some left in half concealment only; or as germs, that the pernicious culture of others has reared into deadly poisons. By the spirit with which Mr. S. writes in a foreign language, we are certain he could have done that justice to this part of the character of D'Alembert in his own, which we doubt not but he has rendered to his literary abilities: but we perceive, by Mr. Stockler's account of the object of the eulogium, he has not entered into this: had he made this his plan however, we cannot be certain that, if the execution had been a model of academical eloquence in conjunction with that of political morality, some of the writers in the journal he complains of, would have been disposed to treat it with the least abatement of asperity.

AMERICAN LITERATURE.

ART. XVI. *Eulogium on General George Washington*. By the Rev. Mr. Messinger; delivered in the Meeting-House of Old York. 1800.

WE have before had occasion (Vol. V. p. 547.) to censure the adulatory, the fulsome, the false and impious praises bestowed on the late President of the American States; but if we and our readers were disgusted at the presumption, and mocked at the impiety of Mr. JACKSON, whose course of life (he having been, it appears, an officer in the rebel army) might be an excuse for his ignorance, and that ignorance some apology for the irreverence of his language, what plea can be offered in extenuation of the daring profanity of the *Reverend* Mr. Messinger. We sincerely lament the necessity of making extracts from this Eulogium, but nothing that we can say will convey an adequate idea of the matter, which we feel it our duty to reprobate.

"If our tongue," says this *Reverend* Eulogist, "were an angel; it would faulter.—If our eyes were flints, they would swell with tears.—If our heart were marble, it would bleed.—If our soul were Zemblia, it would melt and mourn—for *Washington is no more!!!*"

This hyperbolical rant, though intended for deception, we could treat with contempt. We could laugh at it, as we do at the harmless extravagance of Tilburina, or of Queen Dollolola. We could see the "*great and good Washington*" expire in a farce, with as little anger as we behold the death of the "*great and gallant Wilkerindis*," or as we hear of the lamentable catastrophe of the "*great and mighty Tom Thumb*;" but, the sequel of Mr. Messinger's ravings, we cannot listen to without indignation and horror.

"Happily," continues this Meeting-House orator, "Happily for the *human race*, his translation was not in a chariot of fire; nor by any visible *convoy* of angels—but, by the secret power of dissolution, which silently sprinkles its dust on the body of man—otherwise he might have been *revered as a GOD*. The globe might have bowed in the attitude of *worship at the feet of his likeness!!!!*"

Yet is this not the worst.—"The sun is *not* darkened" [a solemn truth], "the foundations of the earth do *not* tremble" [another solemn truth], "rocks have *not* crumbled into dust" [another solemn truth], "the mountains have not melted away" [another solemn truth]; "but the *veil of the temple of liberty* is rent in twain" [a most impious lie], "for the sons and daughters of liberty *leaned on his bosom* and called him *ABBA FATHER*!!!!!!" And thus winds up the bombastical climax of blasphemy.

And shall we, after this, be told of the "*high spirit of republicans*?" Shall we, after this, be taunted with the charge of adulation to royalty? Where is the Prince, dead or living, of whom any *eulogist* has dared to speak in the strain of this republican piece?

Shocking

Shocking as are the sentiments which have been uttered on the life and death of Washington, they lose half their depravity till the *motives*, from which they have been, and still are, promulgated, is perceived. Could we believe in the *sincerity* of the eulogist, we should think less of their profanity. That which would, as flowing from the transports of enthusiasm, excite our pity, rouses our indignation and abhorrence when we perceive it to be employed for the purposes of *deception*; and we scruple not to assert, that, from the *official* eulogy, decreed by the Congress, down to the most despicable conventicle lamentation, the whole has been a series of dissimulation, intended to amuse the populace of America, and to deceive the nations of Europe.

ART. XVII. *An Oration upon the Death of Gen. George Washington, delivered in the State-House, at Trenton. By the Rev. Samuel Stanhope Smith, D.D. 1800.*

WEARY as we are of orations on this subject, we cannot refrain from noticing that of Dr. Smith, who is, it would appear, a Dissenting Clergyman of great weight in New Jersey, and a writer of no mean abilities.

Dr. Smith begins by observing, that "other nations open their eulogiums of great men, by tracing their birth to some royal house, or some noble family," and this, he says, "is the praise of *flaws*." He, of course, disdains to exhibit any such retrospect: had he not been so fastidious on this point, we might probably have learnt from him, that the General's paternal estate, "the peaceful shade of Mount Vernon," was a *donation*, from the *grandfather of that Sovereign*, against whom he had the ingratitude to rebel.

From a reprobation of the praise bestowed on royal and noble families, the orator proceeds to enumerate the virtues and the gallant exploits of his hero; and here he does not forget what was, indeed, the principal object of his, as of all the other orations on this beaten subject: we mean, to awaken the prejudices, and revive, as far as possible, the animosity of the people against Great-Britain.

"It was," says he, "when America called him to the head of her armies, in the long and bloody war, which she was obliged to maintain, in defence of her rights, and her existence, against that nation, become haughty and unjust, that he displayed the full extent, and variety, of his genius. Britain [the Americans, we observe, never say Great Britain] had cherished her colonies in the new world merely as instruments of commerce, till their growing prosperity rendered them, at length, an object both of *envy* and *ambition*. She had already, in imagination, *swallowed up our treasures*, divided our provinces among her princes, our vines and fields among her nobles, and destined our husbandmen to be tenants and labourers for her." Falshood more gross, rancour more implacable, never were com-

prised in one short paragraph. We trust, that, after this quotation, we shall not be charged with misrepresenting the views of the American leaders. The truth is, they miss no opportunity to inculcate a hatred of the British nation and government. They perceive the evils of their revolution; they know that the people perceive, and very sensibly feel, those evils, therefore it is that they are ever anxious to keep alive the opinion, that the revolution was forced upon them, that "America," in the language of our orator, "was obliged to maintain a long and bloody war in defence of her rights."

After taking a cursory view of the principal events of the civil war, Dr. Smith thus recapitulates the deeds of the General.

"Historians will relate with what admirable combination he formed the plan, and concerted its execution, with an ally separated from him by more than a thousand leagues, for surprizing and entangling in his toils his active co— with what address he diverted the attention of the British commanders—and how, after a march of four hundred miles, he had so amused and blinded them, that he still found his enemy in the place where he had determined to seize him. America will for ever record that happy day in which her victorious chief saw Britain [not Great Britain—poor beggarly malice!] laying her last standards at his feet. I seem to participate with him that generous exultation, which, in this moment, he felt. Not that he was capable, with unmanly insolence, to triumph over a prostrate enemy, but he saw, in their fall, the salvation of his country. On the ruins of York" [where Lord Cornwallis was taken] "he laid the immortal base of the Republic. How delicious!" [we think we hear the orator whetting his knife] "How sublime was the moment! Britain was humbled" [aye, there is the cream of the eulogium]—"America was delivered and avenged!"

But, Doctor, do you seriously think, that this will be the language of "the historian?" The language of a Ramsay, a Gordon, and of many other apostles of rebellion, it may; but should some lover of truth, some real historian take up the pen, his language will certainly be different. After tracing your "great Washington" from fastness to fastness, from defeat to defeat, from disgrace to disgrace, he will exhibit him, with a set of vagabonds and convicts at his heels, straggling through the country with impunity, only from the remissness of the foe. Such an historian will never represent him as engaged with an equal force, never resolute in times of danger, never magnanimous in triumph. Such an historian will remember *Asgill* and *Andre*, aye, and the gallows too, which was insultingly erected before the prison of the latter several days before his execution. Such an historian will, in short, make it appear as clear as noon-day, that, if America has obtained independence, the acquisition is to be ascribed, not to the valour, nor even to the timidity (which was still greater) of Washington and his runaways, but to the war of a Howe, and the peace of a Shelburne. And, in the "happy day, in which the victorious chief saw Britain laying her last standards at his feet," the "historian" will see him maliciously

Jealously claiming (contrary to the rules of war) the sword from the hands of that gallant Nobleman, whom he had overpowered with numbers, and whom, even with superior force, he had never dared meet in the field. Nor will the "*historian*" stop here: he will draw a moral from this memorable event. He will tell us the fate of the Gallic trio, De Grasse, Rochambeau, and Fayette, who participated with Washington in the enjoyment of the "*delicious* humiliation of Britain." *De Grasse* will he find crouching under the thunder of Rodney; he will then seek for him in his banishment from court, and will, perhaps, see his daughters driven from home by rebellion, *begging their bread* in that very country where their father had enjoyed such "*delicious* moments." *Rochambeau* he will follow to France; he will see him at the head of a revolutionary army; he will next behold him, bound hand and foot; and, last, he will see his head roll from that guillotine, to which American principles had brought his too-credulous sovereign.—*La Fayette*, the vain, the meddling, the insolent, the perfidious *La Fayette*, the "*historian*" will hunt from folly to folly, from crime to crime, from club to club, from army to army, from dungeon to dungeon, from hovel to hovel, 'till, at last, contempt and obscurity will baffle his inquiries, and put an end to his pursuit. Of *Washington*, too, the "*historian*" will not speak in the language of our author. Rejecting the falsehoods of the fashionable eulogiums, he will show us the "*great* Washington", receiving, under the cloak of humility, the highest honours and the greatest emoluments his country had to bestow. Should the historian accompany the "*hero*" to Mount Vernon, he will find that the journey was not resolved on till the chair at Philadelphia became a dangerous seat, and till the possibility of keeping it became a matter of doubt. Nor will he hear, on the way, that unanimous peal of commendation, "those vows, prayers, and blessings", which Dr. Smith tells us "*rang round the hero*" as he went to his retreat; on the contrary, his ears will encounter many a heavy charge, and many a bitter curse, ere he will enter "*the villa of freedom*", amidst the joyous acclamations of the General's *four hundred slaves*.—From contemplating the fate of the four "*heroes*" of York Town, who enjoyed the "*delicious* moment" of victory over Cornwallis, the moralizing "*historian*" will turn to view the future fortunes of Cornwallis himself. "What a contrast!" will he say. "The justice of Providence, though slow, is sure. Thus it is that rebellion is punished, and that loyalty is rewarded!"

We have already extended our remarks on this performance much farther than we intended, but there remains one passage, which we must notice on account of its notorious falsehood.

"Amidst all the clamours, which individual chagrin has raised against the general administration, *none* have ever dared to impeach the purity of his patriotism, or his incorruptible integrity."

Now, in answer to this, we shall quote a paper, which, from its date, appears to have been published in Philadelphia on the very day on which Mr. Washington ended his Presidential career.

"Lord, now lettest thou thy servant depart in peace, for mine eyes have seen thy salvation," was the pious ejaculation of a man who beheld a flood of happiness rushing in upon mankind.—If ever there was a time that would license the reiteration of the exclamation, that time is now arrived; for the man who is the source of all the misfortunes of our country, is this day reduced to a level with his fellow-citizens, and is no longer possessed of power to multiply evils upon the United States. If ever there was a period for rejoicing this is the moment. Every heart, in unison with the freedom and happiness of the people, ought to beat high with exultation, that the name of WASHINGTON from this day ceases to give a currency to political iniquity, and to legalize corruption—a new era is now opening upon us, an era which promises much to the people; for public measures must now stand upon their own merits, and nefarious projects can no longer be supported by a name. When a retrospect is taken of the Washingtonian administration for eight years, it is a subject of the greatest astonishment, that a single individual should have cankered the principles of republicanism in an enlightened people, and should have carried his designs against the public liberty so far, as to have put in jeopardy its very existence: such, however, are the facts, and with these staring us in the face, this day ought to be a jubilee in the United States."

We could refer to many other American publications for similar sentiments. Our readers will, indeed, readily conceive, that, when language so bold as this could be held, it must have coincided with the sentiments of no small portion of the people. This one instance is, however, enough for our present purpose: it proves, that the eulogist was regardless of truth, and it may serve to caution our readers against a too ready belief of all that is said and sung about the 'immaculate Washington.' Curious indeed is the fact; but it nevertheless is a fact, that in no country has this man so many admirers as in that against which he was guilty of treason and rebellion.

ART. XVIII. *Desultory Reflections on New Political Aspects of Public Affairs in the United States of America, since the Commencement of the Year 1799.* New York. Fenno. 8vo. Pp. 62.

AFTER having waded through so many American publications, hostile to Great Britain, it is with no small pleasure, that we have perused these 'Desultory Reflections,' in which, to our great astonishment, we have discovered no attempt to impose upon the world,

The author introduces his subject with declaring his conviction, that "all the principal disasters of the United States have arisen from the people's ignorance of public affairs, and, of course, of their real situation." This does not, indeed, correspond with the boasts of illumination, which have so often been made by the Americans; but we have, for our parts, little doubt of its truth. No people

upon

upon earth so ignorant of their real political state, as those whose minds are distracted by the warring interests of numerous candidates for office.

After stating, that, "the tendencies of public measures, for more than twelve months past, have been such as to excite the fearful apprehensions of all true friends to their country," the author thus condemns the wavering, time-serving policy of the American government.

"The French interest in America was every where on the decline; and every narrow consideration of local prejudice, daily yielded more and more, to that honourable zeal for the national glory which pervaded all hearts. The people were united; or, if a few murmurs of discontent were still heard, they were the growlings of the impotent and discomfited; of wretches, who, long habituated to turbulence and rebellion, now vainly-vented their stupid slanders upon those, who had, to all human appearance, cut off every hope of a return of the times of old.

"The American name was rising rapidly to dignity and eminence: the fame of our resistance to the wiles and the arms of France, exalted our reputation at once for wisdom and for courage. The proudest and greatest of nations took us with joy by the hand; exulting over our late return to reason, she promptly unfolded her arms to our view, and opened every avenue that could lead to political consequence, or commercial prosperity.

"Under these auspices, the instruments of our trade whitened every sea, the produce of our industry crowded every port, and our ensign waved in every harbour of the known world.

"But the wind changed—the weather-cock turned—and now how different are the aspects! It even seems a question how long we may be permitted to enjoy those advantages which have ever been common and essential to us as a nation.

"In a contest like that which was carrying on before our eyes—in a warfare of confusion, against order, an insurrection of every vile propensity, against every good that remained to mankind in common, the hope to continue neutral was foolish, and the wish to remain so, dishonourable. It became at length so palpable, that we had our election to make, which side between the contending parties we would espouse, and so clear, that our all was equally at stake upon the issue, with the rest of the world, that even the rabble took cognizance of the question, and with one accord shouted to arms! A government without power and without disposition to avenge the insulted dignity of the country, and the stripes, wounds, and executions of its citizens, was actually pricked on by popular acclaim, to some shew of spirit:—it was goaded by laborious and untiring exertions, to an exhibition and parade of *intention*, which new abandoned has served only to saddle us with a frivolous expense, without alleviating a single mischief."

The vain and absurd notion of *absolute* independence, which has been inculcated by the leading men in America, for the purpose of reconciling the people to any degree of danger and expense, rather

than solicit an alliance with Great Britain, is strongly reprobated by his author, who seems to have more penetration than his countrymen in general, and who makes no scruple to attribute this pretended attachment to "*independence*" to its true cause, that is, to a dread (in those who contrived the revolution) that the people will see the need they still have of the power of Great Britain to defend them against the hostility of France.

"Although the doors of the temple of Janus have been alternately shut and opened, with purile irresolution, almost every day for these four years, the friendship of Great Britain, and the friendship of France, still present themselves to us as too great alternatives. Here, I know it will be sagaciously inquired, are we not an independent nation? And have we not a right to do what seemeth meet in our own eyes.

"I am ready to answer, without hesitation, that a nation is no further independent of other nations, than one individual is independent of another in society. In either case, there are bonds of strong obligation. No nation may withhold from another privileges which are by nature common to all, by the mere right of power; nor can any one justly withhold or bar the rights of another to full and impartial justice.

"Nations are actuated, in their connections, and even intercourse with one another, by interested motives; and miserable is that policy, which instead of fostering advantageous connections by creating interest, is seduced by vain conceptions of a fastidious independence, to destroy them, under a belief,

That self-dependent, she can fate defy,
As rocks resist the billows and the sky.

"The various wants, as well as various productions of different nations, constitute a natural binding chain of connection; all vauntings of self-dependence, are, therefore, foolish; but in our peculiar situation, to talk of independence, in the sense in which many apply the term, is preposterous in the extreme.

"It seems hardly in the power of conception to suppose men so ignorant as to seek a change in the whole order of things merely for the sake of maintaining this visionary self-dependence; and yet it seems thus only to be accounted for, that we behold an humble and submissive policy suddenly put in force towards a nation, in the present order of things our natural enemy, and a most repulsive and hostile system adopted towards another to which we have indissoluble ties.

"In deciding between the friendship of Great Britain and the friendship of France, the primary assemblies of the people on the British treaty, and the same repeated on the commencement of hostilities against France, has shewn that there was but one voice. Jealous of Great Britain, as of the authority of an ancient superior, the people sought not, wished not, needed not any closer or other connection with her than already existed in the treaty. So perfect an understanding was there, that her

crusiers

raisers conveyed our ships as their own, an almost unlimited commerce was opened to us in her oriental and other dominions, in many ports where no flag but the British had ever before been permitted to wave. *On the other hand, how great was the unanimity in the measures pursued against the French Republic. Of the natives of the country, the descendants of the original stock, nineteen twentieths went hand and hand with government.*"

We are much pleased with the closing remark of the foregoing extract, not only as it perfectly coincides with the opinion we had been led to form, but as it is a proof, that, notwithstanding all the efforts of our enemies; notwithstanding the arts, which are constantly made use of to keep alive the animosity against Great Britain, the people, the real people of America, are still too just to yield to the deception.

The correctness of our opinion, given on a former occasion, that the last embassy from America to France, originated in the private views of Mr. Adams, and that it was carried into effect in direct opposition to the wishes of the friends of the Federal Government, is fully confirmed by the author of these *Reflections*, whose remarks, as to the extent and the danger of the Presidential powers, we recommend to the perusal of all those who admire the "checks and balances" of republican government.

"From as prosperous a condition as ever yet nation enjoyed, we have been prematurely hurled to a state of the deepest decline. The fatal expedition to Paris, commenced in the tears, proceeds amidst the groans, and must terminate in the ruin of all the upright part of this community. The honest, faithful, generous friends of the American government, have been, with a perfidy unparalleled, betrayed into the power of an enemy, who relinquishes no advantage, who forgets no injury, who neglects no proffered opportunity of striding towards the final goal of his ambition, the subversion of the existing state of society, and intermediately, the plunder, subjugation, and assassination of the unhappy victims thus betrayed into his hands.

"The very man who, through many a long year, had toiled with the ardour and enthusiasm of patriots, adjoined to the patience and perseverance of slaves, to fortify a bulwark, (which they vainly thought they beheld in the government) against their dangerous and daring enemies, were by one sudden stroke in one short hour, beaten off their ground, overwhelmed with confusion, and left abandoned to all the ridicule, and all the rage of their antagonists. Suddenly, down fell the mighty fabric of popular opinion; the bulwark, which it guarded, mouldered away; the champions of the faith, in moody, sullen despair, retired from the field, and nauseating nonsense, meanness, abject servility, and the effeminacy of Sybaris, now reign with a pomposity, undisturbed even by any casual exertions of genius or common sense.

"The expedition to Paris having been comploted, and the plot ratified by the acquiescence of the *elect*, it was boldly ventured on, and impudently started upon the town, not only unsupported
by

by the opinions of a single man of credit on respectability, but wholly unknown to those very persons, who, by the spirit, if not by the letter, of the constitution, certainly had a voice on the occasion.

"Indignant at an outrage so flagrant upon truth, honour, decency, avowed opinion, solemn declaration, and the feelings, prejudices, and bias of the country, the nation rose almost as a man against the flagrant shame. But all sense of honour and shame were lost in those, whose actions ought to have been wholly guided thereby. I greatly fear, that it is, 'amidst the secret recesses of narrow jealousy, and private views,' and vanity made drunk, as I have before remarked, that the grounds of this execrable step are to be explored.

"Here, a scene opens to our astonished view, which is well calculated to appal the senses of men not prepared for the worst results of the worst designs of deliberate malice. It will be expedient to touch lightly on the several topics which this subject involves; fortunately a cursory view of them will suffice for our purpose.

"That a deliberate purpose is entertained, of involving this country in a most horrible and ruinous war, there are various incidents of evidence, which it would neither be prudent nor proper to dilate on. It may be received as a fact, that *he who seems so ambitious to be the arbiter of peace and war, expressly declared his conviction, that a war with Great Britain was the only means left of reconciling parties in this country.*

"It is then in suspicion, jealousy, or perhaps to use a more explicit term, in *enmity to Great Britain*, that the *redintegration of affection for France* is founded. This enmity, however, *was kept up in very narrow confines; it operated in a single breast only; and for all its consequences, there is a very single responsibility.* But of what avail is that responsibility to us? If we must be destroyed, what satisfaction is it to us to know the instrument of our destruction? Does calamity press any the less heavy, for that we see the hand which inflicts it? Besides, where there is no tribunal to take cognizance of breaches, and where there is no spirit to set enquiry on foot, what is responsibility but a visionary thing?"

The *responsibility* of the president of the United Colonies is a curious nonentity. The constitution provides, that he shall be impeached by *two-thirds* of the members of the lower house of the congress, in which house he has *always a majority*. The chief justice is to preside at the trial; but the president may send the chief justice on an embassy to Europe; as is actually the case at this moment. Yet, while his *responsibility* exists only in name, he is vested with powers incompatible with the liberty and safety of the people. He has no *privy* or *cabinet council*, whom he is obliged to consult on any measures whatever, not even on such as directly tend to produce peace or war. The senate, if it *happens* to be assembled, he must consult on certain appointments; but, if they happen not to be assembled,

enabled, he has the power to act without their consent or advice; so that, if he has taken a bribe, or if any other motive leads him to wish to get rid of this troublesome "*check*," he has only so to time his operations, as to have nothing to fear from the intervention of the senate. Thus the interests and honour of the nation are, for one-half at least, of every year, left entirely at the mercy of a *single man*, who always owes his election to the intrigues of party, whose duration in office is but for four years, whose re-election must be ever precarious, and who has not, perhaps, a thousand pound stake in the community. And this is, "*representative government*;" this is the admired system of "*checks and balances*!"

Our author next adverts to the shameful partiality of the American press, in whatever relates to the conduct of Great Britain, and clearly proves, from Mr. Adams's own words, that no one is more anxious than himself to perpetuate the false prejudices of his countrymen.

"When a French cruiser captures an American ship, and murders the officers and crew, it is an instance of *more than British cruelty*," and when a band of pirates seize a British man-of-war and murder their officers, the murderers are bemoaned in the Columbian gazette as martyrs to the cause of liberty. If some swindling, cowardly, neutral, Swede, Dane, or American, is overtaken on the high sea, mandaciously covering the property of the enemy, or barely aiding and abetting his attacks upon all the peace of all the world, these miscreants are up in arms on the instant, to defend and justify the perjury and treachery, and to malign the power which has chastized that perjury and treachery.

"The avenues of public opinion being in possession of ideots, whose malice transcends their dullness, are constantly shut against every liberal exposition of truth, or detection of falshood, on every subject relating to Great Britain. A Columbian printer would as soon meet his evil genius in arms, as publish any thing even squinting at liberality towards that nation. But, on the other hand, their whole power is exerted in belying and blackening the British name and nation, with an avidity and a perseverance, that evinces how much they feel themselves at home when thus employed.

"But these wretches are fools and villains of the first magnitude, the very foster-fathers of rebellion and every foul and unnatural crime; it is their vocation to cry down reason and honesty, and to propagate error and delusion of the grossest kind. We do not, therefore, wonder at these things coming from them; but when we see an high and responsible public character, entering the lists of calumny, and tearing open old wounds, to gratify personal and private rancour, there is a call for all our indignation and all our rage.

"Because the man was obliged to skulk in Holland in the habiliments of a seaman from the pursuit of Sir Joseph Yorke's messengers, at a time when he was acting in Holland the part of Genet in America; and because the King put some slight upon him at a subsequent period, are WE to be made

made the support of his prejudice and private pique? That such is our deplorable fortune, the following paper seems to evince."

The paper, here alluded to, is an answer, given by Mr. Adams, to an Address of the People of Alexandria, delivered in the month of June last. In this answer the president steps aside from the subject of the address to express, anew, his "*unutterable indignation at the injustice and indignities wantonly heaped*" [by Great Britain, previous to the rebellion] "*on his innocent, virtuous, and unoffending country,*" and to remark, that, if America had failed of success, "*all the pains and disgrace, which injustice and cruelty could inflict, would have been destined for him and his.*" On this effusion of ill-nature and falsehood, our author has the following pertinent and manly remarks:

"When the French Harlequin Plenipo, Adet, expatiated in his memorable appeal to the sovereignty of America, on the cruelties of England: when he revived the recollection of an unhappy period of feuds and revolutions, which the lapse of many years had covered with a thick veil; when he called up the whitened bones of martyred Columbians, clad in complete fustian, to hover about the ferruginous instrument of the ploughman; we needed no elaborate commentary to enlighten our minds as to the object and tendency of the inflammatory harangue.

"But when a man whose duty it is to keep the public peace, and promote the public interest, no less by fostering amicable relations with friends, than by chastising the insolence of enemies; when such an one launches forth into innuendoes and accusations of such a nature, what are we to expect? What had the '*injustice and cruelty of England*' towards this redoubtable patriot, to do with the occasion? He might with equal propriety have repeated a passage from the Seven Wise Masters, for any honourable end that he could have in view.

"One would suppose that to revive the memory of a most bloody, cruel, and unnatural civil war, whereby every member of the community has had to mourn some privation of fortune or of friends, could only be desirable to a malignant heart, actuated by some sinister design in the instance.

"To what else than to a desire of reviving the spirit of hostility against England, shall we attribute the '*innuendoes before us*' for the war in which this mighty man thus exposed himself to '*all the pains and all the disgrace, which the injustice and cruelty of England could inflict,*' is no longer waged; a peace has been concluded, and acts of obliuion passed, whereby the wounds of the war are cicatrized, if not healed. Besides the result proved this bitter accusation, this dreadful attack upon the character of that people, to be utterly groundless: the result proved that if he had been '*unfortunate*' he would have suffered neither cruelty nor injustice at the hands of Great Britain. The verity of this exhibition of dignified rage, is, however, a quality of it, which I wish to have nothing to do with: the purpose for which I quoted it, has already appeared sufficiently plain in the '*discontented paper*' itself.

"That

"That the wavering and wanton conduct of this government must excite a very high degree of contempt in the British government and nation, every well-informed man will easily believe. That they will hold us very cheap, that they will regard our interests with an eye of perfect indifference, is equally probable. But that a state of war must inevitably arise out of these circumstances, I believe is credible, only from the manifestations of our own government."

The grounds on which the Americans build their hopes of security against the arms of Great Britain, are the next subject of our author's remarks.

"More than nine-tenths of the people of America believe that Great Britain cannot, or dare not, go to war with them. What, say they, will become of her West-India islands, and other colonies, which depend on us for their bread, beef, and fish? what will become of her manufacturers and artizans? Strong in this confidence, they imagine that she will bear, with American tameness, every aggression that can be made upon her by this country, and accordingly outrage her, as a young scoundrel spendthrift and rake does the guardian of his estate."

"But we shall find to our cost, if this conduct be persisted in, that all such ideas are completely fallacious. The ties which ought to bind this country to Great Britain, are very forcible ones; for we are dependent on her for various necessities of life, while she is in every such respect essentially independent. Canada, and her other possessions in North America are fully adequate to the supply, not only of her West India possessions, but of all her dominions, with every species of provisions. I have known seventeen ships averaging three hundred tons each, lying at Quebec, at one time laden with wheat, the produce of Canada, and of a quality equal to any that the earth can produce."

"That this country presents a very extensive mart for the commodities of Great Britain is a very obvious fact. Equally obvious is it, that those commodities are to us not only indispensable, but derivable from no other source. Whence, but from the dominions of Great Britain can America be supplied with cloths, linens, muslins, silks, hosiery, and woollens of all kinds? with hardware, metals of every species, and a variety even of raw materials? the *lien*, therefore, the security for good behaviour, is in her hands, and the calculations on this score, which have been so very current, are not only disgraceful, but unfounded."

"It is with this nation, so competent to every purpose of annoyance and distress to us, that so many of the people of this country, and so efficient a portion of its government, if a judgement may be formed from the stultiloquence in which they indulge, are willing to break off the ties of amity, and to rely on a broken reed, in the power of her covenanted foe."

"I shall not suppose the force of this infatuation to be such, as to lead to actual or declared war. But I do sincerely believe, that the train of measures, which have been taken and which are still pursuing

pursuing, will produce a chilling coldness towards America, in the British government and nation; among the consequences of which will be the excision of a trade to her Asiatic possessions, which employs annually more than fifteen thousand tons of American shipping; a suspension of the credits given by her merchants; and all the extensive consequences which must arise from the influence of her ill-will in the Italian ports, in Portugal, Russia, Hamburg, and in short, wherever her influence extends."

"On one point we differ from this writer. We do not conceive, that "Canada and the other British possessions in North America, are fully adequate to the supply of our West-India and other dominions: but we are well persuaded, that, in case of a war with the United States, we, having the command of their harbours, should easily obtain whatever supplies we might want from the produce of their fields. The people of America will not contentedly forego all the comforts they now enjoy; they will not again submit to live in poverty and rags; they will not again barter their property and lives for paper money, merely to gratify the revenge of a knot of insolent upstarts. No; we should have more of their produce, and that at a lower price, than we now have. No prohibitory ordinances of congress, no tyranny of committees of safety, no pains or penalties, no degree of republican despotism, would prevent the people from selling us their flour, or from buying our linen and woollen. Such a conflict between the selfish passions of the congress and the interests of the people would inevitably produce domestic discontents, which would, as inevitably, end in an annihilation of the congressional authority. The words *liberty* and *independence*, of such mighty power in the last war, would not, in another, entice a single man from his plough. The gold of Great Britain would not again be scattered in millions over the country. Confining our operations to a maritime force, we should deprive the congress of all the benefit they might hope for from the prodigality and profligacy of another ~~house~~ or another ~~assembly~~. We sincerely hope, that a war between the two countries may never take place; but, with the indubitable proofs which we have of the rancour and injustice of the American ~~government~~, we should be guilty of a culpable neglect of duty, were we to omit any proper opportunity of preparing our countrymen for the event.

"Our author having described the distracted and disgraceful situation of his country, concludes with pointing out the means of retrieving its happiness and its honour. Our extracts from this very excellent pamphlet already occupy a considerable space, but we cannot refrain from making one more quotation, as it may serve as a useful admonition to those of our own country, who have yet the folly to persevere in their clamours for "*reform*."

"The time is arrived, when we must repudiate the author of our evils from any share in our confidence, and adopt all proper and honourable means to thwart those future measures, by which he may attempt to sacrifice the honour and safety of the country.

"Under the auspices of a wise and prudent ruler, we may then proceed by judicious provisions, to ward off in future similar disasters.

ters to those which have so nearly destroyed us. The *arbitrary power, now deposited in the hands of one man*, must be checked and regulated, somewhat after the manner of the *British Constitution*, or by any better, if better can be devised by American ingenuity. Experience has shewn us, how entirely we have entrusted 'our lives and sureties all,' into the power of a single man; and if we have common wisdom, we shall profit by that experience to bar up in future every avenue to so dangerous, and, in our case, so ruinous an exercise of an authority so inconsistent with the spirit of freedom, as that by which we have suffered.

"Under the auspices of a wise and prudent ruler, we might proceed to 'other reformatations' absolutely essential to the continuance of our existence, as a truly great, free, and independent nation. Those egregious 'baubles of sovereignty,' those pestiferous incitements to demagoguery, the state governments, might be abolished, and their officers rendered dependent, as they ought to be, on the government of the United States, instead of having it in their power, as at present, to organize revolts against that government.

"This would be a very admirable act for a new administration to commence its career with; the unfortunate people being in as distressful a situation amidst the jars and clankings, of the multiplicity of jurisdictions, as they would be, placed between two globes, revolving in contact; so that a more popular, or a more judicious, step could not be adopted.

"The present topographical location of the states should, in order the more effectually to abolish the memory of *Federalism*, be totally changed, and the Continent divided into ten, fifteen, or twenty counties; to be governed by a Lieutenant or Prefect, appointed by the Executive: certain subaltern appointments should be in his gift. These Prefects would constitute as proper an upper house for one branch of the Legislature, as could well be devised. I venture to affirm that it would be found a more proper and independent branch than that for which it would be substituted.

"Under the auspices of a wise and prudent ruler, the elective franchise might forever be cut off from all paupers, vagabonds, and outlaws, and the Legislation of the country placed in those hands to which it belongs, the proprietors of the country. At present we are the vassals of foreign outlaws. The frequency of elections, those elections being now entrusted to men of sense, men of principle, and men having an interest connected with the interests of the country, declines of course; as the folly and danger of annual elections can now be securely remedied.

"Thus will the public burthens be alleviated; thus will public dilapidations cease; thus will undue influence, corruption of the lowest and basest sort be eradicated; while the people grow quieter, happier, and are better served, without a ruinous and useless expence.

"But these should be gradual and secondary reformatations; they are now only touched on, and that merely for the sake of committing to the public judgment, opinions on which their welfare may very essentially depend, and which I have the pleasure to know, prevail to no inconsiderable extent.

FOREIGN PUBLICATIONS.

ART. XIX. *A Brief Statement of Opinions, given in the Board of Commissioners, under the Sixth Article of the Treaty of Amity, Commerce, and Navigation, with Great Britain.* By one of the Commissioners. Philadelphia. 8vo. Pr. 71. 1800.

AGREEABLY to promise, we had proposed a continuation of our account (Vol. V. p. 360) of the proceedings of this Board of Commissioners, which was intended for insertion in our Historical Summary for the month; but, just as we were about to commit it to the press, we received from our obliging correspondent in Philadelphia, the very interesting pamphlet before us, which, as coming from the pen of one of the British Commissioners (Mr. *McDonald*), will, doubtless, be relied on as a statement authentic in every respect. We are very happy to find the correctness of our former statements and opinions fully established by so high an authority, and we trust it will be remembered, that the Anti-Jacobin long ago endeavoured to direct the public attention to this important subject, which involves so deeply the interest and dignity of the nation, and on which, even to this day, every other periodical work has observed the most profound, not to say the most pusillanimous, silence.

As an almost total ignorance appears to prevail, in this country, respecting the American Board of Commissioners and the object of their appointment, we shall preface our extracts from the "Brief Statement" by a repetition of our account of those transactions, which led to the formation of the Board.

By the fourth article of the treaty of peace, between Great Britain and America, concluded at Paris, on the 3d of Sept. 1783, 'It is agreed that the creditors on either side shall meet with no lawful impediment to the recovery of the full value in sterling money of all *bonâ fide* debts heretofore contracted.'

Notwithstanding this positive engagement, on the part of the Americans, to remove every legal impediment to the recovery of British debts, all such impediments were suffered to remain in full force. The creditors made repeated efforts to enforce their lawful claims; but uniformly failed, as well in the Courts of the United States, or *Federal Courts*, as in the Courts of each particular state. The laws which constituted the impediments remained unrepealed; the laconic plea of '*British debt*' was deemed sufficient even to deprive the plaintiff of the benefit of a trial; and to such an excess was this systematic evasion of justice, this profligate violation of treaty, carried, that the Grand Jury, in the High *Federal Court*, in the district of Virginia, did not blush to present, (on the 23d of May, 1794) '*as a national GRIEVANCE, the recovery of such debts by British subjects.*'

It was farther agreed by the same treaty, that this Britannic Majesty should give up certain fortresses, on the frontiers of Canada, to the United States; but the constant violation of the terms of that treaty by the latter, rendered it a matter of prudence, on the part of

His Majesty, to retain these forts until such time as the American government should shew a disposition to fulfil their part of the treaty; by complying with the positive stipulations of the fourth article. In this unsettled state did things remain, until the month of November 1794, when his Majesty concluded a treaty of amity, commerce, and navigation, with the United States, one object of which was the final settlement of those claims which had been so long and so unjustly evaded. The means devised for this purpose were certainly such as, had the Americans acted honestly and uprightly, must have proved effectual, in removing every ground of complaint.

His Majesty, ever sincere and honourable himself, demonstrated his perfect confidence in the national honour of the United States, by agreeing to give up, within a *certain* time, (an agreement which he has faithfully and punctually fulfilled) all the posts which had been withholden for the purpose before specified; while, in return, he received what was deemed a perfect security for the debts due from the Americans to his subjects; viz. the solemn, absolute, and unconditional, stipulation, on the part of the United States; that mutual Commissioners, or *the majority of them*, should make an award; and that their award should be "in all cases, final, conclusive, and binding on the said States."

But, that our readers may clearly understand the subsequent matter, it will be proper for us to commence our extracts with the *sixth article* of the treaty of 1794, under which the Commissioners were to assemble, and according to which their proceedings and determinations were to be regulated.

Art. *sixth*. "Whereas it is alledged by divers British merchants, and others His Majesty's subjects, that debts to a considerable amount, which were *bonâ fide* contracted before the peace, still remain owing to them by citizens or inhabitants of the United States, and that by the operation of various lawful impediments since the peace, not only the full recovery of the said debts has been delayed, but also the value and security thereof have been, in several instances, impaired and lessened, so that by the ordinary course of judicial proceedings, the British creditors cannot now obtain, and actually have and receive full and adequate compensation for the losses and damages which they have thereby sustained: It is agreed, that in all such cases where full compensation for such losses and damages cannot, for whatever reason, be actually obtained, had and received by the said creditors in the ordinary course of justice, the United States will make full and complete compensation for the same to the said creditors: but it is distinctly understood, that this provision is to extend to such losses only as have been occasioned by the lawful impediments aforesaid, and is not to extend to losses occasioned by such insolvency of the debtors, or other causes as would equally have operated to produce such loss, if the said impediments had not existed; nor to such losses or damages as have been occasioned by the manifest delay or negligence, or wilful omission of the claimant.

"For the purpose of ascertaining the amount of any such losses

and damages, *five* Commissioners shall be appointed, and authorized to meet and act in manner following, viz. Two of them shall be appointed by His Majesty, two of them by the President of the United States by and with the advice and consent of the Senate thereof, and the fifth by the unanimous voice of the other four; and if they should not agree in such choice, then the Commissioners named, by the two parties, shall respectively propose one person, and of the two names so proposed, one shall be drawn by lot in the presence of the four original Commissioners. When the five Commissioners thus appointed shall first meet, they shall, before they proceed to act, respectively take the following oath or affirmation in the presence of each other, which oath or affirmation being so taken and duly attested, shall be entered on the record of their proceedings, viz. *I, A. B.* one of the Commissioners appointed in pursuance of the sixth article of the treaty of amity, commerce, and navigation, between His Britannic Majesty and the United States of America, do solemnly swear (or affirm) that I will honestly, diligently, impartially, and carefully examine, and to the best of my judgment, according to justice and equity, *decide* all such complaints, as under the said article shall be preferred to the said Commissioners; and that I will forbear to act as a Commissioner, in any case in which I may be personally interested.

“ Three of the said Commissioners shall constitute a Board, and shall have power to do any act appertaining to the said Commission, provided that one of the Commissioners named on each side, and the fifth Commissioner shall be present, and all decisions shall be made by the majority of the voices of the Commissioners then present; eighteen months from the day on which the said Commissioners shall form a Board, and be ready to proceed to business, are assigned for receiving complaints and applications; but they are nevertheless authorized, in any particular cases in which it shall appear to them to be reasonable and just, to extend the said term of eighteen months, for any term not exceeding six months, after the expiration thereof. The said Commissioners shall first meet at Philadelphia, but they shall have power to adjourn from place to place as they shall see cause.

“ The said Commissioners in examining the complaints and applications so preferred to them, are empowered and required, in pursuance of the true intent and meaning of this article, to take into their consideration all claims, whether of principal or interest, or balances of principal and interest, and to determine the same respectively, according to the merits of the several cases, due regard being had to all the circumstances thereof, and as equity and justice shall appear to them to require. And the said Commissioners shall have power to examine all such persons as shall come before them, on oath or affirmation touching the premises; and also to receive in evidence according as they may think most consistent with equity and justice, all written depositions, or books, or papers, or copies, or extracts thereof; every such deposition, book, or paper, or copy, or extract, being duly authenticated, either according to the legal forms now respectively existing in the two countries, or in such other manner as the said Commissioners shall see cause to require or allow.

.. The

"The award of the said Commissioners, or of any three of them, as aforesaid, shall in all cases be final and conclusive, both as to the justice of the claim, and to the amount of the sum to be paid to the creditor or claimant: And the United States undertake to cause the sum so awarded to be paid in specie to such creditor or claimant without deduction; and at such time or times, and at such place or places as shall be awarded by the said Commissioners; and on condition of such releases or assignments to be given by the creditor or claimant, as by the said Commissioners may be directed: provided always that no such payment shall be fixed by the said Commissioners to take place sooner than twelve months from the day of the exchange of the ratifications of this treaty."

Agreeably to the stipulations of this article, the four Commissioners met at Philadelphia, on the 29th of May, 1797. Mr. Thomas M'Donald, a gentleman of family and of high reputation at the bar, and Mr. Henry Pye Rich, an eminent merchant, were the Commissioners appointed on the part of His Britannic Majesty; Mr. Thomas Fitzsimons, a merchant of Philadelphia, and Mr. James Innes, a planter and lawyer of Virginia, a gentleman of fortune and of strict honour, were appointed on the part of the United States. These gentlemen having assembled, and verified their powers, proceeded to the choice of the fifth Commissioner, who, as was provided by the article of the treaty above quoted, was to be chosen by lot. The name of Mr. John Guillemard, a gentleman of unexceptionable character, was put into the urn by the British Commissioners; those of the United States put in that of Mr. Fisher Ames, an able lawyer and most worthy gentleman of Massachusetts. The lot fell upon Mr. Guillemard; of course, Mr. Ames was excluded.

The Board, thus formed, was now ready to proceed to business; but, as the space of two years was allowed for creditors to give in their claims, the inconceivable tardiness of these people gave the Board but little occupation till the term allowed by the treaty was nearly expired. During this season of inactivity, Mr. Innes ("than whom," says Mr. M'Donald, a "man more truly honourable never existed") Mr. Innes, unfortunately, died. His loss would not, however, have been so much felt, had the American government appointed Mr. Ames to succeed him, and *why he was not* appointed can be accounted for only by the total change of policy, which that government had thought fit to adopt. To Mr. Fitzsimons, the remaining American Commissioner, was now joined Mr. Samuel Sitgreaves, a lawyer of Pennsylvania. With respect to the private character, the morality and religion, of these gentlemen, we shall say nothing at present, reserving to ourselves, however, the full liberty of making use of our information on these subjects, if the intolerable insolence of the American press should provoke us to an abandonment of that forbearance, which we have hitherto thought it not unbecoming our character to exercise.

The publication, now under our perusal, being, what, indeed, it professes to be, no more than "a brief statement of opinions, given in the "Board of Commissioners," it would be next to impossible

for us, by any analysis, or selection of extracts, to communicate that information to our readers, which we wish them to be possessed of, particularly as each opinion refers to numerous facts and documents, the nature and purport of which do not, here, admit of a statement. We shall, however, endeavour to render our arrangement as perspicuous as possible, hoping that the pamphlet itself, as well as every document relating to this striking instance of American duplicity, will, ere long, be submitted to the public.

It appears, that, after Mr. Sitgreaves joined the Board, a system of quibble and procrastination was begun, and persevered in, by the American Commissioners, who, unable to inveigle, intimidate, or weary the majority of the board, at last, fell upon the disgraceful expedient of *secession*, thereby furnishing their government (under whose positive direction, with shame be it said, they acted this shameful part) with an excuse for its non-fulfilment of the treaty.

Before we enter on the grounds upon which this secession was attempted to be justified, it may be necessary for us to observe, that, besides a Secretary to the Board, there was a *General Agent*, who preferred the claims and supported them by evidence and argument, while, on the other hand, they were examined, and afterwards replied to, by *An Agent*, on the part of the United States; acting under the instructions of the Attorney-General. So that, the Commissioners were regarded (and they *ought* to have regarded themselves) as sworn *judges*, or *arbitrators*, perfectly independent of the parties, and perfectly unconcerned as to the *consequences* of the decisions. That this was the dignified light in which the majority of the Board viewed their official characters appears from the following extract, which also proves, that the American Commissioners, notwithstanding their *oath* (see sixth article of the treaty above quoted) were content to be looked upon as the mere *advocates* of their government.

"The American Commissioners having, in conference, continued their support of the position, which in the case of *Ingles* they had distinctly and formally declared, that, when they could not in any other way prevent a decision, by the majority against what *they* (the American Commissioners) conceived to be the just *rights and interests of the United States*, they were entitled, and even bound *in duty*, to secede, or withdraw from the Board for that purpose; the three other members, who held a very different opinion, thought they could not place their view of the subject in a clearer light, than that which was presented by the following resolution:—

"Resolved, that it is expedient to declare, that the Commissioners appointed by his Britannic Majesty, are equally charged with the rights of the United States under the treaty of amity, as with those of Great Britain, or of British subjects, claiming before this board; and that the Commissioners appointed by the United States, are in like manner equally charged with the rights of Great Britain, and of British subjects so claiming, as with those of the United States:—that there is no distinction
"whatever

“ whatever of character or duty among the members of the Board ;
 “ but that each of the five members thereof is *an arbitrator upon*
 “ *oath*, to proceed diligently and decide all questions, whether of
 “ interpretation or of fact, with perfect impartiality ; and without
 “ any regard to his original appointment, or the manner in which
 “ the opinion he is bound in conscience to give, may affect the in-
 “ terest of the parties concerned.”

“ This declaration was proposed by three members of the Board,
 and so recorded ; but Mr. Fitzsimons and Mr. Sitgreaves, thinking
 it their duty to prevent it from being passed by a vote, *again se-*
ceded, or withdrew.” p. 24.

We now proceed to the pretended grounds of secession.—The
 first subterfuge of the American Commissioners was intended to
 procure *delay* ; delay almost *everlasting*. The majority of the Board
 were of opinion, that certain *leading* claims should be first deter-
 mined on. The number of claims was very great ; of course, if
 the *principles* had been discussed anew, in the investigation of every
 claim, the discussion would have occupied the space of many years,
 perhaps *fifty*, at least. The majority, therefore, insisted upon hear-
 ing certain claims, which seemed to comprise all the principles of
 any importance, and upon making the decision upon each point a
 precedent in the subsequent discussions. This was strenuously re-
 sisted by the American Commissioners, to whose government delay
 was *certain gain*, and formed one of their excuses for seceding.

Next, the American Commissioners would agree to no resolution,
 in which *interest during the war*, should be allowed ; alledging (just
 as the fraudulent debtors themselves had done), that the creditors
 ought to receive no interest during that time, because it was Great
 Britain's making war on their country, which induced them to
 withhold the timely payment of their debts. So, that, if a portion
 of any nation choose to rebel against their Sovereign, that Sove-
 reign, in attempting to reduce them to obedience, commits an
offence, which is to authorize them to retaliate by withholding the
 debts due to his faithful subjects ! On this head the majority of
 the Board thus expressed themselves ;

“ But the Board on full argument resolved (*Mr. Fitzsimons and*
 “ *Mr. Sitgreaves dissenting*) that the war could not justify any such
 “ *general* rule of deduction ; and that interest ought to be awarded,
 “ according to the nature and import, express or implied, of the
 “ *several contracts*.” And to prevent mistakes they afterwards re-
 solved, “ that in deciding against an objection to the payment of
 “ interest during the war, maintained *generally*, and without re-
 “ gard to the nature and import of the contract, express or im-
 “ plied, they did not preclude, but necessarily saved all objections
 “ to the payment of interest, which may arise out of the contract,
 “ or other special circumstances of the case.”

Mr. M'Donald, in support of the correctness of his opinion,
 makes the following quotation from a decision of Judge Paterson,
 one of the present Judges of America :

Judge PATERSON.—“ I feel no hesitation in declaring, that it has always appeared to me to be incompatible with the principles of justice and policy, that contracts entered into by individuals of different nations should be violated by their respective governments in consequence of national quarrels and hostilities—*National differences should not affect private bargains.* The confidence both of an individual and national nature on which the contracts were founded, ought to be preserved inviolate. Is not this the language of honesty and honour? Does not the sentiment correspond with the sentiments of justice and the dictates of the moral sense? In short, it is not the result of right reason and natural equity? The relation which the parties stood in to each other, at the time of contracting these debts, ought not to pass without notice. The debts were contracted when the creditors and debtors were subjects of the same King, and children of the same family. They were made under the sanction of laws common to, and binding on, both. *A revolutionary war could not, like other wars, be foreseen or calculated upon:—The thing was improbable:—No one at the time debts were contracted had any idea of a severance or dismemberment of the empire, by which persons who had been united under one system of civil polity should be torn asunder, and become enemies, for a time, and perhaps aliens for ever. Contracts entered into in such a state of things ought to be sacredly regarded.—Inviolability seems to be attached to them:—*“ The construction of a treaty made in favour of such creditors, and for the restoration and enforcement of pre-existing contracts ought to be liberal and benign:—For these reasons this clause in the treaty *deserves the utmost latitude of exposition:—*

“ The five thousand pounds paid *with interest*, at this day, is not, in fact or law, more than the five thousand pounds, paid without interest, at the day it becomes due.”

Notwithstanding this, which, in any other case, the American Commissioners would have regarded as the highest possible authority, those gentlemen refused to give their sanction to the resolution of the majority, which they made another ground for withdrawing from the Board.

It will be perceived, that the sixth article of the treaty provides, that the United States shall make compensation for such losses only as have been occasioned by *lawful impediments*, and not such as may have arisen merely from the *insolvency of debtors*, or the *wilful negligence of creditors*. This, in the nature of an *exception* (as it is called in the treaty), threw, of course, the *onus probandi* on the United States. The claimant having produced evidence of his debt, and also of the existence of the legal impediment to the recovery of it, left to the United States, to prove, if they could, the insolvency of his debtor, or the wilful negligence of himself. This, the claimant thought, was dividing the proof fairly and naturally between the *plaintiff* and the *defendant*. He never could conceive, that he would be called on to prove a *negative*; to prove, that his creditor

creditor was not, twenty years ago, insolvent, would have been attended with great difficulty; but, to prove, that himself *had not been negligent* was next to impossible. Thus, it appears, thought also the majority of the Board.

“ The Board finding that the proceedings in the case would thus be suspended, on the question of *onus probandi*, which they had before settled by the resolution of the 6th August 1798, in the case of William Cunningham and Company, referred to that resolution, and resolved, (Mr. Fitzsimons and Mr. Sitgreaves dissenting) that, whatever, in law, “ or the settled course of judicial practice, “ prevented the claimant from *proceeding* for the recovery of his “ debt, was to be deemed a lawful impediment which *prevented* “ such recovery; consequently, the loss arising from his not re- “ covering, was, in the *first instance*, to be ascribed to the operation “ of the said lawful impediment;—so that it was not incumbent on “ the claimant, to prove the solvency, or capacity of the debtor, “ to satisfy the creditor at, or since the peace; but open to the “ United States, to meet the *prima facie* evidence, already stated, “ by reasonable evidence to the contrary.”

“ And to prevent misapprehension, they thought it expedient to express themselves on this occasion, as follows;—“ And although the “ Board are to be determined by principles of sound reason and “ justice, and not to be affected by suggestions of hardship or diffi- “ culty, yet desirous as they are, in this great national business, “ to discharge their duty in a manner, which may be as generally “ satisfactory as the natural prejudices of parties interested will “ permit, they think it not improper, in consideration of the earnest “ opposition which was made in the Board to the above excited re- “ solution, in the case of Cunningham and company, on the ground, “ that it never could have been intended, to impose so great a *hard- ship* on the United States; to suggest the reflection, that it can- “ not prove a task of greater difficulty to the United States, with “ all the means of enquiry, and information, which they possess, “ and under their responsibility of indemnifying against lawful im- “ pediments to the recovery of just debts; to satisfy this Board, “ on sufficient evidence, of what must, in many instances, have been “ and may still be, matter of great notoriety, viz. that at a certain “ period, a debtor was in such a situation, *that, according to rea- sonable inference*, he could not have raised money, or procured “ security, for the payment of a certain debt; although the full force “ of legal execution, had been brought against him; than it would “ be to a *foreign* creditor, perhaps the representative only of him “ who made the contract, and totally unacquainted with the former “ situation of the debtor, to bring evidence of the reverse;—the “ facts and circumstances necessary to establish the latter proposition, “ being in their nature, at least as much affected by the long lapse “ of time since the peace, when every lawful impediment, to the “ full recovery of the debts in question, ought to have been removed, “ as those, by which the former may be substantiated; and such “ lapse

" lapse of time, so impairing the means of evidence, being the just cause of complaint, not to the United States, but to *creditors only*,
 " wherever the delay appears to have arisen, from the operation of
 " lawful impediments to the full recovery of debts, fairly contracted
 " before the peace, and protected against such impediments by the
 " fourth article of the definitive treaty."

This resolution also, so explicit and so reasonable, so perfectly consonant to the principles of equity and to the practice of law, the American Commissioners eluded by their last shift, secession.

The next apology for *secession*, and the last that we shall mention at this time, discovers, perhaps, a more complete disregard of justice and decency than any of the former.

The claimant, Mr. Allen, was a Pennsylvanian. He left the territory of that state the moment independence was declared. The assembly passed an act of attainder against him, *two years after* he had taken shelter under the arms of his Sovereign, by which act all his real property was confiscated and he was prevented from recovering certain *bona fide debts*, due to him before the war. If ever man had a just claim to any thing, this gentleman had to these debts, according to the treaties. The objection, set up by the United States, was, that Mr. Allen, at the time the act was passed, was a *citizen of Pennsylvania*, though, as we observed before, the act was not passed till *two years after* he had left the State and had actually taken refuge under the arms of the King. This fact was well established; it was also proved, that no act or deed could be imputed to him, whereby he ever, either directly or indirectly, acknowledged allegiance to the rebel State: yet, had the American Commissioners the effrontery to prefer to this evidence, the bare assertion, not of any person or persons, but of that very act of attainder, which created the legal impediment, on which the claim was so justly founded! This was literally producing the evidence of a robber to prove that the person he had robbed ought not to deprive him of the property he had stolen. Our readers will readily believe that the majority of the Board rejected, with disdain, such evidence as this. The American Commissioners did, however, persist in their opposition, declaring, that they would *never allow the evidence of their legislative acts to be called in question!* This was a sweeping maxim, a sponge for the whole score; for there was scarcely a single debt, the legal impediment to the recovery of which was not *some legislative act*. We shall now quote Mr. McDonald's *statement* of the opinion of the majority of the Board on this subject.

" Claim, for losses, arising from the non-recovery of debts due to the claimant, being a *subject of His Britannic Majesty*, through the operation of an act of attainder and confiscation, passed against him as a *subject of Pennsylvania*, by " the representatives of the " freemen of the commonwealth of Pennsylvania," on the 6th day of March, 1778; for the crime of *high treason*, in having, " contrary to the allegiance which he owed to the said state, joined and " adhered to the army of the King of Great Britain," the said act
 of

of attainder and confiscation being a lawful impediment, which operated against the fourth article of the treaty of peace, and within the meaning of the sixth article of the treaty of amity.

Objection, stated on the part of the United States, as "*the first ground of defence*" before the Board;—that, as the claimant was an inhabitant of the state of Pennsylvania at the date of the declaration of Independence, he was *a subject of that state*; for that, "in fact, the United States were independent so early as 1775, and, on the ever glorious and memorable 4th of July, 1776, they solemnly and formally, declared to the world, that they were independent:—" "that the formal acknowledgment of his Britannic Majesty, added nothing to their real Independence, and if the treaty of peace had never been made, the United States would have actually continued an independent nation, though at war with Great Britain to this moment."—And that, "though Andrew Allen, after *being a subject of Pennsylvania*, joined the British forces in December, 1776, and returned to his natural allegiance, this did not dissolve the right of Pennsylvania to hold him as a subject, and as its subject to punish him;"—concluding, that he was not entitled to the benefit of the fourth article of the treaty of peace, or sixth article of the treaty of amity.

"The Board finding that the objection, *in limine*, thus taken and argued before them, precluded all further investigation, took up the question, so far only, as it was necessary to the determination of the claimants' national character, and right, to claim—And, after full argument and discussion, and with reference to opinions which had been solemnly delivered by the Judges of the United States, a majority of the Board proposed a resolution, stating, among other things, that "the only difference between the question in this case, and that which is stated in the preceding resolution, consisted in the different words of description, contained in the two several acts: but as the act of the state of *Pennsylvania* could not have any greater effect or operation against the fourth article of the treaty of peace, than that of *New York*; and as the fact charged to be a crime, viz. adherence to the cause of His Britannic Majesty, was the same in both cases, the mere words of description, assumed in the act of *Pennsylvania*, could not prove against the character of the party as a British subject; or give efficacy to itself, so as to take the case out of the meaning and operation of the said article;"—that at the peace, there was no unconditional submission on the part of Great Britain, "*to all that had been done*" under the independence of the United States, and the authority they had exercised; but, "a recognition by solemn treaty, containing reciprocal stipulations, as the price of peace, and for the mutual benefit of both countries;" by the fourth article whereof, in favour "of creditors on either side," it was expressly, or in effect, stipulated, "that no act which had been, or should thereafter be done, or passed, by, or under the authority of the said United States, or any of them, whatever might be its form or import; whatever the terms therein employed; "whatever

“ whatever the extent of power thereby assumed ; or declared ; what-
 “ ever the character *thereby* ascribed to the individual against whom
 “ it was directed ; should be suffered to operate as a lawful impedi-
 “ ment to the recovery of debts, ‘ theretofore contracted,’ to a
 “ creditor *on the side* of his Britannic Majesty, at the date of the
 “ said treaty”—concluding also in these words—“ that if the
 “ claimant could be said, to have at any time ‘ *made his election*’ in
 “ favour of the United States, under the declaration of Independence ;
 “ and so departed for a time, subsequent to that event, from his
 “ native allegiance (the contrary of which appears to have been the
 “ case) his return to, and having been *on the side* of his sad na-
 “ tive allegiance *at the peace*, would have secured to him, the bene-
 “ fit of the said fourth article of the treaty :—that, accordingly,
 “ having been *on the side* of his Britannic Majesty at the date
 “ of the treaty of peace, and being a natural born subject of his
 “ said Majesty, not barred by the acceptance of citizenship, from
 “ the right of complaining against the United States, the claimant
 “ is entitled, under the treaty of amity, to complain to this Board,
 “ of the said act of attainder and confiscation before recited, as being
 “ a *lawful impediment* within the description of the fourth article of
 “ the treaty of peace, and the sixth article of the treaty of amity,
 “ to the recovery of such debts as he shall prove, to the satisfaction
 “ of the Board, within the meaning of the said treaties.”

Our readers will also observe, that the claimant produced abundant proof, that persons, who left the State of Pennsylvania long *after* he left it, and who had been attainted in like manner, had been tried, in courts of Pennsylvania, for treason, and had been *acquitted*, notwithstanding the *evidence* of the act of attainder, on the ground of their being *British subjects*, and *not citizens of the State*. It was, indeed, notorious, that this act of attainder had long been universally exploded as a tissue of abominable falsehoods, and it was only resorted to as evidence on this occasion, because no other more plausible subterfuge was to be found.

It appears that a great number of claims were *rejected*, and always with the cordial concurrence of American Commissioners. In one solitary instance they did also give their assent to a *favourable* and final award !!! The claim amounted, indeed, to no more than the trifling sum of 370l. ; but, no matter, an award was made, and Mr. McDonald shall now inform us of the curious evasion, by which the honest *government* undid what their *too-liberal* Commissioners had done.

“ The Board having unanimously agreed, as already stated, that an award should be given in favour of the claimants, and of course that the case was within the description of the treaty, an order was made on the General Agent for claimants, to make up an account of the debt ; and on the Agent for the United States, to prepare the draft for such an *assignment* of the debt, as he would propose to have executed in their favour.

“ The Attorney-General having, however, thought it his duty
 10

to instruct the Agent, for the United States, *not to comply with the order*; insisting, that he was not bound to make such drafts; the Board, who had made that arrangement on the principle that the Agent of the party, for whose benefit a deed was to be executed, should prepare the draft; and for the purpose also of preventing little controversies, or objections, which might otherwise be stated to any draft that could be proposed, were afterwards induced, (though against their opinion of propriety) to order the General Agent for claimants to make the draft.—A draft was accordingly made by him;—it was objected to by the Agent for the United States;—the award was thereby delayed; and while the whole Board still concurred in the opinion, that the claimants should have an award, none in fact was ever given.

And thus, after having exhausted the sources of quibbling and procrastination, after seceding and returning, and seceding and returning again, for twenty times; after *rejecting* claim upon claim, without completing a single award, the American Commissioners seceded for the last time, in the month of July, 1799, just at the time that their government had received fresh assurances of the friendly disposition of France!—We now call the attention of our readers to the termination of this scandalous transaction.

“There were other opinions which a majority of the Board had often occasion to declare; such as did not specially rise out of any particular case; but were essential to the execution of the article; and may therefore be here in like manner concisely stated.

“They held, that those acts of secession, which had been practised in particular cases, could not affect the validity or operation of the opinions which they were meant to defeat: for the very act of secession implied, what had indeed been formerly minuted, that those opinions were the opinions of the majority, which had been declared in a Board, completely constituted: and all that the subsequent secession of some of the members, could effect, was but to prevent, what the treaty did not require, namely, the declaration of opinions, by the *formality of a vote*: that formality being the accustomed, but not the exclusive, mode of ascertaining the fact; which, if prevented by an evasive proceeding, might be supplied by the admission, or other evidence, that such had been the fact. They therefore held, that the opinions which had been declared, by a majority of the Board, were as much the opinions of the Board, under the express provisions of the article, as if the form of a vote had not been so prevented.

“They considered it as clear, that there was no room for explanation, when a majority of the Board had no doubt: that every such explanation would be an alteration of the treaty, which they had sworn to execute, as it stood; that therefore, as soon as the Commissioners had formed an opinion, they had no choice of proceeding; no power of compromise; no capacity to receive, or to act, upon instructions, in opposition to what they themselves conceived, to be the plain meaning of the instrument before them.

The

"The general views, with which the two nations had settled the article, seemed, to them, to be very apparent. With a view to particular cases, the object was the dispensation of *justice*, according to the special merits, of every distinct case; either by an award of compensation, where the complaint of injury, from past delay, was well founded; or, by a conclusive rejection of the demand, putting it to silence forever, if it appeared to be groundless—and, in either case, *dispatch* was essential; a *dilatory cure for past delay*, being a mockery in terms, as well as in effect; and a *speedy* rejection of ill founded complaints, amounting to no more than strict justice, to the rights and character, of the party charged.—In a larger view, the object was, a termination by means, which neither of the two nations could controul, of a complicated dispute between them; such as they could not themselves decide: a radical remedy for an old sore, which had long rankled in the hearts, and interrupted the confidential intercourse, of many of the most valuable subjects of both.—In construing the article, a majority of the Board was therefore well convinced, that every opinion which tended to uncertainty, indecision, and delay, was most essentially erroneous: and every proceeding, which went to convert a solemn national arbitration, for the known and declared purpose of *final* settlement, into the worst species of protracted negotiation, was totally inadmissible under the treaty.

"A bare perusal of the article; every line of which anticipated the occurrence of difference of opinion; (unavoidable, as from the variety of involved matter to be settled, it certainly was);—which provided for it, not only in express terms, by declaring that the opinion of the *majority* should, 'in all cases, both as to the *justice of the complaint*, and the amount of the sum to be paid, be *final and conclusive*;' but also by the structure and conformation of the Board, which was made to consist of an unequal number of members (either five or three,) for the very purpose of giving *certainty of decision*, in all cases whatsoever; in cases of division, as well as unanimity—was sufficient to prevent, as they conceived, the possibility of any serious apprehensions, that mere *difference of opinion*, on any subject, whether it respected the *justice of the claims* within the meaning of the treaty, or the amount of the damages incurred, could be made a pretext for disappointing the whole spirit, as well as the letter of the article.

"They believed, that as neither of the two nations could be supposed capable of appointing men to the confidential situation of national arbitrators, to decide upon a subject, so extensive and involved, and with powers so absolute, as to offer ample means of secret perversion and abuse; such as might be practised with so much plausibility of appearance, and *good agreement*, among themselves, as to prevent detection, or even general censure; nay, perhaps, to attract applause:—as neither of the two nations were capable of appointing men to such a situation of important trust, without the recommendation of unblemished reputation, and competent ability, there was, in
the

the characters of such men, and the assurance of an oath, the only guarantee for just and impartial determination, which the imperfect state of human affairs can afford.

"Finally, for themselves, they did certainly, without the consciousness of much arrogance, conceive, that opinions, which the parties had invited, and called upon them, solemnly to declare upon oath, according to the best of their judgment, were, when so declared, to be received, by those parties, with respect, while they determined, by their conduct, and a fair disclosure of their principles, to disprove the surmise (which, if just, would have suggested a simple mode, for a dissatisfied party, to suspend, or invalidate, the decisions of every set of arbitrators, who could be chosen,) that because they had been unjustly reproached, and were therefore displeased, they could no longer be considered as capable of impartial deliberation.

"The last proceeding of the Board was the motion, which has been reported, in the case of Robert Williams, on the 17th of July.

"The Commissioners of His Britannic Majesty, and the fifth Commissioner, attended, as usual, on the next day of sitting, when the Secretary delivered to them a letter, from the two American Commissioners, dated the 19th of July, and addressed to the three other members of the Board; in which the American Commissioners declared a determination, "under the existing circumstances, not to give their further attendance" in the Board; and promised to explain their motives, in a future communication.

"And, by another letter, dated the 22d of July, they assured the three other Commissioners, that they would, "without any avoidable delay," communicate the explanation they had promised.

"About six weeks after, viz. on the 3d of September, the three other Commissioners did accordingly receive a communication, from the two American Commissioners, in a letter of fifty-five pages, dated on the preceding day, every line of which proved the great difficulty of the subject, even in the hands of men of ability. It referred to, and professed correctly to state, all the differences of opinion, which from first to last had occurred in the Board; ascribing the hardy measure they adopted, not to one, or a few of those differences, but, equally, to all. It was an argument of many words, which terminated at every period, in this simple and conclusive point, that, under the sixth article of the treaty, no opinion in favour of a British subject was good, without the concurrence of the American Commissioners;—or, that by an unfortunate fatality (for no corrupt intention was ascribed to them) all the opinions which had been declared by the three other Commissioners, or any of them, in favour of claimants, were radically erroneous and bad; while those, which they had declared in favour of the United States, were perfectly well founded.

"The three members of the Commission, who were thus, at once, deprived of all power of performing their functions, on grounds, as now declared, and in a manner, which admitted of little prospect of satisfactory adjustment, did not, (as may perhaps have been expected,) take

take their leave. They had no concern with national considerations; but many individuals were, in consequence of the Rules and Orders of the Board, either in attendance, or ready to appear, from very distant parts; and as the business was now, notwithstanding the various interruptions which had occurred, so far, in essential matters, advanced; it was desirable to preserve, at least, the possibility of meeting such a change of measures, as might enable them to bring it to a conclusion.

"One of his Britannic Majesty's Commissioners, and the fifth Commissioner therefore remained; ready as by their attendance, they officially announced, at all times, to assist in the formation of a Board, for the dispatch of business. But they have never since been met by any Commissioner on the part of America."

We have the satisfaction to hear, that the writer of this invaluable pamphlet is now on his way to England, where we are sure he will meet a hearty welcome from every loyal and honest man, and where we trust his representations will produce, on the part of our government, those prompt and vigorous measures, which are, on this occasion, above all others, necessary to support the interest, the dignity, and honour of the nation.

ART. XX. *Transactions of the American Philosophical Society, held at Philadelphia, for promoting useful Knowledge.* Vol. IV. 4to.

CONTEMPTIBLE, in point of talents, as we have always understood this *soi-disant* "Philosophical Society" to be, we are not astonished to find the greatest (and by far the best) part of its transactions consisting of articles contributed by *British* writers. Even these contributions, most of which, we believe, have before made their appearance in this country, are of inferior merit; and, as to the *native* productions, they are, both in matter and manner, altogether beneath the attention of criticism.

ART. XXI. *A Sermon, delivered December 29, 1799, occasioned by the Death of Gen. George Washington.* By Samuel Miller, A. M. one of the Ministers of the United Presbyterian Churches in the City of New York. 8vo. Pr. 39. Swords. 1800.

IN this discourse we meet with none of those impious comparisons and allusions, which abound in the eulogiums of Messrs. JACKSON and MEASINGER; but, we are sorry to perceive, that so good a writer and so pious a man, as Mr. Miller appears to be, should have prostituted his talents to support that system of deception, of which the Congress seems to have been the inventor.

"It is pleasing," says he, "and, in a high degree honourable to the memory of the illustrious deceased, to observe, that, amidst all the diversity of sentiment, and the collision of parties; amidst all the mutual accusations of foreign influence and domestic corruption," [these things

things are, then, it seems, heard of in America] "which have, unhappily agitated our country, *his* integrity has remained *unimpeached* and *unsuspected*. Even those who believe his political errors to have been most numerous, have yet acknowledged, that they were the errors of a mind actuated by the *purest motives*, and pursuing, with undeviating rectitude of intention, the public good."

Our readers will observe, that this is little more than a repetition of a passage, which we have quoted from the eulogium of Dr. Smith, and we shall repeat, that it is another endeavour *to impose upon the world*. As an indirect defence of the American rebellion, nothing can be better imagined, than supporting, to the last, the character of the man, to whom the success of that rebellion has been chiefly ascribed; and, as a means of this support, the most powerful that can possibly be conceived, is, to induce a belief amongst foreigners, that, however the fellow-citizens of Washington might differ in other respects, they were always perfectly unanimous in allowing him to be a man of "*spotless integrity*." The *fastidious* of this position we have already proved, in our review of the oration of Dr. Smith, where we have quoted, in evidence, an *American* publication of 1797. We shall now apply to another American publication, entitled "*The Prospect before us*," which purports to be the work of a Mr. Callender of Virginia, and which appears, from its imprint and date, to have been published a few months previous to the death of Gen. Washington, and but a few miles distant from his "*blissful retreat at Mount Vernon*."

"At the commencement of the new government," says Mr. Callender, "when Mr. Washington was elected, Hamilton and some of the rest of his tribe, without asking leave of Congress, did, by their own authority, expend about thirty thousand six hundred dollars in purchasing furniture for the President's house and *liquors for his cellar*." P. 71.

This fact, which, we believe, remains uncontradicted, does not perfectly agree with the many encomiums we have heard on the *disinterestedness* of General Washington, who, besides these extorted donations, did, as we formerly stated, receive *every farthing of that salary*, of which, at his entrance into office, he declared *he would not accept*. But, to proceed with Mr. Callender:

"Adams and Washington have since been shaping a series of these "*paper jobbers*"—[speculators in the funds] "into judges and ambassadors. As their whole courage lies in want of shame, these poltroons, without risking a manly and intelligible defence of their own measures, raise an affected yelp against the corruption of the French Directory; as if any corruption could be more *venal* or more *notorious than their own*. For years together the United States resounded with curses against them" [the Directory], "while the Grand Lama of Federal adoration, the "*immaculate divinity of Mount Vernon*," approved of; and subscribed, every one of their *blackest measures*." P. 72.

Yet, Dr. Smith and Mr. Miller, dressed in their clerical robes and mounted in the pulpit, have the shameless audacity to tell the world,

world, that no tongue has ever dared to impeach the "*spotless integrity*" of Washington. Respecting another "*inestimable quality*" of the "*illustrious*" Washington, let us hear Mr. Callender.

"But this speech" [Washington's speech of 1793] "has a chasm, which completely unmasks the *scandalous hypocrisy* of Washington." Again: "on this head we cannot distinguish between the fraternal characters of the first and second Presidents: Mr. Adams has only completed the scene of ignominy which Mr. Washington began."
P. 143.

Now, we do not give this as *our* character of Mr. Washington; but, when we see such a scandalous system of deception persevered in, we should neglect our duty, did we not cite one publication in opposition to another. We have not relied on our own opinions, we have listened to none of those suggestions, which might have arisen from *British* resentment against the deceased rebel; our information is from the *American* press; we have given our authority; we have enabled our readers to examine the evidence on both sides, and to judge for themselves.

We cannot say, however, that we are altogether pleased with the pamphlet of Mr. Callender, in whom, we think, we descry a violent enemy of Great Britain; but this circumstance, while it displeases us, certainly does not tend to invalidate the statements of the author, with respect to Mr. Washington; because, the latter was famous for nothing but his rebellion against that country, which the former appears most to dislike. We must further observe, that Mr. Callender, (whose work we shall review on some future occasion) has backed his opinions with an explicit recital of *facts*, which, though they may possibly be exaggerated, will, in the mind of every unprejudiced person, weigh heavily against the loose and hyperbolic declamation of the *professed eulogists* of Mr. Washington.

ART. XXII. *A Discourse, delivered at New-Haven, February, 22, 1800, on the Character of George Washington, Esq. at the request of the Citizens.* By Timothy Dwight, President of Yale-College. New-Haven. 8vo. Pr. 55. Green and Son, 1800.

HERE we behold the "*great Washington*" changed from a General into an *Esquire*! Whether this change was effected by that "*convoy of Angels*," of whom our bombastical friend Mr. Messinger (see P. 544.) speaks, or by the *copious bleedings* of the pupils of Dr. Rush, we must leave our readers to determine, suspecting, at the same time, that this is neither the last, nor the most important, metamorphosis that the "*great Washington*" will undergo, before he escapes entirely from our hands.

Mr. Dwight, who seems to have been inspired with the laudable emulation of surpassing all his cotemporary eulogists, has discovered, in his joint capacity of *presbyterian minister* and *college president*, that there have appeared, in this world, *four* "*truly great men*;" namely;
MOSES,

MOSES, GUSTAVUS VASA, KING ALFRED, and GEORGE WASHINGTON, *Esquire!* In the office, in the conduct, and in the achievements of the *three first* we do, indeed, perceive a striking resemblance. Moses, though not a king, like Alfred and Gustavus, was a ruler *appointed by God*, and, like the two monarchs, he rescued his countrymen from the degrading and painful yoke of a FOREIGN power; but, where shall we find words to express our indignation at the impudence (to say nothing of the impiety) of the preacher, who, in defiance of notorious facts, has placed Washington upon a footing with these illustrious and wonderful men? Washington was not a king, as Gustavus and Alfred were; neither was he, like Moses, a ruler *appointed by God*, but a ting-leader first appointed by a miserable rabble for the paltry consideration of fifty pounds, given by him to a "committee of safety" in Virginia! Washington, so far from rescuing his countrymen from a FOREIGN yoke, *invited foreigners to invade his native country*, and actually did, *with the assistance of those foreigners, subdue the loyal subjects of his Sovereign, and compel them to submit to a yoke which they hated, and under which they now groan.*

If this be thought *severe*, let the audacious and profane eulogists thank themselves for the severity. They have thrown down a challenge, which, notwithstanding the example of our cotemporaries, it is not for us to decline. We shall not "quietly wait," like the *Monthly Review*, "for an *American* Life of this great man," though that Life, we are told, is to be written by a *relation*, and though that relation has all "the General's own papers" at his command, and is to publish his work under "the patronage and inspection of Congress." This *official* biography we shall receive with very great distrust; "the General's own papers" we shall not admit as the best possible evidence; and, as to "the patronage and inspection of the Congress," we shall treat them as measures of super-abundant precaution, entirely unwarranted by the necessities of the case.

ART. XXIV. *The Scripture Doctrine of Regeneration considered, in Six Discourses.* By Charles Backus, A. M. Pastor of a Church in Somers, Connecticut. Hartford. 12mo. Pp. 180. Hudson and Goodwin. 1800.

NUMEROUS as are the works on this subject, we should be glad to see this of Mr. Backus reprinted in England. It does great honour to the heart, as well as to the mind and the learning of the author, who, while he insists on the necessity of a *change*, rejects, with becoming disdain, the whimsical reveries of Methodistical fanatics. We sincerely rejoice, that America has yet to boast of such men as Mr. Backus, and we hope that his work is an earnest of further valuable productions from that country.

THE LITERATI AND LITERATURE OF GERMANY.

LETTER II.

*To the Editor of the Anti-Jacobin Review.**D—— in Upper Saxony, April 28, 1800.*

LA HARPE (in his *Lycée ou cours de Littérature anciens et moderne*) speaks of the English theatre and Belles Lettres with excellent levity, but he does England ample justice with respect to other more important branches of knowledge, considering her as the legislatrix of the world in the accurate sciences (*sciences exactes*) and in sound metaphysics; and he speaks almost with the enthusiasm of an Englishman of the illustrious Bacon, who first taught to philosophy the important lesson not to advance a single step without the aid of experience, by which means, continues he, physics or natural science has become what it could and ought to be the science of facts; the only science within the capacity of man, who had been to long condemned by his pride to reason absurdly on the causes of things, from not knowing that these were placed by nature beyond his reach.

I have long been of opinion that it would be happy for the world if a similar system were universally adopted in moral, metaphysical, and political science, as has hitherto been so successfully followed in physics; if all those airy speculations and chimeric hypotheses, with which the world is inundated, were finally banished; and if men would candidly employ themselves on moral, metaphysical, and political subjects, to collect and arrange those facts, which divine revelation, which the established order of nature, which experience and the candid examination of our own minds present, I am fully persuaded that we should have as few subjects of dispute on these sciences as in physic, and as few pretensions to new and dashing discoveries. It is in this way, indeed, as it appears to me, that our English moralists, metaphysicians, and politicians have proceeded, and it is to this that they owe their acknowledged superiority. Wherever Locke, one of the most illustrious of them, has thus followed nature, experience and revelation he is excellent; wherever he has lost sight of these steady guides he is visionary and dangerous. If we grant that even in such cases his theories are ever subtle and ingenious, we shall be compelled to add, at the same time, that, having no foundation in nature, and no aid from experience, they can never be safely reduced to practice, and that they serve only to bewilder the mind in useless and often dangerous speculation. The British constitution, the noblest monument of civil government which ever existed, is not the work of a few visionary speculists, or of any one particular period. It is the gradual result of long and repeated experience. Its several parts have been formed and moulded not at once but by degrees, and have been added at various periods as experience demonstrated their necessity. That the speculist may or may not form in his own mind,

mind, or put upon paper what may be called in theory, a more beautiful or perfect system; I mean not at present to determine; but I will, without hesitation, assert that he must be either a fool or a knave, who, after the experience which the last ten years have afforded us, should seek to exchange a system founded on the practice and experience, and fostered by the care and attachment, of our ancestors, for any system, however apparently perfect, derived from the speculative reveries of modern philosophism.

In physics the neglect of experience leads to false and absurd conclusions, which, when applied to the arts of life, may even produce bad consequences. But these must necessarily be partial and easily and quickly remedied; whereas the neglect of experience, and the indulgence of idle and airy speculations, which are neither warranted by nature nor deducible from experience, on the subject of morals and government, are productive of consequences the most fatal to the human race. It seems as if in physics extravagance must naturally and quickly correct itself. In morals, it goes on increasing at every step, drawing all into its horrible vortex either by force or seduction, and proceeding rapidly and inevitably to universal destruction, unless some external or physical cause of superior force arrest its progress, and grant to fallen and degraded humanity a respite from the insupportable tyranny of false principles.

I should be extremely sorry, Mr. Editor, if, from what I have said in my last, or have now added, any of your candid readers should suppose me an enemy to the progress of science. On the contrary, by removing what is false, dangerous, or improper, I wish to see it rendered more valuable and more extensively useful, being fully convinced that true learning and virtue will by no means lose ground even if that violent love of paradox, of novelty, and of extravagant positions which so strangely predominates in Europe, should be destroyed—as I most heartily wish it may be—I know nothing more injurious to true learning, more ridiculous in itself, or more hurtful to society than that undistinguishing admiration of genius (a word at present applied to every mental extravagance) which we at present observe in the world; and I am firmly convinced, from long and attentive observation, that this spirit tends directly to the destruction of all morals, taste, and sound knowledge. Those, therefore, who still remain unattacked by the reigning contagion cannot be too often warned against its danger. There are, indeed, many men in the world who look upon all opinions as indifferent, and the philosophists of the day take ample advantage of this blindness, and thereby rivet their principles deeper and deeper. Let such men as are apt to consider the war of opinions as of little consequence seriously look at their effects in every case where they have acquired any practical influence, when they will probably find that there are opinions more dangerous and destructive than war, famine, or pestilence. Let us receive with caution, and examine with care, all pretensions to new discoveries before we give our assent to them; a respect for those principles, which long experience

and the labour of the learned, of every age, have consecrated; and a candid distrust, and calm examination of all those hasty systems which tend to overturn them, certainly ought to direct the conduct and form the character of a modern philosopher. New and important discoveries in morals, politics, and metaphysics are certainly not naturally to be expected in our days; and it is, therefore, the duty, even of our most illustrious philosophers, liberally to follow the footsteps of our forefathers, and, by adding our experience to theirs, to elucidate what is obscure, and to extend the utility, and, in some measure, the bounds of science, by new combinations, and by placing things in a new light. Such seems to be the line marked out for us by nature and right reason. It may be possible (though it does not seem to be within the bounds of probability) for a mighty genius to break through the limits to which we are confined, and to present to us a new road; but even him we are to judge by the rules of our ancient experience, and to receive or reject his principles as that shall direct. But let us not imagine that every vain scribbler, every idle speculatist who can support a paradox, or defend a sceptical opinion, is therefore a philosopher of first rate powers. There is no qualification more easily acquired, more insignificant in itself, or more hurtful in its consequences. He is in my estimation, amidst all his self-exaltation, infinitely beneath the most ignorant peasant; because the knowledge of which he is so proud, tends only to mislead himself, and those who are submitted to his influence, whereas the ignorant peasant is directed by the knowledge of others to be useful to himself and his neighbour. In remote and well regulated parishes in the country, I have often met with peasants (whom in common language we denominate *ignorant*) entirely unacquainted with speculative science, indeed; but perfect masters of religion in all its practical branches, and as matter of fact; and conscientiously directing their conduct by the purest and most perfect rules of morality, and thereby exhibiting by the best of all criterions, *practice*, more true wisdom than the most illustrious of the ancient philosophers, and beyond comparison superior to those modern speculatists, whose idle reveries frequently plunge them into every excess of vice and depravation.

In what I have already said, therefore, Mr. Editor, or have still to add, I must again repeat, that I am no enemy to science in general, and to German science in particular; but I am, and ever shall remain, the determined enemy of that herd of vain and ignorant scribblers, who, in their reveries, confound right and wrong, truth and falsehood, and who, by letting loose the corrupt passions of the human heart, pave the way for universal depravation. In Germany, it appears to me, that this vile scribbling spirit exists to a greater extent than in any other country in the world; and that it has produced most fatal consequences with respect to the principles and morals of the people is too obvious to be called in question. There exist, however, in Germany, I am most ready to allow, many individuals equally illustrious for the propriety

propriety of their conduct, the goodness of their hearts, and the extent of their mental acquirements. Far be it from me to involve the innocent with the guilty: all my remarks on this subject refer to those who have taken up the pen without being qualified to wield it, and who disseminate vice and folly among their fellow citizens; and, unfortunately, these are but too numerous. Germany in her literary progress comes very far behind Italy, France, and England, and can be placed only in the commencement of that progress: D'Alembert (*Discours Preliminaire de l'Encyclopedie*) observes, that after the Reviews of Letters, erudition commenced, the Belles Lettres continued, and Philosophy finished the progress. The sort of philosophy which gained such fast ground in France and in Europe, from about the middle of the present century, till the Revolution, and the progress which D'Alembert contributed so much to extend, is well known by its fruits. I am fully persuaded that this philosophy, as it is called, having found its way into Germany before it had naturally attained any eminence in philosophical subjects, in morals, or in government; and when it was only beginning to cultivate the imagination, is the grand cause of the absurd chimeras and dangerous principles with which the papers of Germany have been loaded for so many years. The Germans had not yet been accustomed to accurate thinking, to moral and metaphysical reasoning, but they were delighted with the dashing systems of France; and began immediately to feed their own vanity, by retailing the principles of D'Alembert, Rousseau, Voltaire, and Diderot, &c. and even to divulge new eccentricities of their own. In this respect they were led and protected by Frederick the Great, as he is most unjustly styled, a philosophical monarch, the most despotic, perhaps, who ever existed; but who has contributed more to the dissolution of society, by corrupting the principles and the morals of all within the sphere of his influence, than any individual of his time. After hearing so much of philosophy from these men, it is natural to enquire into their morals. D'Alembert (in his *Eloge de M. l'Abbé Terrasson*) says, 'it is necessary to draw a veil over the vices which have sometimes tarnished the lustre of genius. The purpose of literary eulogies is to render letters respectable, and not to render them contemptible.' In his *Memoirs of Christine de Suede*, he says, that the philosophers only ought to have the right of drawing the characters of men as of governing them; history and man would be the better for it. These two principles, stretched to their utmost length, have certainly not lost ground since the death of D'Alembert; they form the creed of all the philosophers of the age; according to the old system of morality, which these enlighteners of mankind have exploded, the vices even of genius accurately but delicately exposed, would have been turned into a valuable lesson of virtue. There is no lesson more interesting or more useful, when justly handled and properly applied, than that which may be derived from the faults or the vices of great characters: on the other hand, there is nothing more injurious to virtue and to human happiness, than the indiscriminate and un-

distinguishing admiration of what is brilliant. There is nothing more injurious to society, than that Alexander and Augustus Cæsar, Cromwell and Bonaparte, because they have possessed great qualities, or been peculiarly successful, should have their enormous crimes concealed, and that they should be exalted, on all occasions, by a servile herd of sycophants, as if they had been spotless and irreproachable. To draw weaknesses or even crimes into light after death, which never before attracted public notice, nor occasioned public scandal, may be imprudent; but to draw a veil over those which are enormous in their nature, and universally known, is unjust, as it is depriving posterity of a most valuable lesson on the insignificance of all earthly grandeur and fame, which are not founded on virtue and a sense of duty. Nothing is more easy than to appear well in the opinion of the world, external circumstances being favourable, without one spark of real virtue or sound principle; and such a position as this of D'Alembert's being once generally received, virtue would become indeed, what Brutus denominated it, an empty name. There perhaps never was an age when this passion for glory, if it may be so called, existed to such an extent as at present; and when men so avowedly sought after public estimation, by exhibiting themselves to the world under an attractive form, whilst they avowedly neglect the cultivation of all those qualities of the mind and heart which are alone worthy of real esteem. It is of infinite importance to mankind, to be upon their guard against this common but dangerous mode of seduction. It is by such means that men, like Cromwell and Bonaparte, succeeded in establishing their own pre-eminence on the ruin of the liberties and honour of their country. It is by such means that men, like Voltaire, D'Alembert, Diderot, &c. under the amiable names of philosophy, moderation, progress of letters, and perfectionment of human nature, conceal the darkest designs against the peace and interests of mankind, and, under the resemblance of virtue, indulge in themselves, and intice others into, every vice.

I have had the most unquestionable proof of every observation which I have had in my power to make in Germany, that the common herd of scribblers have completely adopted this mode of conduct, and that they neither search for truth nor aim at virtue, but seek, on the contrary, to excite attention and raise a name, by flattering and seducing the passions of the multitude; thus allowing the passion for temporary and ill-merited praise to occupy the place, allotted by our nature, for the love of power and fame, and leaving the pursuit of truth and virtue for the wonder excited by paradox, and for the attention too often paid in the world to bold and successful vice.

In Germany, the places for the learned are by no means proportioned to the number of candidates, and the greater part of those places are so scantily endowed, as scarcely to afford the necessaries of life; these, however, are here as elsewhere, the objects of ambition and emulation; and the ordinary mode of displaying the latter is by writing. A German writer is, in general, a man that is dis-
cipated

contented with every thing about him; his chief happiness, and glory consist in publishing a successful journal. He then becomes, in his own idea, one of the most important men in the Empire; and if he has the good sense to collect valuable or interesting information on the subjects which he professes to discuss from foreign journals, or from English or French publications, he is almost certain of patronage, and a place, either at the court of some Prince, or in some University. There is not a set of greater sycophants in the universe, than the common run of German scribblers; they will spout and publish democracy in all its naked deformity; but when they meet with a nobleman of importance, or a prince, you would imagine them capable of licking the dust under their feet. In private, or in their journals, they will blame such and such abuses; in the presence of their prince, they will defend them as just and reasonable. I believe there are some who know them, but are well convinced, that if they had the power in their hands for a short time, there would not exist a single prince in Germany: yet, such is their inconsistency and such their vanity, that there is nothing they so much desire as the patronage of a prince and a title. Every petty prince in Germany, even those whose whole dominions consist in an old castle and a garden, confer innumerable titles of counsellor, privy counsellor, master of forests, counsellor of mines, counsellor of the grand consistory, &c. &c. &c. which are sought after by the learned with an anxiety utterly inconceivable: and when a title is once conferred, it is placed on all their visiting cards, and in all addresses to them; and, in short, becomes as necessary an addition to their names, as that of Lord to a British Peer. It may appear extraordinary, that the princes of the empire should protect and feed the vanity of a set of men, whose principles are so contrary to their interest. But the fact is, that many of these princes are ignorant, and many more are totally careless of the principles professed, and taught or published by the learned: and even those who have a just sense of the danger of bad principles, hope that the evil will not affect them personally, and imagine that the necessary measures of severity exercised in one petty state, whilst all the others are neglected, would be rather productive of evil than of good. Besides, many of those who attend the court of princes are deeply tinged with the principles of the learned, who firmly believe, and publicly assert, that justice and virtue are but empty names; that force is the only criterion of right, and that we must amuse ourselves the best way we can and leave things to take their course. They will add, indeed, that princes ought to be respected, and their interests attended to, not because it is just, but because they have been established, and (a better reason still) because their own interest is concerned. The German constitution exists only in name; the unity and the patriotism of the German nation exist no more; all is Austrian, Prussian, or French. It is perhaps utterly impossible to unite the whole in one common interest. The German politicians firmly believe and maintain, that the opposite tendency of these three factions, (for ever since the 30 years war, the French

have had a powerful influence in the empire), is the greatest guarantee of their liberty and independence. It is true, indeed, that the French influence, during the present war, has so completely succeeded in palsying the efforts of the empire; that it is utterly astonishing, that so great a part of it has escaped the honours of fraternization, and a directorial constitution. A great body of our literary reformers were fully prepared, and in the highest expectations, during the months of January and February, last year, for the arrival of directorial freedom; and the great Lepaux, and his illustrious colleagues, had promised great things, which, happily for Europe, happily for Germany, happily even for the sophistical demagogues who wished them success, they were unable to perform. The *Elbic Republic*, to consist of Hamburg and its territory of Holstein, of Hanover, &c. was completely organized, and wanted only the approach of the soldiers of liberty. It was well known at Hamburg, at the time, that the principal individuals, who were to form the regenerated government, were actually appointed. My informer, whose means of information were indisputably genuine, could not however tell me, what place was allotted to the *candid and humane Olivarius* of Keil, author of a stupid Journal in French, called the *Nord Litteraire*, in high esteem in France and in England among a certain class; but I presume he was, at least, one of the directors. Whether the other parts of Germany were in like manner parcelled out, or whether their constitutions were in equal forwardness, I cannot tell; but the virtuous Bishop of Autun (Talleyrand) certainly looked forward to it with confidence. When he passed through Hamburg on his being obliged to quit England, he positively declared, that England should not exist two years; and for Prussia, says he, we shall take advantage of that silly monarch's neutrality, whilst we have other matters on hand; and then, when we have nothing to fear from his insulated power, we shall send him a packing with the rest. This anecdote, which with numerous others of a similar cast, are well known in Germany, I had from one who heard it from the mouth of the pious Bishop himself; yet the universal cry last year, as at present, of all the scribbling race, was peace *for the sake of humanity*; and the deluded people really thought at that time, as at present, that peace was practicable and safe, and that the French were much better than they were represented to be; for what is often confidently repeated, however false or absurd, will at length be believed; this is a maxim well known, and universally acted upon by the German Jacobins, and I believe by the Jacobins of every country.

Nothing of late years has been more frequently the object of abuse among the English Jacobins, than the English Universities.—We have been repeatedly told, that they are sinks of vice, of ignorance, and prejudice. And it has been more than insinuated, that learning and virtue are only to be acquired in Dissenting Academies or German Universities. I know the English Universities, and though I have not the smallest connection with either of them, as I know the foreign seminaries also, I look upon them with the highest

highest degree of veneration and respect. I acknowledge, indeed, and lament, that, in the higher classes of students, dissipation and idleness are sometimes too prevalent. But I am firmly convinced, that this is more the effect of the times, than the fault of the Universities. In the laws of the Universities of Oxford and Cambridge, the serious student will find strongly inculcated a respect for religion, morality, and sound learning; and he will find numerous individuals in each, who add weight to the authority of the laws, by the propriety of their example. He will find himself possessed (if he is disposed to profit by his situation) of every advantage which books and the directions of men of the ancient schools can confer, without the danger (unless he searches for it) of seduction by metaphysical speculatists. The students live in society in the several colleges, under the eye of those to whose care they are committed. In the present state of luxury and riches, it is unfortunately very difficult to retain persons of that age, at all times, within the bounds of propriety. Crimes which are not known to those in power cannot be punished; a young man of twenty can only be corrected or punished by advice, reprimand, rustication, or expulsion; and I know that these means are more frequently employed in Oxford and Cambridge, even against persons of rank and consequence; than in all the other Universities of Europe, not because delinquencies are there more frequent, but because the laws are more respected. In the foreign seminaries, the students are under no restriction whatever; they live where and how they please; are at liberty to act as they please, and to attend and absent themselves from lectures as their inclinations direct. They neither see religion respected, nor hear it recommended; they are subjected to no law, nor to the shadow of restriction. If, as often happens, they become insupportably troublesome, the Professors, who have no influence, give themselves no concern about the matter. The civil power or the Prince brings them to order, by means of a troop of horse or a company of infantry. In the great Universities of Germany, which I have seen, or of which I have had any information, the students have the appearance of a set of rude and insolent Jacobins. I have seen them often galloping through the country in the uniform of French Hussars. They are passionately fond of uniforms, and abundantly shew their principles by wearing the uniforms of the enemies of their country. In some Universities, where the students amount to about a thousand, or twelve hundred, they are all formed into private societies, to the amount, as I have been informed, of 40 or 50. What is the constitution or purpose of these private assemblies, I have never yet learned, but an affront, real or supposed, paid to an individual of one of these societies, by the member of another; is taken up, as affecting the whole; and as they are all *men of honour*, most dreadful combats with the sabre frequently ensue. They scarcely ever separate without one or both been severely wounded, and not unfrequently death is the consequence. In all the German Universities, the chief study is the new system of philosophy, or what may be called the German metaphysics, by which the mind

is totally bewildered, and at length deprived of every solid principle of religion, morality, or sound politics. I have sometimes met with students (foreigners) of very respectable character, and good natural abilities. On demanding an account of the lectures of their Professors, they have uniformly expressed themselves with enthusiastic admiration of the systems of Metaphysics; but I have as uniformly found that they admired without comprehending either their nature or their tendency. On such occasions, there are many Professors, who go much greater lengths than Kant, who make no difficulty of exploding the Deity from the universe as an idle prejudice. There are some, even, who have gone so far as to say, that we can be certain of nothing that exists without us, that all external objects appear to be the creation of the human mind, and that therefore the only God is the mind of each individual. That we have hitherto absurdly given this name of God to the relations of Nature, &c. With respect to morality, they teach that duty is the only rule of conduct, that there is no other law than the sense of duty which exists in the mind of each individual, that each man stands single in the universe, and must act from his particular sense of duty, without thinking of his fellow men, or expecting any reward, which would be meanness in the extreme, and that therefore immortality is not to be believed. They further teach, that civil society is progressively improving; that each of us contributes to its improvement, and that therefore every government is carrying on its own dissolution, since a time will certainly arrive, when man and nature will be so perfect as to be able to go on without government, laws, or submission. These are the most sublime principles of the German school. There are many Professors who have not yet attained to, or at least dared to profess, this elevated pitch of science. But, as they all of them teach a metaphysical jargon, which neither they nor their scholars comprehend, as they are almost all partizans of the incomprehensible system of Kant, and warmly attached to the doctrine of the unlimited improvement and perfection of human nature, their labours abundantly pave the way for the sublimest flights of the *newly deified intellect of man*. And, as it generally happens, that the students believe that the improvement and perfection of human nature are farther advanced than their Professors dare yet publicly maintain, they become very much inclined to take the first opportunity of shaking off the unnecessary restraints of laws and government.

The effects of these pernicious principles are no where more remarkable or more lamentable than among the Clergy. I know but very little of the Catholic states, and therefore can speak positively only of the Clergy of the Protestant districts which I have visited. You know there are some principalities in Germany, in which the power is equally divided between the Catholics and Protestants, and in which both parties attend worship in the same church at different hours. There are not wanting Philanthropists (i. e. men to whom all religion is alike indifferent, and who speak of humanity, but do not feel it) who appeal to this as an admirable example of Christian charity,

charity, or rather of philosophic liberality. It is entirely the effect of indifference and political convenience. There is no country, I imagine, in the world, where Religion is so much and so evidently and avowedly a mere matter of state policy as in Germany. After the long and unhappy wars of Religion, the two parties sat down sullen, but not content. They are now totally indifferent. You know that the Protestant Princes pillaged the church of every valuable benefice, and most unwisely they have preserved the spiritual titles and revenues which are now conferred on their lay friends and favourites; so that we often see the noble canon of a cathedral, whose whole fortune is derived from his canonry, dressed in a military uniform, with a sword by his side, and serving as chamberlain in some petty court. The real officiating Clergy of every denomination in the Protestant states, have, by these means, been reduced to extreme poverty, and from the decay of religion to contempt; to which last effect Frederick the Great contributed most powerfully, both by his influence and example. Unfortunately the Clergy, and many even of those who serve the country parishes, have had their minds bewildered by the metaphysical jargon of the Universities. It is a long time since the principles of Luther were exploded among those who bear his name, and since the clergy have avowed, that certain forms and words are preserved, not because they are believed by those who officiate, but because, in some places, the people are yet too superstitious to admit a change. But this is not the worst. From publicly professing, and yet privately disbelieving, some of the positions of Luther their founder, they have come, by the help of the metaphysics of their schools, to doubt, and some to deny, even the truth of Christianity itself, and to assert, that it is a vulgar superstition adapted only to the ignorant. It is, therefore, they think, lawful to amuse the people with the doctrines of the gospel, at the same time that he who does so, believes not a word of it. The Old Testament has very generally lost its authority, and a country clergyman, lately in company with a friend of mine, laughed heartily at the ignorance and confined notions of the clergy of the Church of England, when he heard that they still believe the Mosaic History of the fall of man. There still are some respectable divines in Germany; but the principles of Eichhorn, of Göttingen, with respect to the Old Testament, which, together with Geddes's Works on the same subject, met with so warm a reception from the *Monthly Review*, are gaining fast ground. I will not assert that Eichhorn, by lessening the authority of the Old Testament, meant to undermine that of the New. But I am fully persuaded, and will positively assert, that if he had that design, he could not possibly have made use of more successful means. Indeed, among the most respectable of the Clergy, whom I have seen and heard of, the Divine authority and positive institutions of the gospel seem to be entirely left out of the question; and we have, instead of the doctrines and precepts of Jesus Christ, elegant dissertations on the beauty of virtue; lofty declamations on humanity, and against the present war with France; and sublime attempts to account for every

every thing, not by appealing to the Creator, but by abstract reasons of philosophy. A clergyman, whose character is highly respected, lately attempted to prove to a common audience, that war, pestilence, earthquakes, &c. which a grovelling superstition magnifies into providential warnings or punishments of our sins, are the simple effects of a settled course of nature, which has been appointed ages before we were born, and will go on uninterruptedly without regard to us or to our conduct. Without entering into any dispute on this momentous subject, one cannot help wondering at the insolence of the man, who thus dares positively to determine what lies so far beyond the reach of his judgment and experience. If he believes the scriptures, he ought to believe a Providence, which admonishes, rewards, and punishes us; for nothing is more plainly inculcated; if he believes the freedom of the human will, and that man is a moral creature, in a state of probation; he ought of consequence to believe, that nature is so contrived, as to minister, if abused, to the vices, and if properly used, to the virtues of man. Even if the meddling curiosity of man must determine things of such mighty importance, and we conclude, that he who created all things arranged their course for ever, and that war, famine, pestilence, and earthquakes, and a variety of other circumstances, are the natural effects of this arrangement, they still have been so contrived by the infinite wisdom of the moral governor of the universe, as to minister to the moral regeneration, or to the punishment of those moral agents who shall then be in existence. But what need is there for a Christian clergyman to bewilder his simple hearers or himself, with so difficult a subject? Or why will he dare, by idle and useless speculations, to deprive man of the greatest comforts which religion affords him; of which humanity is susceptible? By such disputes nothing is, nothing can be, determined by the utmost ingenuity of man; but the very doubts thus excited in the mind of the weak and unthinking, are productive of the most baneful consequences. If we judge from the conduct of the Germans of every class, even in the smallest towns and villages, we shall not have much occasion to admire the effects of a philosophical system of religion, which its partizans wish to maintain as a step towards the perfection of human nature; but experience proves, if their position be just, that this increase of perfection is preceded by an increase of corruption. There are a set of men in the present age, who are constantly talking of philanthropy, or affection for the whole human race, who are yet notoriously destitute of affection for those to whom they more immediately owe it; and who, in speaking with sublimity of the whole, neglect the duties they owe to individuals. The objection has been often made to them, and they have had the confidence to answer that in the progressive perfectionment of man, nature, forgetful of the individual, attends only to the species—that individuals perish, but the species continues, and, of consequence, that true philosophy comprises the whole species, compared to which a few individuals go for nothing. Thus Robespierre was a philanthropist,

and laboured for the good of the species, to which the insulated individuals, whom he murdered for the good of the whole, bear no kind of proportion. This position has been seriously maintained by a German philosopher; and thus, by proposing, or pretending to propose, any ideal *end*, which is easy to represent as you please, you may not only defend but sanctify any *means*, to which your interest, ambition, or your passion may prompt you. How long will man choose to wander in obscurity and error, when light and truth surround him on every side? How long will he choose to wander in the labyrinths of an absurd philosophy, an idle unfounded speculation, when the most important practical truths, when a philosophy of divine origin, but equally simple, majestic, and interesting, as the other is obscure, cold, and disgusting, lies open before him, and requires only humanity and docility to be fully perceived, and to produce the fullest and happiest effects. To use the sublime and impressive language of St. Paul to the philosophers of Athens, it would be equally happy to themselves and for the world, if the philosophers of our day, throwing off the trammels of a philosophy, falsely so called, would seek the Lord, if haply they might feel after him, and find him, though he be not far from every one of us.—For in him we live, move, and have our being.

It may readily be supposed, that your Jacobins of England do not neglect to improve the advantages to be derived from the Jacobins in Germany. I cannot inform you, whether the plans of communication have become systematic and extensive; but I have accidentally met with several individuals who reside in Germany, and travel through it in order to acquire the means of *enlightening* their country. About eight months ago, a young disciple of Philosopher Godwin happened to pass through the town where I then was. As he was extremely proud of his profession, and extremely talkative, his principles and views were very readily communicated. He began by ridiculing his father, who had been long dead, and reprobating his prejudices; on suggesting to the young Philanthropist the vulgar, but just proverb, that he must have very little to say, who tells his father was hanged, he began a dissertation on prejudice, asserting, that man is free and independent, and as little subjected to the authority of a father as of a despot. Without entering into any dispute, it was contended, that every child owed his parent respect, a position, however, which the Godwinian hero was by no means disposed to grant. He mentioned that he had travelled on foot through Russia, Poland, and the greatest part of Germany, searching for useful information, and for the means of enlightening the human mind, and comforting suffering humanity. Yet, what knowledge he could possibly acquire it is difficult to conceive, as by his own account he travelled from place to place with as much rapidity as possible, and a friend of mine, who met him in a town of Germany, perhaps of all others the most remarkable for the number of learned men, told me, that he arrived in the evening, saw no-body but the gentleman in question, and one or two other persons, by accident, and set off next morning.

In

In passing through a neighbouring University, he called on some persons, presented himself as a friend of suffering humanity, demanded pecuniary aid to pursue his philanthropic journey, and asserted, that he travelled entirely by means of the benevolence of the friends of science and humanity, getting letters of recommendation from the philosophers of one place to those of another.

I heard lately, too, from a friend, of two gentlemen, formerly well known at Cambridge, who, feeling the restraints of law and religion somewhat irksome, left the University and became philosophers. It seems these worthy men finding the climate of England totally unfit for them, agreed with four others to go to America, and put their philosophy in practice. It was agreed that each of the six should engage a woman to accompany him, and that these women should be common to the whole. An actress, who acceded to this philosophic arrangement, was engaged for one; but the voyage to America failed, and the delicate lady remains, or at least remained some time, the mistress or wife of him who engaged her. Two of these gentlemen, who, it seems, were the projectors of this admirable colony for America, and who are writers for the Morning Chronicle, and other publications of Jacobinical notoriety, came afterwards to Germany, to enable themselves, by acquiring the language and philosophy of this favoured country, to enlighten more completely the ignorant people of England.

I have occasionally also myself met with young Englishmen who had been educated in German Universities; some, for example, at Gottingen, who have totally lost every sense of delicacy, every notion of morality and religion, and every emotion of patriotism, and whose conversation is uniformly filled with obscenity, or ridicule of what they denominate the prejudices and slavish opinions of their country. There is nothing more certain than that a German University is in every possible respect the worst school for Englishmen; as they are certainly exposed, when their judgment is yet unformed, to principles, which, if generally adopted, would quickly lay the pride of England, and the glory of her constitution in the dust.

A correspondent informed me some time ago, (but without mentioning particulars, so as to enable me to speak circumstantially on the subject, though the fact may be positively depended on) that in one of the large Universities, whether Gottingen, Halle, or Jena, I cannot say, there happened to be one or two Englishmen, who entered into no society with the other students, who visited the Professors, but were very guarded in their conduct. It was immediately conceived and currently reported, that they were the spies of Pitt and Professor Robison:—We have heard the cry of Pitt and Cobourg—more recently still of Pitt and Suwarow, and in this case, amongst these men it was Pitt and Robison. They were very eager to prove that the society of Illuminati existed no longer, and that they had nothing to do with it. A suspicious person might, from their very anxiety to impress a belief of the contrary, when

It was not suspected, have drawn indirect proofs that they were really members of that society, and that it still exists. This, however, it would be unjust to assert, because it is impossible to find solid proof of it, and I know there are many respectable men in Germany, who were members of the society of Illuminati, but who were totally ignorant of the ultimate views of its directors, and who were as much struck with horror when these came to be known as any of its warmest opponents. There are even many of the Literati of Germany who might have been made the instruments of much evil (without *intending* evil themselves) by the leaders of that diabolical society, who, I suppose, would not readily commit themselves in a similar institution again. It is much to be lamented however, that well-intentioned, but weak, and in many respects, with all their learning, ignorant men, have not since taken a more decided part on the side of virtue, religion, and civil government, which have been so evidently menaced with destruction, by open force and secret influence. If the statements of the Abbé Barruel and Professor Robison, are in any respect false or erroneous; it was by no means sufficient, in a case of such importance, to treat the labours of such men as Barruel and Robison, particularly the latter, with contempt, or to deny the facts in a short letter, without proof, and filled with ingenious language and unmeaning reproach. They ought to have come forward manfully, and related all they knew; they ought to have candidly acknowledged the atrocity of some of the leading members, and the extreme danger of all such secret machinations; and then, to have mentioned in what particulars the two authors in question have erred, and how unjustly Barruel has treated some characters in the highest degree respectable, who were guilty indeed of gross, perhaps criminal, imprudence, in committing themselves as instruments of the machinations of a secret society, or, who were utterly incapable of committing any crime or approving of any atrocity. It would have been equally honourable for them, if they had united themselves to oppose that torrent of false principles which issue from the German presses, which confound right and wrong on every subject, and which are equally injurious to sound learning, good taste, and even to rational liberty, on which so much has been laid and written for some years back, and the real nature and limits of which are so little known, even by those who clamour for it with the greatest violence. Whether the writings and conduct of so many German scribblers and pretended philosophers, are the effects of a formal conspiracy, I am by no means entitled to assert. But these writings are so extensive and so uniformly dangerous, that the consequences to the public must be the same, and therefore it is most devoutly to be wished, that all the real lovers and true philosophers of Germany would follow the example of Genz, and some few others, and unite in stemming the torrent of false philosophy and revolutionary politics. I hear it earnestly reported, and I hope it is true, that M. Mounier, (so honourably distinguished among the members of the first assembly in France, and who report says, is no less honourably

ably distinguished as the head of an Academical Institution at Weimar), intends soon to give the world a treatise on the Illuminati, and on the influence they are supposed to have had on the French Revolution. When it appears I have taken every means of securing a copy of it as soon as possible, and I shall enable you to give an early and full analysis of it in your truly valuable Review. I am, and I shall endeavour to be, Mr. Editor,

AN HONEST BRITON.

MR. BOETTIGER to MR. WALKER,

In Answer to the Letter which appeared in our Review, Vol. VI. p. 342.

SIR,

Weimar, May 17, 1800.

I am very sorry that the assertions in the last Mercury, which were extorted from me by a string of misrepresentations and aspersions thrown out against my deceased friend, Mr. Bode, and my own honour, have given you any offence, as I see by your letter which I found on my return from Leipzig. Whatever I said of Mr. Robison was founded on good information, which I received from Edinburgh, and as Barruel's falsehoods could never have found their way to the souls of generous Britons, without the perpetual references he could make to Robison's proofs of a conspiracy, it seemed necessary for me to attack, with a single stroke, the purity at least of the fountain head itself, before I told my mind about Barruel. But you are much better acquainted with professor Robison, and give such evidence to his character, that I cannot doubt of my having been led into false opinions respecting him. I honour your veracity, Sir, and am fully persuaded you would not come forth in his defence, if you did not know that injury had been done to one of the finest characters of the University of Edinburgh. However I need not tell you that he may be an excellent man and free from all selfish views and flattery, though he may have done great mischief by spreading false reports and sounding the alarm bell against such characters, both living and dead, as did not merit to be numbered among the most wicked profligates, those Jacobins of terror and regicide fanatics. Such was Mr. Bode here at Weimar, who, when living, was my dearest friend, and whose ashes I cannot see, without indignation, trampled on and insulted by foreigners, who have not guarded themselves against the grossest and most absurd impositions. But as you assure me, Sir, that professor Robison has never been actuated by any other views than those of true (but misguided) patriotism, you shall be very welcome to insert a letter in vindication of him, almost to the same purport as that you have written to me, in behalf of that gentleman, in the next Mercury, done into German, by Mr. Matthiae, or any other gentleman you choose. This reparation I am ready to give you, dear Sir, as I sincerely esteem you, and shall be glad

glad to give you any satisfaction in my power. Your plain dealing, in espousing the cause of your friend, pleases me infinitely more than those narrow hearted back-bitings, of which some other gentlemen here, at Weimar, have given me incontestible proofs. I love frankness, and shall be always glad to shew it, if I have been induced into error or given offence inadvertently. So much for Mr. Robison. As for the other points of which you complain, much may be said on both sides. Pray do not imagine, Sir, that I would be foolish enough to bid defiance to the whole ministry and administration of your country. I have given proofs enough that I am a firm adherent to all measures which will crush anarchy and re-establish a firm and loyal government in France. I have been an avowed admirer of Pitt, till that unhappy period when he haughtily refused all pacific openings with Bonaparte. I cannot deny, that from that period I detest a warfare which seems rather calculated to forge golden chains than to deliver us from iron ones. It is possible that I have been influenced and biased by these internal convictions in writing the lines with which you are dissatisfied. But millions of my poor countrymen (numbers of whom are now butchered *only* for the English interest) are now sharing my opinions, and would tell it in far harsher terms, if they could give words and utterance to their sentiments. You tell me I am misguided in calling Barruel *salarié*; but be pleased to observe, that I did not say he was paid on purpose for disseminating such lies and calumnies, but only that he had a salary. Now you cannot be ignorant what great sums are weekly disbursed, by your government, to the Catholic priests who took shelter in your country. Pray is that no salary? I am far from blaming the true elevated generosity of England in administering any help to any description of men *driven* from their country. But Barruel emigrated voluntarily, having collected materials for his atrocious work, part of which were furnished him by his fellow-alarmists, the Jesuits of Vienna; and that he was countenanced and encouraged by the *highest approbation*, he himself told repeatedly; all which shall be shewn by letters I have received from Vienna and London. A very interesting one is printed in the present number of the Mercury. You will remember likewise, Sir, that Barruel's work has been quoted and referred to with the highest encomiums in the British Senate, by such members who side with the ministry, and on such occasions as were highly derogatory to the interest of the German literati. All this proves, pretty well, that he is a party writer of the most fervid kind, and *that only* I intended to assert. Perhaps I have employed some improper expressions, and, in that case, I am ready to acknowledge my fault, and to insert some few lines, on the impossibility that ministry would bribe partizans in order to write for their interests, if you will make it good by such proofs as will convince *Germans*. These, Sir, are my brief confessions, which I shall give more at large if some proper opportunity offers. If real injury be done, I shall be ready to make all possible amends for it. I am neither head-strong nor self-conceited, and shall be exceedingly indebted to you, if by your

able vindications some men very low, in general opinion, may be raised and cleared of all foul aspersions, imprudence, or malignity may have thrown on their characters. Animosity cannot agree with impartial truth. I shall make a shift to lay it aside, and hope you will follow my example. Accordingly, I shall call you my friend as before, and am, and ever will be, with the highest esteem,

Sir,

Your most humble Servant,

AUGUSTUS BOETTIGER.

MR. WALKER'S REPLY.

SIR,

Belvedere, May 23, 1800.

I HAVE been prevented, by various avocations, from returning an immediate answer to yours, of the 17th, which I received on Tuesday last. When I took the liberty of making a few remarks on your postscript, in the April Mercury, I was far from intending to call in question your right to form a different opinion from me on the subjects in question. I readily approve of the *motives* which have prompted you to defend the ashes of your friend, against the aspersions of foreigners, and I intended only, on my part, to find fault with the manner in which you treated Mr. Robison and the British administration, as, from your mode of expression, it appeared to me calculated only to excite the contempt of the whole German nation against the one, and their indignation, mixed with contempt, against the other. It is certainly very unfortunate for the interests of truth, and of that mutual moderation which it is the interest, as well as the duty, of all men to cherish, that our passions so often mislead us into unjust and unnecessary warmth, which too generally prevents all possibility of accommodation. This is a censure to which I suspect all parties, to which, perhaps, all men are more or less liable. There is certainly no other means for accounting for the unjust calumnies of certain persons, in Edinburgh, against Mr. Robison, as if, because he is in bad health, he had therefore lost his judgment; as if, because he has written against what he conceived to be an abuse of science, he were, therefore, an enemy of true science; and as if, because he abhors the French Revolution, he were, therefore, the champion of slavery. I had observed some hollow whispers to this effect before I left Scotland, and I cannot help observing, that they who circulated them, or communicated them to you, would have acted with infinitely higher honour, and would have served more efficaciously the interests of truth, and of the German literati, if by demanding of you, and others, the necessary information, they had entered into an open and honourable contest with the professor himself. I am by no means enlisting myself here as the champion of Mr. Robison's book. It is his character, as a gentleman and a scholar only, which I feel myself entitled to defend, and whatever particular errors he may have fallen into, I maintain that an impartial perusal of his book

book will exhibit him in an honourable point of view, both as a man, a citizen, and a philosopher. Of his abilities as a scholar, and of his qualities as a man or a gentleman, you may receive the most ample information from his numerous scholars and acquaintance, and from every impartial man who knows him. If the last six volumes of the *Encyclopædia Britannica* (a work which has had an immense sale in Britain and America) have reached Germany, the numerous, extensive, and interesting articles which will there be found, and which came from his pen, as I know personally, when he laboured under the severest bodily distress, will amply prove the nature, the extent, and accuracy of his acquirements, and that he who wrote them cannot be the contemptible being which he has been represented to you. I by no means intended to change your opinion with respect to Mr. Pitt's conduct in rejecting the proposals of peace made by Bonaparte: but whilst I allow a full liberty to others to form what opinion they please, and am ever disposed to give them credit for sincerity and honest views, I demand, in return, that the same justice be paid to Mr. Pitt and his adherents. The conduct of Bonaparte, since November last, has, in general, been highly respectable, and, perhaps, it is so much his interest to continue, as he has thus begun, that peace might have been safely made with him. Still, however, the British government cannot be severely blamed; cannot justly be exhibited as the enemy of the human race, or as wishing to bind the world in chains of gold, if it doubts the sincerity of a man, whose character has been sullied by numerous acts of cruelty, of falsehood, and want of principle, and who seems, from his private letters, to be still resolutely determined to seize the first favourable opportunity of realizing his baffled schemes of ambition. War is ever a dreadful resource, but it may easily be conceived that a government may, without any crime, rather determine on the prosecution of a war already existing, than, by granting a respite to a deceitful and ambitious enemy, run the risk of a renewal of it a few months after, at every disadvantage. Certain I am that the present war has cruelly deranged those patriotic projects of Mr. Pitt, in which he was desirous of placing the chief glory of his administration, I mean the lessening of the national debt: nor after the numerous unhappy changes which have successively taken place in France for some years back, can it be deemed surprizing if he refuses to trust himself, all at once, to the faith of an usurper of so short a date, whose former conduct so little corresponds to his present professions. Nor do I imagine it can be justly said, that the war is, at present, continued for the interest of England. Austria, had she nothing to fear or hope herself, or if decent terms had been proposed, would have made her peace and laughed at the English interest, as she did once already. Germany, unquestionably, suffers severely, and if the French proceed as they have done since the campaign commenced, it will be to be lamented that she did not accept the offers of Bonaparte. But even virtuous statesmen may have thought it worth their while to attempt to humble, if possible, the haughty spirit of Republican

France, which, by disuniting, has too often insulted, the German nation, and which, by retaining her conquests to the Rhine, will continue to be a powerful and dangerous neighbour. By expressing these hints, I am far from wishing that you should give your assent to them; but I would contend, that the minister, who is directed by such or by similar motives, though he may be wrong, may, at the same time, be both sincere and honest. The French Revolution has so shaken the foundations of society that it is scarcely to be wondered at if statesmen dread even its shadow, till they shall find themselves completely free from its influence. I cannot agree with your explanation of the word *salaré*. I cannot allow, that because the French priests are preserved from starving by the British government, those of them who write on the revolution can be justly denominated the pensioned minions of the crown. I have no faith in Barruel's integrity, that is, I believe that the violence of his party spirit throws a malignant meaning over facts which are perfectly innocent. But I am very much inclined to believe, that such a man must have been *driven* from France; and I think, in his history of the sufferings of the clergy, he asserts and proves as much; since his life was frequently in the most imminent danger. That he might assert his being countenanced and encouraged by the *highest approbation* is easily conceived. If he waited on any of the ministers, and gave an account of his intended work, they, of course, had it not in their power to contradict him: his information, if just, must appear to them to be curious and interesting, and they might tell him to proceed, which the vanity of an author, mixed, perhaps, with the fanaticism of party, might transform into the highest approbation. I by no means conceive it necessary to prove to the *conviction of GERMANS*, that the British ministry does not bribe literary partizans, because I presume that it belongs first to the accuser to make good his accusation before any defence can justly be required. I can only say, that the strongest probabilities are on my side, and that I know some of the warmest and ablest advocates of administration who never received a sixpence, nor the most distant mark of approbation, from Mr. Pitt or any of his colleagues; and perhaps a foreigner, whom you know, and with whose independence you are well acquainted, may furnish you with some facts on the same subject, which *may convince you* that the British ministry is not so apt to bribe writers, nor even to protect them, as is generally presumed. In the course of next week I shall send you, if I can get them, translated into German, some remarks in vindication of Mr. Robison, to be inserted in the *New German Mercury*. In writing my former letter, I had not the smallest intention of exciting your animosity or my own. I was hurt, indeed, at the manner in which you treated Mr. Robison, and in which you spoke of my country; but I confidently expected from your justice and your love of truth, that you would hearken to the other side of the question. I therefore accept, and shall expect, the continuance of your friendship. And am, &c.

JAMES WALKER.
INDEX,

I N D E X

TO THE SIXTH VOLUME.

- A**
ADULTERY, reflections on, 202.
 Aikin's General Biography, remarks on its pre-supposed extent, plan, &c, 142, 146—Socinianism of its compilers detected, 24:—panegyric on the attack D'Alembert, 243—gross historical falsifications and inconsistencies noticed, 247, 248.
 American Board of Commissioners, circumstances which led to its formation, 543—547.
 — Government, its time-serving policy exposed and reprobated, 535—537.
 — Press, its shameful partiality exposed, 539.
 — Stockholders, anecdote recommended to their notice, 479.
 Americans; foundation of their hopes of security against the arms of Great Britain, 541.
 Amicus Curæ, in defence of Mr. Turner's History of the Anglo-Saxons, 336, 342.
 Angels, project for the conversion of men into! 427.
 Anglo-Saxons, cause of their emerging from obscurity, 366.
 Aristippus, a description of his dinner, 5.
 Atheism, curious remarks on different kinds of, 221, 222.
 Athens, some singular laws at, described, 6, 7.
B
 Barbary, origin of the states of, 492.
 Bats of Guiana, description of, 327.
 Beddoes's Medical Pneumatic Institution, account of, 424—effects of the gas on hystERIC and paralytic patients, 425—sublime projects anticipated, from the application of oxygen gas, 427.
 Becke's Observations on the Income Tax, 166—detects the errors of former writers on the subject of tithes, population, &c. 166, 168—increase of population in England and Wales, 168, 169.
 Bevan's Refutation of Modern Misrepresentations, remarks on, 254, 256—his assertions relative to the peaceable disposition of the Quakers refuted, 257, 265—artful omissions of the author relative to the Quakers' attacks upon the Church, 386—his exultation on their practices against the state, ib.—charges of treasonable practices and blasphemy proved against certain individuals of that sect, 387, 392.
 Birmans, their religion, laws, population, and revenues, described, 147, 153.
 Biron (Dutchess de) anecdote of, 253.
 Bishops and Judges, their competency to decide on the Adultery Bill proved, 203, 204.
 Bleaching, the old method of, de Boettiger, Professor, his letter to Mr. Walker, 575—recantation of his attack on Professor Robison, ib. scribed, 421—method of, with the hydrofulphuret of lime, 423—ditto, with the oxy-muriatic acid, 422—
 Bonaparte, character of, 15, 16—his present situation described, 77.
 Booteas, account of that people, 289, 291.
 Brewer's Winter's Tale, the plot of, described, 53, 54.
 Bull-baiting, observations on, 218.
 Butler's Musuri Carmen in Platonem, contents of, stated, 45—remarks on the poetry of Musurus, ib.—specimen of the author's Greek composition, 46—his Latin version of Beattie's Hermit, 46, 47.
C
 Calorique, newly discovered wonderful properties of, 220, 221.
 Campbell's Life of Hugh Boyd, effrontery of the author reprobated, 282—his grounds for attributing the Letters of Junius to Boyd, 282, 283—observations on the works of Mr. Boyd, 284.
 Capitol of America, great advantages afforded by it to the Members of Congress! 480.
 Castles, old, of Scotland, their vitrification accounted for, 39.
 Chalk proved to have been used as lime by the Ancient Britons, 41.
 Chemistry, its importance in the different sciences, 417.
 Chefs, account of, as played by the Birmans, 154.
 Christian Minister, exhortation to a, 442
 Church of Rome, its late downfall predicted in the year 1775, 273.
 Clergy

Clergy, the English, their knowledge and animation in the pulpit praised, 446.

Cooch Bahar, singular custom at, described, 288.

Correspondents, answers to, 48, 120, 240.

Corresponding Society, singular proposition of one of its members, 469—curious harangue of another, *ib.*—offers of others to perjure themselves, *ib.*—*disinterested* offer of another! 470—specimens of their toasts, 471.

Courtship, curious mode of in Wales, 415.

Critical Review, its political inconsistencies exposed, 329, 336—endeavours to depreciate the merit of the re-capture of the *Hermione*, 331—asserts that the answer to Bonaparte's letter was haughty and reproachful, 332—fulsome panegyric on the state of the sciences in France, 333.

Critical Reviewers, their gross partiality and inconsistency exposed in their account of Pye's *Carmen Seculare*, 100, 103.

D.

D'Alembert, the atheist, anecdotes of, 243.

Daubency, Rev. Mr. his refutation of an absurd position by Dr. Paley, 439.

Death of a good Christian, contrasted with the terrific dissolution of an atheist, 103.

Debts, remarks on the duty of discharging, 144.

Defence of the Profession of an Actor, account of, 82—its contemptible arguments refuted, 82, 83—malignant abuse of the Proprietors of Covent Garden Theatre, 83—nonfenceful cant of the author exposed, 84.

Denmark, naval force of, at different periods, 488—state of its marine at the epoch of the French Revolution, 489.

Dialogue between an English Sailor and a French Citizen, 216.

Drovers, remarks on their inhuman treatment of cattle, 218.

Drummond's Satires of Persius, remarks on, 274—the translations of Dryden contrasted with those by Mr. Drummond, 278.

Dryden, account of the life and writings of, 381, 385.

Duelling, remarks on the crime of, 193, 194.

Dutch, account of their rise as a maritime people, 484, 485—their present perilous situation described, 487.

E.

Embassy, (the last) from America to France, proofs that it originated in the private views of Mr. Adams, 537, 538.

Endeavour Society, account of, 228, 229.

Evidence, the nature of defined, 374, 375—of the probability and weighing of, 376.

F.

Fair Sex, advice to the, respecting their present mode of dress, 431.

Family Distress, a play, account of, 58—translator's opinion of Kotzebue, *ib.*

Fellowes's Morality united with Policy, 23—error of the author noticed, *ib.*—strictures on his ideas of a reform in the Church revenues, 24—on the necessity of tithes, 25—on a reform of Parliament, 26.

Fenelon, Archbishop, anecdotes of, 500.

Fine writing, a humble imitation of, 449, 450.

Flax, ripe, account of its component parts, and the process of separating other substances from it, 420, 421.

Fox, Mr. his last speech animadverted upon by a Suffolk Freeholder, 76, 77.

France, the period of its rise as a maritime power, 492—comparative state of its navy from the year 1704 to the present time, 493.—*See* France.

France, accurate description of the present state of, 507.

Francs, their singular voyage from the Euxine to the Rhine, 367—the circumstance accounted for, 368.

Frogs, experiments with, 187—description of various kinds, 188, 189.

G.

Gabell's Discourse on the Fast Day, 66—his remark on the right of resistance controverted, 67—author's just interrogations respecting the British constitution, 69.

Garnett's Tour to the Highlands, vol. ii. 47—his judicious observations on clearing moor, 48, 50—his remarks on the effect of the Union with Scotland, 51, 52.

Gifford's Letter to the Earl of Lauderdale, 12—errors in the former edition corrected, 13—reasons for the republication of this letter, 14—the writer's character of Bonaparte, 15—remarks on the annual sermon on Jan. 30, 17—on the famous decree of the French Convention, 18, 19—on the

- the conduct of Mr. Fox, 20—pacific intentions of the British Government proved, 21, 22.
- Gifford, Mr. Wm. superior to Dryden as a poet, 280—Epistle to Peter Pindar, reasons of the author for publishing his poem, 310, 312—Peter's cruelty exposed, 313, 314.
- Greeks and Hebrews, reasons of their dissensions, 8.
- H.
- Hawkesbury, Lord, his answer to Mr. Grey, 199.
- Herod, the death of, attributed to a complaint in his bowels! 242.
- Hill's (Sir R.) Daubenism confuted, 27—the author's asperity towards Mr. Daubeny censured, 28, 29—low jokes of the Baronet noticed, 30.
- Historical Dissertations, improperly called histories, defined, 366.
- Honourable men, a new species of, defined, 207.
- Horace's Odes, translated by Francis, contrasted with the verification of a new translator, 302, 306.
- Huntingford's Call for Union with the established Church, its utility at the present period noticed, and contents stated, 31, 33.
- J.
- Jefferson, Mr. (the American President) a singular passage in his book quoted, 237.
- Judge Advocate, the functions of, defined, 378, 380.
- Junius's Letters, conjectures relative to the author of, 285, 287.
- K.
- King's Munimenta Antiqua, 33—magnificence of the work noticed, and account of its contents, 34, 35—an inconsistency pointed out, 36, 37—strictures on his specification of British fortresses, 38, 40—on the pits and caverns of the Britons, 40, 42—credible statements of the author censured, 43—account and uses of the large upright stones mentioned in scripture, 122, 126—fastidious prudery of the author, 129—his illustration of a passage in Homer, 130, 131.
- Kotzebue, comparison between him and Shakspeare, 58—his account of his own education, 249—his opinion of Goethe's Werter, 250—account of his dramatical and other productions, 251, 253.
- L.
- Lacedemon and Athens described, 9, 11.
- Languages, new ideas relative to the origin of, 223.
- Lantier's Travels of Antenor in Greece, 1—author's account of the discovery of the manuscript, 2, 4—chronological errors noticed, 4—description of the dinner of Aristippus, 5, 6—the author suspected of Deism, 7—reason of the dissensions between the Greeks and Hebrews, 8—Lacedemon and Athens described, 9, 11—immorality of the work noticed, 11—the translator severely reprobated, 12.
- La Hogue, state of the French navy at the famous battle of, 492.
- Liberality, difference between genuine and spurious, 194, 195.
- Lime, sulphuret of, how to prepare it for bleaching, 423.
- Literary Intelligence, 239.
- Literati and Literature of Germany—strictures on the, 562—576—abuse of our English universities by the German Literati, 568—account of some travelling *Illuminati*, 573—singular project formed by six of these gentlemen! 574.
- Llanberis, description of the church and curate of, 412.
- Logic, why difficult to be taught, 418, 219.
- M.
- Mallet du Pan, the late, his necrology, 105, 108—his serene dissolution contrasted with the death of Voltaire and D'Alembert, 105.
- Malone, Mr. his account of the Life and writings of Dryden, 381, 385.
- Management, a comedy, critique on, 57.
- Manifesto, a new Jacobin one, 464.
- Manners, depravity of, at the present time, proved to be greater than at any former period. 205.
- Mavor's Botanical Pocket Book, the object of, explained, 85.
- Men of the World, their dereliction from their avowed principles, 208.
- Messingier, the eulogist of Washington, his daring profanity and blasphemy quoted and commented upon, 530, 531.
- Metallic Tractors exploded, 186.
- Methodists, account of a curious sect of Welch, 410—effects of their preaching, upon their audience, 411—are, in general, the instruments of Jacobinism, 412.
- Military law and subordination defended upon the principles of necessity, 265, 268—additions made to, and alterations in, from the reign of Richard II. to that of William and Mary, 370, 373—its enactment over the

the whole kingdom proved to be constitutional in times of rebellion, 380.
 Mineralogy, some account of that science, 157, 159.
 Minority of a Court Martial, its right to decide on the degree of punishment to be inflicted, 377.
 Monthly Review, among what description of persons it originated, 89.
 Morning Chronicle, singular speculation of two of its writers!! 574
 Mosses, method of clearing them in Scotland, 48, 50.

N.

Negative, the difficulty of proving a, 220.
 New Testament, reasons for believing in the, 318, 319.

O.

Okeley's Pyrology, his account of the wonderful agency of *calorique*, 220—his Theory of Perception, &c. 221—some new *discoveries* of the author, 223—that relative to the Deity, 224—remarks on various parts of the work, 223, 226—its astonishing appendix quoted, with observations thereon, 226, 228.

P.

Parny, Chevalier de, account of his infamous atheistical work, 513.
 Paper manufactory in Tibet, account of, 290.
 Parents, *philosophical* account of their instinctive fondness, 223.
 Pearl-ash, method of estimating the quantity of impurities contained in, 421.
 Perception, a new theory of, 219, 220.
 Perjury, energetic observations on, 190.
 Pindar, Peter, his sad accident in his youthful days described, 119—a dirge to, *ibid*.
 ———'s Prophetic Odes, remarks on, 307—short specimen of his abilities, 308—sources whence Peter derives his information, 309—some anecdotes relative to his life and character, 310, 315—statement of his affair with Mr. W. Gifford, 466, 463.
 Pike, singular mode of catching described, 50.
 Pizarro, observations on its moral tendency, 452, 454.
 Players, a particular remark on, 84.
 Pneumatic Revellers, an eclogue, 109—Dr. B.'s address, 111—G—D—r's exclamation, 113—Mr. B—d's sentiments, *ib.*—Mrs. B—d's sensations, 114—Mr. S—y's fine feelings, 115.

POETRY.—To Will o' the Wisp, 78—the Soldier's return, 78, 79—the Pneumatic Revellers, 111—Peter Pindar's Birth and Dirge, 118, 119—Invocation to Venus, 133—Picture of Venus and Mars, 134—Sacrifice of Iphigenia, 135—a vernal Shower, 136—Picture of a Flock of Sheep on a distant Mountain, 137—the Tranquillity of the Gods, *ib.*—Jealousy, 138—Rural Felicity, *ib.*—Effects of the Plague at Athens, 159—Pieces by Mrs. Opie, 215, 216—the English Sailor and French Citizen, 216, 217—Allan at School, 231—Verses on a distant View of Holwood, 233—the Philosopher and Disciple, 276 Gifford's Satires of Juvenal, 280—Imitation of Virgil's Third Eclogue, 294—to the Ship in which Virgil sailed to Athens, 362—Extracts from Gifford's Epistle to Peter Pindar, 313, 315—Verses to the Memory of Count Suworow, 356—the Pleasures of Solitude, 432, 433—Extracts from the Farmer's Boy, 436, 437—the Old English Gentleman, 472, 475—Lines to Mr. W. Gifford, 475.

Polwhele's Old English Gentleman, account of, 230—specimens of the poetry, 231.

Prayer used in the Scotch Episcopal Church, for the escape of his Majesty, 229.

President of the United Colonies, his *responsibility*, a curious non-entity, 538.

Prince's (Rev. Mr.) Excellency of the Church of England, account of, 64.

Proclamation, a curious one published in 1690, for the apprehension of Quakers, 389.

Property, not population, proved to be the subject for representation, 198.

Prostitutes, reflections on their atrocious behaviour in the public streets, 207.

Protestant Ascendancy and Catholic Emancipation—observations on the fickleness of popular opinion, 78—assertion that the Irish Rebels were vanquished without assistance from England, refuted, 73, 74.

Prussia, great improvement in the trade of, 488.

Q.

Quakers, anecdotes of, tending to prove their *peaceable* disposition, and *good will* towards the Church of England! 257, 263—charges against certain individuals for treason and blasphemy, 367, 368.

Rath,

- Rath**, the Irish word, definition of, 41.
Redemption of mankind, a clergyman's sentiments on the, 316, 317.
Reform, the species of, which is most wanting, described, 194.
Reid's Rise and Dissolution of the Fædel Societies, 59—his account of **Paine's Age of Reason**, 60—proceedings of the Jacobin Clubs in England exposed, 62, 63—cause of the fall of the London Corresponding Society, 63, 64.
Revolution, circumstances in which the English differed from the French, 565.
Rigby's Sermon at Beverley, his admonition to magistrates, and to his congregation, 70.
Robespierre, a philanthropist, who laboured for the good of his species!! 572.
Rome, its present state described, 84, 85.
Royal Family not prevented from marrying under certain restrictions, 208, 209.
Royalty, arguments for the restoration of, in France, 201.
Rumon's Review of Middleton upon Tithes, 89—his observations on tithes in kind contrasted with those of Mr. M. and the Monthly Reviewers, 88, 92—Middleton's attacks on the clergy investigated and refuted, 92, 100.
Russia, means pursued by, in order to become a maritime power, 490, 491—its inconsiderable progress accounted for, 492.

S.

- Schiller's Tragedy of Mary Stuart**, account of, 494—its vicious tendency exposed, 496.
Sermon, the annual, at Westminster, remarks on the omission of, 17.
Shakspeare, his talents contrasted with those of Kotzebue, 53.
Smith, Dr. account of his curious oration on the death of Washington, 531—his hints for historians contrasted with what may be anticipated as their real language, 532.
Snowdon, in Wales, directions for ascending it in the easiest manner, 413.
Soda, method of estimating the quantity of common salt contained in, 421.

- Sovereign**, (the) his right to command the military force of the state, 373.
Speech of the Duke of Clarence, 206—remarks on the offence of printing parliamentary speeches, 206, 207—contradictions of his royal highness exposed, 207—strictures on some singular assertions in the speech, 208, 209—gross misrepresentation of the editor, 209.
Speech of Lord Auckland, 210—his just observations on the crime of adultery, 211.
Speech of Lord Mulgrave on the adultery bill, remarks on, 213.
Speech of the Bishop of Rochester, 212—his definition of the divine law as it effects adultery, *ib.*—his energetic address to the feelings of the House, 213.
Stonestreet's Portentous Globe censured for its vehemence, 81.
Sugar-cane, natural history of the, 177, 178—its medical properties, 179—annual consumption of it in Britain, 180, 182—destroys worms in children, 182.
Suicide, vindication of, when compared with drunkenness, 451.
Suicides, anecdotes of some extraordinary, 500, 504.
Sulphuret of Lime. See Lime.
SUMMARY OF POLITICS.—Reflections on the principles of Bonaparte, and the affairs of the Continent in the month of June, 234—present state of Paris described, 235—new plans of the British and Irish Jacobins, *ib.*—success of the cause of Jacobinism in America, 236—horrid atheistical sentiments of the American president in *expectancy*, 237—unprincipled treatment of the British Ambassador, *ib.*—remarks on the malignant abuse against this country, inserted in the American Journals, 238—gross ignorance of their Journalists exposed, *ib.*—reflections on the ambitious views of France, 357, 358—unparalleled conduct of the Austrian commander, 358—proceedings of the House of Commons relative to the prison in Cold Bath Fields, 360—advantages derived by the French in Germany, in consequence of the late convention, 476—a new revolution in Switzerland, *ib.*—contemptible conduct of the American President, 477—contumelious proceedings previous to the new election, 478—observations on the finances of America, 479.

- Sawterow, Count**, verses to the memoir of, 356, 357.
- Sweden**, its importance as a maritime and commercial nation, 489—state of its marine at the period of the French Revolution, 490.
- Switzerland**, brief account of the political events which occurred in that country during the spring of 1798, 516.
- T.
- Talents and Genius**, remarks on, 499.
- Theatres**, the immorality existing in, a proof the increased corruption of the present age, 504.
- Toast**, a famous one drank by the Jacobin Clubs, 63.
- Townson's Observations on Natural History**, account of, 186, 187—inaccuracies, &c. noticed, 187—author's experiments with frogs, 187, 189—censured for his want of piety, 189.
- Transactions of the American Philosophic Society** composed of articles by British writers, 558.
- Translator**, requisites of a, 274.
- Trial by Ordeal**, account of a, 154.
- Turkey**, remarks on the advantageous situation and trade of, 482—naval strength of, at the time of the revolution, ib.
- Tythes**, observations upon. *See* Rumon:—arguments on the necessity of, 24, 25.
- Tytler's Essay on Military Law** examined, 263, 269—author's reply to Sir W. Blackstone, 268.
- U.
- Union with Scotland**, remarks on the effect of, 51, 52.
- Union, Prosperity, and Aggrandisement**, the author's melancholy picture of the sister kingdom, 74—political blunders committed by the Irish, 74, 75—advantages to be derived from the Union, 75.
- Union with Ireland**, remarks on the effects of, 200, 201.
- V.
- Vaillant (M. le)** author of the *Travels*, his infamous treatment by the French Government, 334, 336.
- Vauxhall Gardens**, anecdote of the first proprietor of, 92.
- Virtue**, present state of, how opposed to the doctrines of the Christian Gospel, 193, 194.
- W.
- Wakefield's Lucretius**, account of, continued, 132—the invocation to Venus, and other select extracts, 132, 139—observations on the address to Mr. Fox, 140, 141.
- Walker's Letter to Professor Boettiger**, 342—attacks of the latter on Professor Robison and Mr. Windham, refuted, 342, 349.
- 's reply to Professor Boettiger, 578.
- War**, proofs that the present is a calamitous one, 202.
- Washington**: a curious paper which impeaches his integrity, lately published at Philadelphia, 534—anecdote relative to the furniture of his house and the liquors in his cellar! 559.
- Welsh language** defended against the charge of unintelligibility, 363.
- Welsh**, manners and customs of the, described, 413—their general fond, 414—account of the Welsh women, ib.—their curious mode of courtship, 415.
- Wilkes, Mr.** a curious proof that he was not Junius, 227.
- Wife Man of the East**, critique on, 57.
- Z.
- Zimmerman**, remarks on that author and his works, 454, 458.

ERRATA.

- Page 520, l. 6, for the comma at Brunswick add a period; same line, dele the comma at Haude.—l. 4 from bottom, for *Jahrbrich* fiat read *Jahrbuch fur*.
- Page 521, l. 9, for *Kliigel's* read *Klugels*.—l. 2 from bottom, for *Van Zach* read *Von Zach*.
- Page 523, l. 11, from bottom, after *allowed* add *by*, and dele the period.—l. 6, from bottom, for *Quedlenbury* read *Quedlenburg*.
- Page 524, l. 13, for *astronomat* read *astronomer*; at l. 23, 24 dele the repetition of the preceding lines.—l. last, for *Seipzig* read *Leipzig*.

END OF VOL. VI.

Printed at the Anti-Jacobin Press, Peterborough Court, Fleet Street,
By T. Crowder, Temple Lane, White Friars.

TABLE OF CONTENTS.

Thumtree's Translation of the Life of Aeterebus	249	Symes's Embassy to the Kingdom of Ava	148
Politics of the Critical Review	329	T.	
Folwhele's Third Letter on the Itinerancy and Nonconformity of the Vicar of Charles, Plymouth	441	Thoughts on the Letter of Bonaparte	76
History of Devonshire	103	Thoughts on the propriety of preventing Marriages founded on Adultery	214
Pratt's Gleanings in England	455	Townson's Philosophy of Mineralogy	136
Prince's Excellency of the Church of England	64	—'s Tracts and Observations in Natural History and Physiology	186
Protestant Ascendancy and Catholic Emancipation	72	Transactions of the American Philosophical Society	558
Pye's Carmen Seculare, for the year 1800	100	Turner's Embassy to Tibet	287, 398
R.		History of the Angle-Saxons	326
Reflection, an Elegy		Tytler's Essay on Military Law and Courts Martial	265, 370
Reid's Rise and Dissolution of the Infidel Societies	89	U.	
Reply to the Speech of Mr. Granton on the Union	76	Union, Prosperity, and Aggravation	72
Reynolds's Management	57	V.	
Richmond's Fast Day Sermon	193	Veyrie's Justification by Works, as affected by St. James	195
Rigby's Fast Day Sermon	193	W.	
Rigshaw's Sans-Cullotides	292	Wakefield's Lucretius	132
Robinson's Art of teaching Orthography, Accent, &c. of the English Language	455	Walker's Reply to Mr. Boettiger: Three Spanishards	575, 52
Robinson's Plain Reasons for the Belief of a Christian	317	Whitmore's Duty of not remaining in Debt	443
Rumon's Review of Middleton upon Tithes	89	Why are you a Churchman	444
S.		Wytenbach's HAOYAP KOT TOY XAIPONEE TA HOIKA	520
Salmon's Improvement on Sheridan's Dictionary	329	Woltmann's Essays on Hydraulic Architecture	524
Salmon's Historical Description of Antient and Modern Rome	86	Y.	
Smith's Oration on the Death of Gen. Washington,	531	Yelverton's (Lord) Speech on the Union	207
Smith's Sermon on the Neglect of the Communion	71		
Spieff's Biographical Accounts of Suicides	500		
Stockler's Letter to the Editor of the Monthly Review	525		
Stonefreet's Fortentous Globe	83		
Summerlett's Mad Man of the Mountain	55		

TABLE
OF THE
TITLES of the ESSAYS, LETTERS, POETRY, &c.
IN THE MISCELLANEOUS PART OF THIS VOLUME.

N. B. For remarkable Passages see the GENERAL INDEX.

<p>A. Account of the Corporal Punish- ment of Peter Pindar 466</p> <p>D. Dirge to Peter Pindar 119</p> <p>E. Endeavour Society, for the Relief and Instruction of the Poor 118</p> <p>F. Form of Prayer on the late Ap- tempt to take His Majesty's Life 229</p> <p>J. J. S.'s Defence of Miss More 349</p> <p>L. Lines to W. Gifford, Esq. 475 Literary and Literature of Germany 625</p>	<p>N. New Jacobin Manifesto Necrology. M. Mallet Du Pan 464 105</p> <p>O. Old English Gentleman 230, 472</p> <p>P. Pneumatic Revellers 109 Peter Pindar's Birth 118</p> <p>R. Reid's Exposure of the Levelling Society, English Assassins, &c. 354, 468</p> <p>V. Verax on the Fast Sermon at St. Paul's 118 Verses written on a distant View of Holwood 233</p>
--	--

THE

DEC 17 1920